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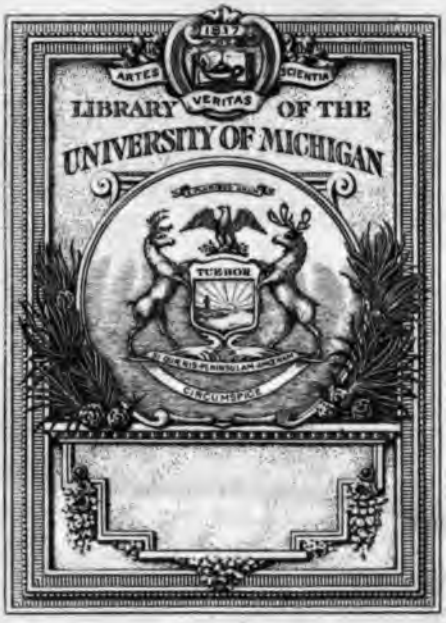
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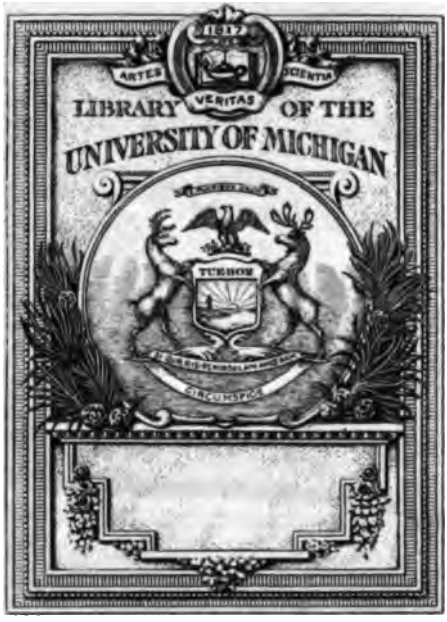
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THE

ECLECTIC REVIEW.

MDCCCXXIX.

JULY——DECEMBER.

THIRD SERIES.

VOL. II.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρείων τι καὶ Ἀριστοτελικήν· ἀλλ' ὅσα εἴρηται παρ' ἑκάστῃ τῶν αἱρέσεων τούτων καλῶς, διικασύνην μετὰ εὐσεβοῦς ἐπιστήμης ἐκδιδάσκουσα, ταῦτα σύμπαν τὸ ΕΚΛΕΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

CLEM. ALEX. *Strom.* L. 1.

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THE

ECLECTIC REVIEW,

FOR JULY, 1829.

Art. I. 1. *A Dissertation on the Course and probable Termination of the Niger.* By Lieut. Gen. Sir Rufane Donkin, G.C.H. K.C.B. and F.R.S. 8vo. pp. 192. Maps. Price 9*s.* 6*d.* London, 1829.
2. *North Africa.* Correspondence on the Æthiopian Sea and the ancient Atlantide Island. Part I. 8vo. pp. 16. London, 1829.

HOW much does science owe to sheer curiosity! For the last forty years, we have been actively endeavouring to discover the solution of this great geographical riddle, the course of the Niger; and traveller after traveller has fallen a victim to the African Sphinx. Yet still, this enigmatic river continues to lure the adventurer to pursue her mysterious course; and, having reluctantly disclosed her origin, obstinately conceals the sequel of the secret, as if daring the traveller to come and see. It must be allowed, that there is something strangely adapted to excite the imagination, in the idea of a mighty river totally secluded within the recesses of an unexplored continent, without any known outlet,—inaccessible, therefore, to navigation,—sullenly withholding its tribute from the ocean, its lawful liege,—and, if certain theorists are right, who make it terminate in sands or swamps, discharging its waters as it were into the atmosphere. The present dissertation, however, assigns to this river a still more unique and romantic character. 'If my hypothesis', says General Donkin, 'as to the final disposal of the 'Niger, be sound;'—

'if I have completed what Ptolemy left incomplete, namely, the connexion between his Geir and Ni-Geir; if I have identified these two great streams after they become one, with the Nile of Bornou; if I have placed and established in the course of my Niger the long-disputed position of Ulil; if I have then traced the same Niger travelling for hundreds of miles under the Libyan sands; if I have for a moment disinterred, as it were, to the mind's eye, the cities, and towns, and people which once probably animated its banks; and, if I have laid

bare to the imagination for an instant, the now buried valleys which once smiled on its course; if I have finally shewn the "unique and peculiar" Niger to be the cause of the long renowned and fatal Syrtis;—I think, that if I have been successful in doing these, or some of these things, the Niger will not have suffered in my hands. I do indeed feel that the attempt I have made to unveil the mysteries which have hung over the Niger in its passage through western Æthiopia, and the sands of the Libyan desert, is a bold attempt, but I hope it will not be called a presumptuous one;—nor could I deny to myself an indulgence in the dream, if dream it be,—which presented to me the great Nile of central Africa rolling forwards majestically to the shores of the Mediterranean, through countries then swarming with people, and animated by intelligence; and through valleys either bespangled by cities, or enamelled by the varied productions of a luxurious soil, fertilized by the waters of a noble stream whose very existence has been for centuries forgotten; in a climate too, where nature was ever bursting with spontaneousness, and yielding forth a perpetual round of productions, combining, throughout the year, the infant delicacy of vernal freshness, with the luscious fulness of autumnal maturity.'

pp. 133—5.

This may fairly be styled, we think, a literary *mirage;* not the first instance of the kind that has occurred in traversing the barren regions of science. And it is singular enough, that while the gallant General's fancy has embellished the map of Africa with a new river, a veteran Admiral has done us the favour of chalking out a new sea.

'To revert to the geology of the coast', says Sir Sidney Smith, *in* a letter to the British Consul at Mogadore, 'pray inquire particulars as to the districts in the Desert where shells and rounded pebbles are found; and whether there are any of the latter at the edge of, or under the vegetable earth washed down from the southern slope of Mount Atlas, all the way to Gadames, or further, from Benioleed to the now dry *Bahar bla Ma* (water-less sea) south-east of the Great Syrtis, beyond the Fezzan hills and the table land of Barka or Cyrene. If so, we shall acquire a knowledge of the *Ethiopic Sea,* which Isaiah describes as existing in his time (chap. xviii); and the waters of which were to fail from the sea (chap. xix. 5); which I interpret as having been realized by the growing up of the two bars at the two entrances at the extremes of the Atlas chain, from the effect of surf, under the impulse of constantly prevailing winds and currents in the same direction.' Correspondence, &c. p. 3.

If the Prophet was acquainted with any Ethiopian Sea, such a designation would be much more likely to denote the sea of Bab el Mandeb, or some part of the Indian Ocean, than any inland sea or gulf communicating with the Mediterranean; supposing such a sea to exist. The truth is, however, that two different countries are evidently intended in the eighteenth and nineteenth chapters of Isaiah. In ver. 1. of the former chapter,

a people are addressed, whether 'beyond' or 'bordering on' the rivers of Ethiopia, who were accustomed to send embassies by the sea,—a nation of skilful mariners, such as were the Abyssinian and Arab traders, who appear to have carried on the ancient commerce between the eastern shores of Africa and the Indus; and such as the Egyptians were not. These 'swift 'messengers' are directed to bear the prophetic message to *another* nation, somewhat obscurely characterized, but whose land is described as subject to inundation,—whether 'spoiled' (according to the C. V.) or 'nourished' (as Lowth renders) by the rivers which water it. That by this land, Egypt is not intended, is, we think, very clear; first, because a land communication with that country was the more swift and direct from Judea; and secondly, because the burden or oracle of Egypt is the subject of the ensuing chapter. With still less propriety can the description be applied to Nubia, or any inland territory. But what nation is really meant, which was to send the timely present or gift to Mount Zion, we profess ourselves unable to decide: only, it seems as if it were to be from a remote region beyond seas, and one from which no similar present had been received. The whole oracle is, as Bishop Lowth remarks, one of the most obscure prophecies in the whole book of Isaiah; and we shall be thought, perhaps, to have gone a little out of our track, in thus incidentally commenting upon it. But, as the worthy Admiral has led the way, we could not choose but follow him. Having disposed of this matter of the Ethiopic Sea, we return to Sir Rufane Donkin and his great central Nile rolling through the deserts of Libya into the Syrtic Gulf.

There is something so bold and pleasant in this geographical fiction, that it seems almost a pity to submit it to the rude test of fact. Africa is the very land of mystery and romance, '*monstrorum ferax*', in which, secure against detection, the ancient poets delighted to lay the scene of their fictions,—their Atlantis or their Hesperides; and from the earliest ages to the present times, curiosity and imagination have 'claimed a sort of 'right of common to its unexplored wastes.' In the very map of Africa, in its broad, white spaces of *terra incognita*, and its deserts spotted with oases, there is something that strangely excites while it appals the fancy. And illusive objects of pious adventure or sordid speculation have not been wanting in modern times, to stimulate the passion for discovery. Putting aside the wonders of Egypt, which scarcely belong to Africa, and the Abyssinian romance of Bruce, the realm of Prester John and the African El Dorado have succeeded to the Islands of the Blessed and the Hesperian Gardens, while the Niger has formed a central object towards which, as a magnetic pole, every adventure has pointed. At the rate, however, at which discovery

has of late proceeded, the domain of imagination is likely to be very speedily contracted within such narrow limits as to leave our theorists no disputable ground to occupy, and our adventurous travellers no more new kingdoms to discover. Timbuctoo, that golden city of African romance, the nucleus of so long a train of brilliant exaggerations, has been seen, not only by poor Major Laing, who did not return to tell his tale, but by Monsieur Caillé, who will tell us all about it. And when the secret is out, we shall find, that this splendid metropolis contains a tolerably numerous assemblage of mud huts, with two or three indifferent mosques; that it is a second-rate Mourzouk or Kouka, where salt is wealth, shells are money, slaves are cheaper than tobacco and muskets, and the fate with which Midas was threatened, is almost realised by the poorer class, who find food less plentiful than gold. There are no gold-mines, however, it appears, in the immediate vicinity of Timbuctoo, which is indebted for all its importance as an emporium, to its situation on the verge of the desert, at the northern limit of the negro population, and the extreme point to which the caravans from Morocco and Barbary advance. As soon as other and securer channels for commerce shall be opened, its consequence, which seems to have been long on the decline, will be annihilated.

But the Niger—will this 'unique and peculiar stream' ever be reduced to the rank of things trite and familiar? Will all its interest vanish, like that of some dark, intricate passage in pyramid or catacomb, when we know whither it leads?—Shall we have nothing then left to furnish matter for Mr. Barrow's entertaining reviews and editorial labours, but the North Pole or New Holland?—no other field of adventure for our Lyons, and Denhams, and Clappertons? Such an idea is almost sufficient to deter us from attempting to dispel any illusion which may yet hang over the subject; and we ought rather to be thankful, perhaps, to the inventor of a new hypothesis. Before we close our remarks, however, we shall attempt to shew, that, without sending our travellers on a wild-goose chase after Sir Rufane Donkin's waterless Nile, there is much that remains for them to ascertain and explore.

The present Writer is quite correct in remarking, that no stress can be laid upon the mere name of Nile or Niger. There are Niles and Nigers, blue rivers and black rivers, and great rivers, in all countries and languages. The Indus is a Nile, and is still so called by the Arabs. On the other hand, the river of Egypt was called Sihor and Melas, i. e. Black River, by the ancients. We have the same appellation in the various forms of Rio Negro, Rio Preto, Kara-Su, Black River, and Blackwater. Sir Rufane seems to imagine, that the word Niger is not Latin, because Ptolemy writes it Νιγειρ; and he supposes,

that the names Geir and Ni-Geir were given to the two rivers by the natives, and adopted by Ptolemy, just as Quolla is by us. But we must be allowed to question whether the Alexandrian Geographer knew any thing about the native names; and it is clear, that the Niger was known by that appellation to the Romans, long before he flourished. It is also evident, that, whether the country has taken its name from the river which waters it, or from the complexion of the inhabitants, it has always been known under the name of Black Land, and Nigritia seems only a translation of the Arabic Soudan. The river itself bears all sorts of appellations, but having mostly for their common import, the Great River. No difficulty, however, one would think, could arise, in identifying it as the only great river in Central Africa which has an easterly course. But a question may be raised as to what was the Niger of the ancients,—in particular, of Ptolemy. This Geographer, after observing that all the rivers between the Salathus and the Massa, flow westward into the ocean, goes on to speak of the Geir and the Nigeir, apparently, as exceptions. The latter river, he says,

'joining Mount Mandrus and Mount Thala, makes the lake Nigrites in long. 15° E. (corresponding to 10° W. of Greenwich) and 18° N.*; and towards the N. it has two branches upon Mount Sagapola and Mount Usargola; towards the E. it has one branch, which is (or makes) the Libyan Lake, whose position is 35° E. (equal to 10° E. of Greenwich), and 16° 30′ N. To the S., one branch or source above the river Daras, according to two positions taken, of which the medium is 25° E. (which corresponds to the meridian of Greenwich).'

p. 76.

'And this is all', adds Sir Rufane, 'that Ptolemy says of the Ni-Geir!' A tolerably plain indication that his knowledge was but very limited on the subject, and that of its ultimate course he was ignorant. But let us first attend to what is said respecting its origin. Adopting the present Writer's explanation of the expression (ἐπιζευγνευὼν), we must understand Ptolemy as saying, that the Niger has several heads, one of which, apparently the most westerly, has its sources in Mounts Mandrus and Thala; and that by this head-stream, or head-streams, was formed the lake Nigrites, in lat. 18° N. and long. 10° W. But this would be in the heart of the Sahara, to the N. of the Senegal. Nor will the case be materially mended, if we remove the lake seven degrees eastward, to correspond to long. 15° E. of the island of Ferro. It is not without reason, then, that our Author remarks, that Ptolemy is 'occasionally very wide in his

* Mr. Murray renders it lat. 15°, long. 18°, &c.

'latitudes.' We must therefore dismiss his positions as altogether fallacious. Major Rennell remarks, that 'Ptolemy has 'carried the head of the Niger seven degrees too far to the 'north, and about four or more too far to the west.' But the Major is himself almost two degrees out in his latitude, and three in his longitude. 'Ptolemy's inland positions in Africa', he adds, 'as well along the Niger as at a distance from it, are 'yet *more* to the west of the truth. But, notwithstanding this 'geographical error', it is added, 'he proves that he knew 'many facts relating to the descriptive part of the subject'*. This is but a sorry apology; and if we cannot depend upon his calculations, little stress can be laid upon his hearsay knowledge. Mount Mandrus *may be* Mount Loma, or some other mountain in the Mandingo country; which nation *may be* intended by the *Mandori;* and the lake Nigrites *may be* Lake Dibbie, if we understand Ptolemy to refer to an expansion of the river into a lake,—not, as Sir R. Donkin supposes, to a lake forming its source. But all these conjectures are so uncertain and so wholly unprofitable, that, we must confess, the labour bestowed upon the text of the Geographer, with a view to make it yield a distinct or accurate meaning, seems to us little better than learned trifling.

The source of the Niger has never been actually visited, but Major Laing reached within one day's journey of the spot, and, from the distance of twenty-five miles, was shewn the point from which it is said to issue. Having taken the bearings of Mount Loma from that spot and from the hill of Konko-doogore, he considers himself as warranted in laying down the position of the source of the Great River in lat. 9° 25′, long. 9° 45′ W., at an elevation of about 1600 feet above the level of the Atlantic. The source of the Rokelle, which falls into the bay of Sierra Leone, was ascertained, by barometrical measurement, to be 1470 feet above the sea†. At its source, Major Laing informs us, the Niger bears the appellation of *Tembie*, which, he was told, signifies water in the Kissi language. It runs due N. for many miles, its course being marked by a ridge of hills which branch off at right angles from the Sierra Leone range; till, on entering Kang-kang, it takes a more easterly direction, and receives the synonymous appellations of *Ba-ba* and *Joli-ba, i. e.* Large River, which it carries with it to Sego, Jinne, and Timbuctoo. What tributaries it receives in this early part of its course, which may dispute or share with the Tembie the ho-

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* App. to Park's Travels, Vol. i. p. 445. In the Major's map, the head of the Niger is placed in lat. 11°, long. 6° 20′ W.

† Laing's Travels, p. 325.

nour of originating the stream, we cannot tell. At Bambakoo, the point where Mr. Park reached it in his second mission, the river, which was then full, was about a mile in breadth; and at the rapids, it spread out to nearly twice that breadth. 'These 'rapids', he says, 'seem to be formed by the river passing 'through a ridge of hills in a south-easterly direction: they are 'very numerous, and correspond to the jetting angles of the 'hills. There are three principal ones, where the water breaks 'with considerable noise in the middle of the river, but the 'canoe-men easily avoided them by paddling down one of the 'branches near the shore. Even in this manner', he says, 'the 'velocity was such as to make me sigh.'* The current in the open river was nearly five knots an hour. Mr. Park embarked on the 22d of August; he passed the third rapid on the next day, and appears to have found no further obstacle in his course to Sansanding, where he constructed his flat-bottomed schooner, in which to prosecute his adventurous and fatal voyage. The general course of the river thus far was E., varying from E. ½ N. to E. N. E. and E. ½ S.

At Sansanding, Mr. Park's journal breaks off, but he has given a fac-simile of a sketch of the course of the Niger, made by an old canoe-man who had often made the voyage to Timbuctoo. According to this rude chart, the Lake Dibbie is formed by the confluence of the Sego river with another river 'not quite half so large', called the Ba-Nimma, which rises in the Kong mountains ('Mount Thala, if you please'), and is joined, a short distance above its mouth, by a branch from Miniana. The Lake Dibbie has two outlets; or, in other words, the river is divided into two channels, by a large island called Jinbala. The eastern branch receives the Moosica Ba from the east, and both branches unite at Kabra, the port of Timbuctoo. An attempt was made, Amadi Footima says, to stop Mr. Park there by force; but they beat off the canoes, killing several of the natives, and reached the kingdom of Houssa in safety; having met with only one difficult passage, where the rocks stretched across the river, leaving only three narrow passages between them. At Yaour, Amadi's engagement terminated: he landed, and Mr. Park proceeded to Boussa, where he was stopped by another cataract, and perished in an affray with the natives.

Thus far, and below Boussa as far as the mouth of the Moussa, in about lat. 9° N., the general course of the Great River has been ascertained. It is remarkable, that at this point, after a long circuit, the river appears to have crossed in

* Park, vol. ii. p. 258.

its course, the parallel under which it takes its rise 16° to the westward. Considerably to the N. of Boussa, in about lat. 12°, the Quorra (Quolla, or Kowara), as it is now called, receives on its eastern bank the Quarrama, or Soccatoo River, flowing from Lake Gondamee; which may possibly be the northern branch that Ptolemy is supposed to refer to, as proceeding from Mounts Sagapola and Usargola.

'The longitude he gives to the medium of Mount Usargola,' says Sir R. Donkin, 'is 33° E., which corresponds to 8° E. of Greenwich. Now this is very near the longitude of the range in which the sources of Sultan Bello's river, Kowarrama, are placed, namely about 9° E., in Captain Clapperton's map. I think, then, that I may safely place the sources of the Kowarrama in Mount Usargola; and thus the northern branch of Ptolemy's Ni-Geir will be identical with that river.' p. 81.

But here, Ptolemy and Major Rennell, Mungo Park and Captain Clapperton, all fail us. As to Ptolemy, M. Gosselin maintains, that he knew nothing at all about Nigritia; that his Geir and Nigeir were only small rivers flowing down the southern declivity of Atlas; an hypothesis which treats his latitudes with still less ceremony, than that which is observed by the present writer, and which is, moreover, irreconcileable with Pliny's description of the Niger as the boundary between the Libyans and the Ethiopians. M. Malte Brun proposes to 'limit 'a little the information of Ptolemy,' by extending his rivers no further west than Lake Dibbie. Mr. Murray, while he admits the force of M. Gosselin's reasonings so far as regards the Gir, as apparently answering to the combined streams of the Adjidi and the Blanco, is not without reason staggered at the bold hypothesis which would remove ancient Nigritia to the north of the Sahara, and convert the mighty Niger into a paltry river of Sigilmessa. His proposed solution of the difficulty is very ingenious. He supposes, that Ptolemy was the D'Anville of his day, a closet geographer, very learned, but not always in possession of accurate information, who, 'to gratify his love of 'completeness, had often recourse to very arbitrary delineations.' Having a tolerably correct knowledge of the geography of northern Africa, and receiving some information respecting the Niger and Central Africa from the Egyptian traders, but having no suspicion of the existence of a desert spreading over ten parallels of latitude between the two regions, he 'linked together 'the geographical features of Central and Northern Africa,' making the Niger 'lock in with the southern extremity of the Atlas.'* This strikes us as, upon the whole, the most probable

* Murray's Hist. of Discoveries in Africa. Vol. ii. pp. 391—3. As Ptolemy's knowledge seems, however, to relate to the upper part of the

explanation of what it is scarcely worth such pains to attempt to clear up,—the palpable blunders of a Greek geographer.

It is a far more interesting inquiry, what was the great river which is supposed to have stopped the progress of the Nasamonian adventurers mentioned by Herodotus. A Quarterly Reviewer asserts, that Clapperton has 'completely demolished 'every possibility' of the Quorra's being the Niger of Ptolemy, or of Pliny, or that great river of Herodotus which stopped the Nasamones *. This is a gratuitous assertion, and savours of a dogmatism which, when applied to determine such doubtful points, becomes ridiculous. The large river running from west to east, and abounding with crocodiles, which the young men reached after passing the desert, could certainly not have been the Tafilet. Herodotus, it is true, seems to have had no idea of the extent of the desert, but he could never have imagined that the Egyptian Nile had its source in Mount Atlas.

But the Quorra is unquestionably, we are told, 'the Niger of 'Edrisi.' The Arabian Geographer knew nothing of such an appellation, but he supposed what he calls 'the Nile of the Ne-'groes' to be a branch of the Egyptian Nile, flowing from east to west, and falling into a sea at the distance of a day's journey west from the Island of Oolil. 'The dwellings of the negroes 'are,' he says, 'along this river, or along another which falls 'into it.' The name which he applies to the river, corresponds to that by which the Arabs generally speak of Soudan, who style it *Ber el Abeed*, the land of slaves. And there can be no doubt that he refers to the countries of Bagharmi, Bornou, and Houssa. The eastern branch of the Nile must of necessity be the Bahr el Abiad or White River, which joins the Abyssinian Nile in about lat. 16°, but which, for want of more distinct information, Edrisi supposed to flow westward across the very heart of Africa, to 'the Sea of Darkness,' or unknown sea. As Ptolemy seems to have overleaped the Sahara in his geographical system, so, Edrisi appears to have had but an imperfect idea of the wide interval which separates Bornou from Sennaar; but he must have been informed, that a water communication existed between the two countries; and his error respecting the course

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Niger, not to its termination, his information could not be drawn from Egyptian traders to Darfoor, but rather from maritime traders.

* Quart. Rev. No. lxxvii. p. 177. This Journal we refer to as of some authority on such subjects; such it ought to be; but the ignorant and malignant attack upon Sierra Leone, tacked to this article upon Clapperton's Second Expedition, cannot have proceeded from Mr. Barrow. It is worthy only of McQueen.

of the Niger (which was natural enough in the absence of positive information) does not, in our judgement, detract from the respectability of his authority as a geographer. Of the western coast, the Mohammedan Writer knew next to nothing, any more than the Moors do now: his information was doubtless obtained chiefly from the traders. The Alexandrian Astronomer, on the contrary, belonged to a maritime people, whose ships had long before passed the Columns of Hercules; and the most correct part of his information seems to have related to the islands and rivers of the Atlantic coast.

Dismissing these authorities, let us see what can be made of Ibn Batouta, the great Mohammedan traveller whom we had the pleasure of introducing to our readers in our last Number. Having resolved, he tells us, to visit Soudan, he left Fez, and came to Sigilmasa, 'a very handsome city.' From this place, he set out with a numerous caravan, in Feb. 1352; and, after a journey of five and twenty days, arrived at Thaghari or Tagazi,

'a village in which there is nothing good, for its houses and mosque are built with stones of salt, covered with the hides of camels. There is no tree in the place; it has nothing but sand for its soil; and in this are mines of salt. For this, they dig in the earth, and find thick tables of it, so laid together as if they had been cut and placed under ground. No one, however, resides here, except the servants of the merchants who dig for the salt, and live upon the dates and other things which are brought from Sigilmasa, as well as upon the flesh of camels. To them come the people of Soudan from their different districts, and load themselves with the salt, which, among them, passes for money, just as gold and silver do among other nations; and for this purpose, they cut it into pieces of a certain weight, and then make their purchases with it. The water of Taghari is poisonous; (brackish?) we found it injurious. Of this they take, however, to carry them over the desert, which is twenty stages in extent, and is without water. After passing this, we arrived at Tas-hala, a stage at which the caravans stop and rest three days, and then prepare to enter the great desert, in which there is neither water, bird, nor tree, but only sand and hills of sand, which are so blown about by the wind, that no vestige of a road remains among them. People can travel, therefore, only by the guides from among the merchants, of which there are many. The desert is moreover exposed to the light, and is dazzling. We passed it in ten days. We then came to the city of Abu Latin (or Ayulatin). This is the first district of Soudan, which, as they say, belongs to a lieutenant of the Sultan of the counties of Farba . . . . . It is an exceedingly hot place, with a few small palm-trees in it, under the shade of which they sow the melon. The water of this place is found in pits, having been absorbed by the sand. Mutton is in great plenty. Their clothing is from Egypt. The greater part of the inhabitants are merchants. Their women are exceedingly beautiful, and more respectable than the men . . . . . I then proceeded from Abu Latin to Mali, the distance of which is a journey of four and twenty days, made with effort. The

roads are safe and abound with trees, which are high, and so large that a caravan may shade itself under one of them . . . . . After ten days from our leaving Abu Latin, we came to the village Zaghari, which is large, and inhabited by black merchants. We then left this place, and came to the great river, which is the Nile. Upon it is the town of Karsanju, from which the Nile descends to Kabara, then to Zaga, the inhabitants of which were the first in these parts to embrace Islamism. From this place the Nile descends to Tambactu, then to Kawkaw. It then proceeds to the town of Muli, which is the extreme district of Mali. It then goes on to Yuwi, the greatest district of Soudan, and the king of which is the most potent. No white person can enter here; for, if he attempt to do so, they will kill him before he reaches it. The Nile then descends from this place to the countries of Nubia, the inhabitants of which are Christians; then to Dongola, which is the largest district they possess. The Nile then descends to the cataracts, which terminate the regions of Soudan, dividing them from Upper Egypt.'

pp. 231—8.

Ibn Batouta advanced no further eastward than Kawkaw, which is described as large and beautiful, and has been supposed to be the Kaugha of Edrisi. The rest of his account is from hearsay; but it is not a little remarkable to find the same ideas entertained of the course of the Nile, by an African Mussulman of the fourteenth century, that were hypothetically advanced by the Father of History nearly eighteen centuries before. Of Ibn Batouta's own route, it is not very easy to ascertain the precise stages or direction. Salt-mines are found in different parts of the Sahara; but, as Thagari is said to depend for provisions upon Segelmessa, the latter must be the only place with which it has a direct communication, and we should be led to look for it in the Monselmine territory, where our maps have a place called Sukassa. It is evident that our Traveller did not take the eastern route to Timbuctoo by way of Gadames, but one considerably to the westward. Tas-hala (or Tasahla) may be Tisheet, where the caravans usually halt, and from which place the route leads direct across the desert to Ludamar*. This would

* In Sidi Hamet's Narrative of a Journey from Wed Noon to Timbuctoo, it is stated, that the caravan, after leaving Wed Noon, travelled six days *to the west*, when they came to the end of the last mountain, and halted for six days. After this, they ascended the Desert, but kept as near the sea as they could, in order to find water.—Riley's Narrative, p. 349. Mr. Park obtained from a shereef the following itinerary of the route from Morocco to Benowm, in Ludamar:—To Suera, (Mogodore,) three days. To Agadeer, (Santa Cruz,) three days. To Jiniken, ten days. To Wadi Noon, four days. To Lakeneigh, five days. To Zeeriwin-zeriman, five days. To Tisheet, ten days. To Benowm, ten days;—in all, fifty days: but 'travellers usually rest a long 'while at Jiniken and Tisheet; at the latter of which places they dig

properly be styled the first district in Soudan, which, according to the Moors, is reckoned to commence immediately to the south of the Great Desert. Proceeding eastward, our Traveller would first come to the Niger, near the Sego of Park, the same, possibly, as the Zaga above mentioned; and if so, Karsanju must have been higher up the river. Kabara may then be the Kabba of Park, described as a large town in the midst of a beautiful and highly cultivated country. Our Traveller now appears to have left the river, and to have struck up the country towards the Foulah kingdom of Massina. Mali is doubtless the Melli of Clapperton, and seems to comprehend all the Foulah countries. On leaving Mali, where he remained some time, he came to 'a 'gulf which branches out of the Nile', and upon the banks of which he saw hippopotami. This, of course, would be Lake Dibbie. Then, after some days, he arrived at the city of Tambactu, the greater part of the inhabitants of which, he tells us, are merchants from Latham, a district of Mali. 'Here is also 'a black magistrate on the part of the Sultan of Mali.' Now, it is remarkable that Timbuctoo, though a distinct territory, having its native sovereign, has always been tributary to some neighbouring state, and is understood to be, at this time, subject to the Foulah lord of Massina, who has a magistrate residing at Timbuctoo, and by whose orders poor Major Laing was sent out of the city. From the Shiekh himself, Seid Ali Boubokar, this Traveller met with the kindest reception, till a mandate was at length transmitted to him from his master, (who had doubtless been informed of the white man's arrival by some of these merchants from Mali,) which he durst not disobey; and our unfortunate countryman was basely murdered in his sleep by the Arab chief who had undertaken to escort him across the desert in safety. Mr. Park was assured at Benowm, that such would have been his own fate, had he attempted to make his way direct from Ludamar. Upon his making particular inquiry of a shereef from Walet, the capital of the neighbouring kingdom of Beeroo, respecting the distance from that place to Timbuctoo, the shereef asked him whether he intended to travel that way. 'Being 'answered in the affirmative, he shook his head, and said, it 'would not do, for that Christians were looked upon there as 'the devil's children, and enemies to the Prophet.'* The real cause of this hatred, which is by no means common to the Moslem of Soudan, and from which the Foulahs in general appear to

'the rock salt, which is so great an article of commerce with the Ne-'groes.'—Park's Travels, vol. i. p. 138. The stage from Tisheet to Benowm answers to that of Ibn Batouta from Tashala to Ayulatin.

* Park, vol. i. p. 137.

be laudably free, must be the mercantile jealousy of the Moors and Jews, who dread the loss of their monopoly of the Timbuctoo trade, and not without reason. To this jealousy, we are persuaded, Major Laing fell a victim.

Thus far, Ibn Batouta's account seems to tally remarkably with later information. His Kawkaw, it is not easy to place, as the name, under a varying orthography, seems common to many towns in Soudan. Our Traveller mentions one circumstance, however, which prevents our placing it very far eastward. 'They here', he says, 'transact business with the 'cowrie, like the inhabitants of Mali.' In travelling from Kouka to Kano, Captain Clapperton first met with cowrie-shells in circulation as currency at Katagum in long. 11°. This is now on the frontier of the Fellatah or Foulah dominions, which has extended itself considerably to the eastward; and this singular currency, originally introduced from the western coast, and imported from the Maldive Islands, appears never to have extended to Bornou. Kawkaw, therefore, must have been within Mali or the Foulah country,—probably near the confluence of the Quarrama. Of this part of the river, we know nothing, except from Amadi Fatouma's Journal, who speaks of seeing 'a very strong Poul (Foulah) army' drawn up in one part, on one side of the river. Yuwi may possibly be Yaour, the first district in Houssa, in descending the river, where Amadi Fatouma's engagement terminated, and not far from Boussa, but on the opposite side of the river. Houssa might properly be described as the greatest district in Soudan, since, according to the MS. account of Soudan, brought home by Major Denham, it comprises the seven extensive provinces of Kano, Ghoober, Kashna, Zegzeg, Dowry, Ranoo, and Yareem (Guari?)* The northern part of this extensive territory has been made known to us by the adventurous travels of Captain Clapperton and his lamented colleagues; and great part of Zegzeg was traversed by Richard Landor as far south as about the parallel of 8° 30'. But he was stopped when just on the point, apparently, of solving the problem respecting the course of the Niger. What becomes of it after leaving Houssa?

Ibn Batouta, we have seen, states, that it descends to Nubia, (which must mean Sennaar,) and thence to Dongola; making it join the Egyptian Nile, like all the Arabian authorities. But the possibility of this has been called in question by our European geographers; and different hypotheses have therefore been invented, in order to provide it with a different termination. The Editor of the second volume of Park's Travels goes so far as to assert, that, 'of all the hypotheses respecting the

* Denham and Clapperton. Vol. II. (8vo. pp. 449.)

'termination of the Niger, that which supposes it to be a 'branch of the Nile, is the most unfounded, and the least con-'sistent with acknowledged facts.' This Writer inclines to the 'splendid and imposing' hypothesis first started by a Mr. Maxwell, and adopted by Park himself, which identifies the Niger with the Zaire or Congo. To this we shall presently advert. A third opinion is that of D'Anville and Major Rennell, who assign to it an inland termination in the swamps or sands of Wangara. This has been stoutly combated by the Author of a fourth hypothesis, M. Reichard, who gives the Niger an outlet in the Gulf of Guinea, by the Rio Formosa and the Rio del Rey. To this opinion, M. Malte Brun seems to give the preference; and Mr. Murray cannot help suspecting that the great water which Park heard of at Sansanding, as situated about a month to the southward of that place, called the *Ba Sea Feena*, may have been the Gulf of Guinea. He has suggested, however, a fifth hypothesis, which makes the Niger from the west, meet the Nile of Abulfeda flowing from the east, by falling into a common receptacle. The sixth and last hypothesis is that of the present Writer.

The Niger-Congo hypothesis, which Sir Rufane Donkin stigmatizes as 'a sort of geographical Centaur', had the singular good fortune to be warmly espoused, some years ago, in each of our leading quarterly journals; and it gave rise to the disastrous expedition under Captain Tuckey. The result of that expedition, it has been alleged, has 'made no alteration in 'the state of the question, excepting that the information pro-'cured on that voyage, went far to establish the fact of the 'Zaire having its origin to the northward of the Equator.' *

'So it does, doubtless', remarks Sir R. D.; 'and I place them with much confidence in the southern face of the great range of mountains which runs across Africa from the southern end of the Red Sea to Cape Verd, which Cape it forms; and this great range, before it dips finally under the Atlantic, shews some of its loftiest and westernmost summits above the waves, under the name of the Cape de Verd Islands.' . . . . 'To this mountain range, broken or unbroken, I go for the sources of the Congo,—where they will rise sufficiently far off, and to the northward, to give an ample length of course to the river before it reaches the Atlantic; for the line I have assumed for that course, runs through about twenty degrees of longitude, and twelve degrees of latitude, which, at a moderate calculation, implies a course of near 2000 miles, *by far the greater part of which is through the climate of perpetual rains*, to say nothing of the melting of the snows of the mountains, as the sun approaches and passes over them twice in the year: and this course will make the river the receptacle, by various

* Quarterly Review, No. XLIV, p. 476.

channels, of probably one-fourth or fifth of all the waters which either rise in or fall on the southern face or subjacent valleys of the great chain of Central Africa. Besides this, the Congo receives, lower down, the immense stream called the Zaire, whose source, from all we know of its general direction, is probably in the Zanguebar Mountains; and which, according to the best accounts we have, flows through the great lake Aquelunda, which damming up in the rainy season an enormous mass of waters, lets them out again gradually, by which the almost equable height and fullness of the Congo, so much remarked on in recent accounts, are maintained in part; while other lakes, formed probably in the long passage of the river flowing from the central great range, would govern and regulate also that branch of the river, so as to produce an equable supply of water to it.'

Donkin, pp. 111; 117, 18.

To Mr. Maxwell's argument, that the floods of the Congo commence long before any rains take place south of the Equator, Sir Rufane replies:—

'Could any man who had *resided* within the southern tropic, ever write this? The sun crosses the equator on his way southward on the 21st of September, and from that time forward in his progress to the tropic of Capricorn, he pours down his torrents on all the intermediate regions; so that the Congo "beginning to swell perceptibly in the month of October," would precisely accord with the tropical rains which fell in September, when the sun crossed the equator; and so far from no "heavy rains" setting in "before the end of December," that was the period at which the train of tropical clouds had discharged full *one-half* of all they had to give to the southern hemisphere, and by the "end of December" the sun would be already in his way *back* to distribute the other half. But besides all this most extraordinary reasoning against the course of nature, and against known fact, Mr. Maxwell reasons too on the assumption, that the Congo, like some other great rivers, is subject to great periodical risings; whereas all the latest and best accounts, (and Mr. Maxwell, from his long residence in that quarter, one would think might have anticipated them,) agree in representing the Congo as flowing onward in an uninterrupted volume of equable grandeur at all seasons, rising, at the most, not above 9 feet; a phenomenon which I have attributed above to the probable regulating influence of large lakes, whose nature it would be to keep up such an equability of supply, and which not occurring, as far as we know, in the Nile of Egypt, that river sometimes rises 30 feet.

'Mr. Maxwell next says, "I believe that our information of the Niger losing itself in the desert, rests solely on the authority of the Romans!" Now, of the Romans, Pliny, as regards the Niger, is, I believe, the chief writer; to say nothing of the fact, that almost all writers, *except* the Romans, have spoken of the Niger as ending in a desert. Pliny tells us in the clearest manner, that "*the Nile*," which is the name he gives to the river which traverses Central Africa, and which we call the Niger, rises in Mauritania; that King Juba says so,—and that this river and the Nile of Egypt are increased by rains

after the same manner. Pliny then goes on tracing his Nile-Niger to the eastward till he gets it into Ethiopia, which he says it divides into two, and here, without one word about a desert, Pliny makes the Niger join the Egyptian Nile, and then flow into the sea.

'I am only surprised that Mr. Maxwell's theory should have been supported, as it has been, by several literary men; and it is to be lamented that poor Park's head was confused with so wrong a notion, and which appears to have stuck by him, and to have actuated his hopes, and probably influenced his actions to the very last.' pp. 120—122.

Our Writer's own hypothesis may be briefly explained as follows. First of all, he supposes the Geir of Ptolemy to be the modern Misselad, which flowing from the copper-mines of Fertit, (assumed to be the *Pharanx Garamantica*,) flows into Lake Fittre, (the *Nuba* of Ptolemy,) while a western branch of this same river formerly flowed out of the Tchad into the Wad el Ghazel, or Bornouese Nile. Secondly, 'the branch of the 'Ni-Geir issuing, according to Ptolemy, from Mount Thala, is 'no other than the river Shary, which joining the Ni-Geir at 'the spot where the Lake Tchad is now formed, may be said, 'in Ptolemy's sense, to join Mount Thala and Mount Man-'drus.' And the Yeou, by a singular mistake, is made another branch of this same Ni-Geir. This ingenious but unsubstantial theory, we have already shewn to be altogether erroneous. The only part of the hypothesis that claims further notice, is that which is intended to supply an answer to the inquiry, 'What becomes of the Geir or Nile of Bornou after 'it is lodged in the Lake Domboo',—formed, as it is supposed, by the stream from Lake Fittre? 'I am constrained', he says, 'to dispose of it speedily in the desert of Bilmah, where all the 'accounts we have, tell us, the Nile of Bornou ends in sands.' But let not the gentle reader suppose that Sir Rufane Donkin is only leading them this round-about way to the same conclusion as that of D'Anville and Major Rennell, with the mere difference of making the Niger terminate in sands instead of swamps. Unable, he says, to bring himself to think, that a mighty stream, such as he conceives the Nile of Bornou to be, when formed by the united streams of the Niger and the Misselad, can be so disposed of in a sandy desert, without ever reappearing in any shape, he has found an imaginary outlet 'be-'yond the sands of Bilmah'; the explanation of which must be given in his own words.

'The sands of Africa, many of which I have traversed, are generally siliceous: but silex, whether comminuted or in a mass, is not an absorbent—it is not a thirsty or retaining substance. If, indeed, the desert of Bilmah were shewn to be made of comminuted chalk, I could conceive a good large river to be drunk up and lost, until the

whole desert announced what was become of the fluid, by being converted into one general pulp; to effect which, I can suppose, taking the immense surface exposed to a tropical sun, and from which the evaporation would be prodigious, it would require perhaps ages on ages. But water flowing into a siliceous sand will act just as freely, and in the same manner, or nearly so, as if there were no sand, except only that its rate of going would suffer a small retardation from friction. It would push on by the force of gravitation till it found its natural level, without any loss by absorption, for silex does not absorb—with little or no evaporation, covered as the water would be by superjacent sand—and with little other loss than the amount of the fluid which might be stopped or dissipated in one way or another by its adherence to the millions of particles through which it would travel, in its journey in search of a level. But this amount could not be great after the first humectation, for each particle of sand coming in contact with the fluid, having taken up mechanically as much as it could sustain, no addition could be made to that quantity;—and the several grains of sand being once loaded to the amount of their power of attraction, would refuse to take more, and the fluid thenceforward would pass on undiminished. But what is, or can be, the level towards which I suppose this mighty body of water to be gravitating? I say at once, THE SEA, towards which all rivers tend in one way or another.

'I need hardly add, that the sea to which I look as the receptacle of the Nile of Bornou, is the Mediterranean, towards which it tends, from its first exit from near the mines of Fertit; and I at once put my finger on the quicksands of the gulf of Sidra, the ancient Syrtis, as the point at which the Nile of Bornou enters the sea, which, by meeting the stream on a low flat shore, drives back or stops the waters of the river, so that they can flow on no further; they therefore, having *now* no lower level to go to, form *what they would equally have formed in the middle of the sandy desert, had they been dammed up there;* namely, a plashy, moving quicksand, which extends towards the land as far as the level will admit, and is stopped only by the gradual rise of the ground. In a word, the size and form of the quicksand adjacent to the coast, implies what Tuckey tells us in his Maritime Geography, that the coast is very low, or, in a word, that the waters of a river and of the sea would be there nearly on a level; one having sometimes the mastery, and sometimes the other.'.....

'First, this Gulf is in the direct prolongation of the general course of the Nile of Bornou: secondly, it is the nearest point at which a river, disappearing where this river is said to disappear, in the deserts of Bilmah, could reach the sea: and, thirdly, the very phænomenon which I have contended would occur if the river were any where dammed up in its passage, actually does occur in the very line between the Lake Domboo and the Syrtis, if any reliance can be placed on the maps we have, near the rock Tibboo, where water suddenly appears under the name of the "Two Rivers,"—caused, in my opinion, by the damming up of the subarenaceous stream by the ground rising in the vicinity of the Tiberti mountains, which are not very far off, but which appear to be much broken and disconnected in these parts,

—although still presenting an obstacle sufficient to make the river declare itself,—but having surmounted which, the stream sinks, as before, into the sands, and travels onwards to the sea.

'But reasoning from analogy, and still more from what we know of the nature of the country of which I am now more immediately speaking, I have no doubt but that, in very remote ages, the united Niger and Geir, that is the Nile of Bornou, did roll into the sea, in all the magnificence of a mighty stream, forming a grand estuary or harbour where now the quicksand is: indeed, we find in Herodotus, vestiges of a tradition that the Niger, or Nile, as he calls it, made its way to the Mediteranean; although the historian infers, or some of his transcribers have made him infer, that it does so through the Nile of Egypt.' pp. 59—65.

'Thus has been rubbed out', pathetically exclaims our Author, 'from the face of the earth, a river which had once its 'cities, its sages, its warriors, its works of art, and its inunda-'tions, like the classic Nile, but which so existed in days of 'which we have scarcely a record.' And

'in the same way shall perish the Nile of Egypt and its valley, its pyramids, its temples, and its cities. The Delta shall become a plashy quicksand, a second Syrtis; and the Nile shall cease to exist from the Lower Cataract downwards!' p. 69.

We know not what our readers may by this time think of our Author's hypothesis; but we can assure them, if this last paragraph should excite any alarms on behalf of old Egypt, that the Nile is in no danger of such a catastrophe. We shall use as few words as possible in disposing of our Author's hypothesis. In the first place, we have the authority of Captain Beechey for saying, that the Syrtic Gulf presents no such appearance as our Author attributes to it. Its southern termination is a shore very slightly indented, having neither inlet nor port; and the large tract of quicksand usually laid down in that part of the Gulf, has no existence. A chain of marshes, indeed, periodically converted into shallow lakes, extends along the coast from Mesurata to Sooleb; but there is every appearance that these lakes, like those which border the Egyptian Delta, occupy the place of a gulf of the sea. 'The coast, though now above the 'level of the marsh, is a low strip of sand, which has apparently 'been formed by the strong current and north-easterly winds. 'The formation of this bank would convert the gulf into a 'lake; and the accumulation of mud and sediment raising the 'bed of the lake, while the embankment continued to rise, 'would transform the lake into a marsh.'* Several ravines or wadys, which are filled by the rains, discharge their torrents

* Modern Traveller. Africa. Vol. I. p. 74, note.

into this great marsh; among others, Wady Zemzem, which runs into the Gulf of Sert, though not in the direction to suit Sir Rufane's argument.

But further, the slightest examination of the structure of the country between the coast and Bornou, will shew, that the idea of a river flowing northward through the desert is the wildest of chimeras. The whole of the Sahara and its prolongation in the Tibboo country, appear to consist of an elevated plain considerably above the level of Soudan, and though, as we suspect, slightly inclining from west to east, yet forming a descent towards the Egyptian valley. A deep, longitudinal valley, like that through which the Nile finds an outlet, guarded by mountains, could alone have afforded a channel to any river from Bilma and Bornou. No such valley exists; and if it did, it would have to penetrate various ridges which stretch across the desert, and in particular, the dreary regions of the Black and White Harutsh; an achievement quite as arduous as piercing the granite range through which Major Denham leads the Quorra into the Tchad, and which Sir Rufane peremptorily pronounces to be impossible. It is scarcely necessary to add any further reasons for rejecting an hypothesis which has not the slightest countenance from either tradition or geographical analogy.

But, if the Niger does not end in a swamp, nor flow under ground to the Mediterranean, nor wind round into the Gulf of Guinea, nor discharge itself into the Congo, the old question returns,—we are afraid that our readers are by this time tired of the reiteration—what in the name of wonder becomes of it? Must we go back at last to 'the most unfounded of all hypo-'theses', but which the natives are so pertinacious in adhering to,—that it finds its way to the Nile?—We believe that we must.

We left the Joliba, alias the Quorra or Quolla, the Timbuctoo river, or the Niger, flowing south-eastward, in the parallel of 10° and long. 6°. Here, its bed begins to be beset with rocky islets and rapids, which are said to continue nearly the whole way to Funda, where it enters *a sea*. This Funda was represented by Sultan Bello as a port, as was also a place called Raka; and Captain Clapperton expected to find them on the coast, whereas they are now ascertained to be nearly 200 miles inland. In the same direction, is a place called Atagher, or Atagara, which is in the province of Zegzeg, and near which there is said to be 'an anchorage for the ships of the Christ-'ians.' * Jackson was told, that, about fifteen days east of Timbuctoo, there is an immense lake called the *Bahr Soudan* (lite-

* Denham. Vol. II. p. 451.

rally Lake Nigrites); and Park's *Ba Sea Feena*, on the banks of which Christians were said to have their houses, if not the Gulf of Guinea, must be an inland lake or sea in this same quarter. We feel unable to escape from the conclusion, that some great lake or confluence must actually exist, into which the Quorra discharges itself; and this opinion is confirmed by the imperfect information supplied by Richard Lander, who found all the rivers of Zegzeg flowing towards either the Quorra, or this great receptacle of its waters at Funda. The Shary itself, he was told, flowed *out* of Lake Tchad, and emptied itself into the Niger at Funda; and as we now know that it discharges itself into Lake Tchad, the natural inference is, that it flows out of the Lake formed by the Niger. We are anxious to avoid multiplying baseless hypotheses; but we cannot refrain from throwing out the suggestion, that, if there be such a *Bahr Soudan* or Nigritian lake in this direction, it may very possibly have, like Lake Dibbie, more than one outlet; and during the rainy season, it may even send down some portion of its waters towards the sea *. Mr. Park was told, that the water of the *Ba Sea Feena* 'sometimes flows one way, sometimes another.' Now as we cannot imagine that the tides reach thus far inland and upland, the only explanation we can offer is, that the rains occasion an overflow of the basin of the Lake, while, in the dry season, the waters flow into it. However this may be, we earnestly hope that the next African explorator will start from Fernando Po, and make the best of his way through Benin, towards the mountains, which will probably be found to wall in the Niger on the south, connecting themselves with the granite range of the Kong mountains on the west, and those of Yacoba and Mandara on the east.

That the Shary, which falls into Lake Tchad, is a continuation of the Quorra, agrees with all the information collected by Captains Lyon and Clapperton, Major Denham, and Major Laing. This opinion is adopted by the Quarterly Reviewer, who cites in support of it the authority of that literary veteran, ('*clarum et venerabile nomen*',) Major Rennell. We shall therefore claim the privilege of assuming this point, and of carrying on the name of the Niger to the stream which falls into the Lake of Bornoo. But we are almost as far off the ultimate point of inquiry as ever. What becomes of the waters of that Lake?

Lake Tchad, according to the information obtained by Major Denham, had formerly an outlet in the River of Gazelles, the dry bed of which is now filled with large trees and rich pasture.

* The elevation of the Niger at Funda must, however, be nearly 1000 feet above the level of the plain of Benin.

He was told by an Arab chief, that he had heard his grandfather say, when he was a boy, that the *Bahr el Gazal* gradually wasted itself in an immense swamp or lake, the whole of which was now dried up. Yet, although the lake is believed to be now a 'still water', the water is very sweet and fresh; whereas, were there no other escape for it than by evaporation, the lake would assuredly be salt. If then it has really no visible outlet, little disposed as we are to credit the vague stories of underground rivers, we must give Sir Rufane Donkin leave to find us a subterranean channel, a '*rio secco*', by which its waters may find their way into Lake Fittre. Nor must we forget that Major Denham was told, that the water of the Tchad, 'driven by the eddies and whirlpools of the centre 'of the lake into subterranean passages', rises again in a mountain called *Jebel Tama*, and forms the *Bahr el Abiad*.

Lake Fittre, if we could but trace the Niger into it, (and perhaps the Shary may send out an eastern branch communicating with it,) *has* an outlet; and whatever becomes of the waters of the Tchad, those of *Bahr Fittre* flow, we have no doubt, not from, but towards Dar Foor, according to the unanimous testimony of the natives. Major Denham is stated to have received information from an Arab Shiekh, that a branch of the Shary, called the Bahr el Dago, goes into the Nile; that it receives additional supplies from Lake Fittre, twelve days' journey from those mouths of the Shary that flow into the Tchad; and that it then takes a course to the south-eastward, till it reaches the Nile. He was further informed, that some Mourzouk merchants had spread a report, that it was the intention of the English to come up the *El Dago* from Egypt, with ships as large as elephants, to take possession of the country *. This Dago river would seem to be the *Bahr Kulla* of Browne, in which, it has been remarked, we seem to have the very name of the Houssa river (Quolla); but on this apparent coincidence we lay no stress. We have now only to suppose that the Kulla and the Ada of this Traveller are the same river, or connected with each other, to have the communication complete between Lake Fittre and the Bahr el Abiad; in other words, between the Niger and the Nile.

Appended to Bowdich's Ashantee, there are several different accounts of the course of the Niger, given by natives of Houssa and Bornoo, which strongly confirm the preceding representation. Nearly all of them agree as to the following names of the places occurring along its course. Mali. Sego. Sansanding. Massina. Timbuctoo. Gauw (Kawkaw?). Kabi (Cubbee).

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* Quarterly Review. No. LVIII. p. 522.

Yaoura. Boussa. Raka. Quolla-liffa, or Quarraraba. Atagara. Mafeegoodo. Sharee. Lake Chadi (Tchad). Bagarrime (Begharmi). Foor. Waday (Wadan, two rivers). Sennaar. Massar (Egypt).* It would require strong reasons to overpower the force of this universal concurrence of native testimony. 'If it be true, that the Niger actually unites with the Nile,' says a writer in the Quarterly Review in 1820, 'it can only do so 'through the channel of the *Bahr el Abiad*, or White River.' That it does so communicate, by whatever intermediate lakes and streams, we have ourselves no doubt. 'If we examine the 'character of the Abiad', remarks the Reviewer, 'we shall find 'it to be that of a river which has traversed a long course of 'level country, rather than a collected body of mountain 'streams.'† It is, at the junction, much the wider stream of the two, and is charged with a very fine white clay, which has given its name to the waters. But for this river, Bruce tells us, all the waters of Abyssinia would be insufficient to pass the scanty stream of the Blue River through the burning deserts of Nubia, and the Nile would, for eight months in the year, be dry.

The only plausible objection to this statement, drawn from the supposed high elevation of the plain of Sennaar, has been ably disposed of by this Reviewer. There is not the slightest reason to believe that Sennaar is much more than 500 feet above the sea. But, allowing 800 feet for the whole inclination from the Abiad to the sea, an elevation of 2,800 feet would be sufficient for the source of the Niger, it is argued, to carry it through Soudan and Egypt into the Mediterranean, with a current equal to that of the Ganges or the Amazons. According to Major Laing, however, the elevation of its source is not more than 1600 feet above the Atlantic. But, supposing the slope of its bed to be equal to that of the Indian river, this would still leave at Funda an elevation of about 1,000 feet, which would afford a sufficient inclination to enable its waters to reach Sennaar and join the Abyssinian Nile; more especially as the current is certainly not of equal strength with that of either of the rivers above-mentioned. Here, then, we may close our long hydrographical discussion, having shewn, we trust to the satisfaction of our readers, how the Black River, by passing through the strainers of sundry lakes, becomes a White River, which, joining a Blue River, produces the Nile, which is sometimes green, sometimes red, and always muddy. Herodotus was certainly right in thinking that the Nile is equal to the Ister; and

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* Bowdich's Ashantee, pp. 484—490.
† Quart. Rev. No. XLIV. p. 476.

Sir Rufane Donkin is right in attributing to the Niger a 'unique 'and peculiar character', which renders it altogether the most wonderful river in the world.

Art. II.—*Herodotus, translated from the Greek,* for the use of general Readers; with short explanatory Notes. By Isaac Taylor. 8vo, pp. 792. Price 16*s*. London, 1829.

WE have lived to witness many changes in the opinions and habits of our contemporaries; some of them, we are willing to believe, decidedly for the better; and among these, we can have no difficulty in reckoning the alteration in the system both of elementary and general reading, which is at once indicated and encouraged by the valuable publication now before us. The time was, and that no very distant period, when few but professed and laborious students ever dreamed of cultivating an acquaintance with the sources of history, or of using the original annalists in any other way than that of casual or curious reference. The slightest and least trust-worthy compilations served the turn: it mattered but little from what quarter the general reader might seek his knowledge, and not at all what hasty compendium might be put into the hands of youth. A sounder view of things is, we would hope, beginning to prevail. It has been discovered, that there is no exclusive patent either for writing or for reading history; that the same fountains are open to all who thirst; and that when the difficulties of access are removed or mitigated, the remaining obstacles are only such as a little patience and dexterity will ultimately overcome.

We are solicitous, however, not to be misunderstood; and we would guard, at the very outset, against the suspicion that we are about to insinuate anything to the prejudice of high scholarship. It is better, unquestionably, to read Herodotus in the Greek text of Reitz or Schweighæuser, than in the flowing translation of Larcher, or in the far more characteristic version of Mr. Taylor; but then how few are there of whom it can be said, even by courtesy, that they are able to *read* the rich Ionian of this delightful historian. A very large proportion of the intelligent men of this country, although they may be well versed in general knowledge, have been either imperfectly initiated, or compelled to abandon their early studies for the engagements of active life. They have enough of learning for conversation, for necessary reference, for slight and superficial reading, or even for a critical examination by the help of grammar, lexicon, and comment; and if their leisure and their lease of life may serve them, they can follow up this painful course to a greater readiness and a thorough acquisition. But the majority remain throughout

life in that half-instructed state which, if it does not absolutely seal up the primary authorities in the envelope of their original language, renders them, at least, hard to open; and, of this numerous and well-informed class of men, we should say unhesitatingly, that they will acquire far more extensive and efficient information by dealing mainly with the best translations, and using the originals only for the purposes of reference and verification. In point of taste and feeling, nothing can compensate for the absence of first-hand composition; but with respect to instruction, it matters little which we take; and it is obviously far better, in all kinds of operation, to use tools that we can manage skilfully, than to work ill with those of a finer quality. A superficial linguist may be a profound historian; and it is better to secure positive advantages at some small sacrifice, than to hazard their neutralization by over-refinement.

We do not, for one moment, mean to intimate, that a mere average reader will gain a more accurate and complete notion of the history, for instance, of Greece, by taking Herodotus, Xenophon, and Thucydides, even with the addition of Pausanias, in preference to Gillies or Mitford. The entire range of Grecian story includes much that is not to be found specifically set down by the regular historians. There is a large body of indispensable illustration to be derived from indirect sources,—from the orators, the philosophers, the poets, and dramatists of Greece; from monuments, inscriptions, medals, with other auxiliaries of formal and continuous narrative; and these, it is the business of the general historian to collect from all quarters in aid and elucidation of the direct statements of ancient chroniclers. Hence, the expediency of larger and more comprehensive histories, combining the scattered sections and fragments of intelligence into one clear and consecutive whole; and hence the inestimable value of a work like that, for example, of Gibbon, who has ransacked materials inaccessible to common examination, and reduced within manageable compass, a series of events that were to be brought together from all points of the compass, harmonized from conflicting authorities, and sifted from among perpetual contradictions. Whoever, then, is anxious to obtain, at common cost of labour, a general view of the history of Greece, will do well to begin, at least, with some one among the secondary historians. But if he would ascertain for himself the truth of their representations, and at the same time enjoy the highest intellectual gratification, he will devote his studious hours to the examination of such works as that in our hand.

'The spirit of quickened curiosity', it is well observed by Mr. Taylor, 'will, no doubt, soon pervade every department of this, as well as of other studies; and ere long, a common course of historical reading

must include the perusal—not merely of modern compilations, but of the principal historians of antiquity. That an acquaintance with the original writers is the only efficient and satisfactory method of becoming correctly and familiarly informed of the condition of mankind in remote times, will not be questioned by any one who is competent to give an opinion on the subject. Compilations must always have their use; and if no more is desired than a mere knowledge of events, conveyed in the pleasing amenities of modern style, and accompanied by a few necessary explanations, then the English reader need wish for nothing better than what he already possesses in this kind. But whoever turns from the pages of even the most exact modern writers, to those of the ancient historians, will feel as if he had actually traversed the interval of centuries. Nothing reminds him of the great changes which have taken place in the sentiments and manners of mankind during the intervening ages; the style, the opinions, the allusions, are all in harmony with the period to which the narrative belongs. Even those defects of method, and those trivial digressions, or excrescences of style, which the modern compiler carefully exscinds from his well-digested pages, contribute very perceptibly to assist the imagination in its efforts to realize the interesting scenes of ancient story. In truth, during a continued perusal of these original works, the impression spontaneously formed upon the mind is so strong, that it requires more effort, often, to dissolve the illusion, than to maintain it.'

We cannot conceive of more attractive reading than is to be found in the nine 'Muses' of Herodotus. With an almost epic unity of subject, he has mingled an extensive variety of romantic detail and episode. Incessantly ranging to all extremities of the known surface of the globe, he yet keeps attention fixed on his central subject; and, if it be the highest art to conceal all artful appearance, he has in perfection this mastership of his craft. We shall, however, again avail ourselves of the clear and expressive language of Mr. Taylor, whose general estimate of his Author's merits is at once discriminating and just.

'Herodotus, with an ardour in the pursuit of knowledge very rarely equalled, when in early life he devoted himself to the task of collecting the scattered materials of universal history, did not think himself qualified for the work until he had visited every country to which the Greeks of his time had access;—every where examining documents, conversing with the learned, and collating connected evidence. The fruits of his industry we have before us; and it may confidently be affirmed, that, after every exception has been admitted which the most sceptical criticism can substantiate, there will remain, in the nine books of Herodotus, a mass of information more extensive, important, and instructive, than is to be found in any other author of antiquity. Unaffected, unambitious, mellifluous, perspicuous, in his style; bland, candid, and gay, in his temper; laborious in his researches; judicious, for the most part, in his decisions; and apparently free from sinister intentions and national prejudices; he holds up a mirror in which is

seen, without obscurity or distortion, the face of nature—the wonders of art—the revolutions of empire, and the characters of statesmen.'

Herodotus has been called an imitator of Homer. He does not, however, like the great Mæonian, rush at once into the middle current of events; he rather improves on the salutary advice of Count Antony Hamilton's enchanted ram, and begins *before* the beginning. He starts with the Phœnicians, and, as a preliminary to the battle of Salamis, gives the entire history of the Lydians, from Gyges to Crœsus. But this maze is not without a plan: there is a distinct chain of fact and circumstance, giving succession and coherence to his narrative. The reader is carried on, with charmed attention and increasing interest, from beginning to end; nor is he once permitted to wander or grow languid until the mighty master himself dissolves the spell, breaks his wand, and destroys the circle of his enchantments. He opens with a brief reference to the 'tale of Troy divine,' and then, with a passing intimation of the 'instability of human 'affairs,' goes on to the history of Lydia, in which we have, of course, the war between Crœsus and Cyrus. The latter affords a text for the introduction of the Assyrian annals, and the story of the Medes and Persians; then comes the conquest of Asia Minor, with that of the Greeks of Ionia; then the gorgeous description of Babylon, and the particulars of its fall. The first book closes with the Scythian expedition, and the death of Cyrus. The reign and conquests of Cambyses give opportunity for extensive and interesting details concerning Egypt, which occupy the second book; while the third, with a partial continuance of the same subject, contains the accession of Darius, son of Hystaspes; the conspiracy and destruction of the Magi; the episodic histories of Polycrates and Periander; the revolt and second capture of Babylon. The fourth section is devoted to the Persian expeditions against Scythia and Lybia; and the following book describes the Thracian campaign, the machinations of Histiæus, and the Ionian insurrection; with the armed intervention of the Athenians, remarkable as the immediate incitement to that series of invasions which commenced with the first inroad of Mardonius. This occupies a portion of the sixth book, which, after a digression on the state of parties at Sparta, terminates with the second invasion of Greece under Datis and Artaphernes; the battle of Marathon; and the death of Miltiades. The remaining books give ample details of the glorious events which followed; the armament of Xerxes; the battles of Salamis, Platæa, and Mycale; and the liberation of Greece.

We have given this slight abstract without the smallest intention of exhibiting the character of this admirable history, and for the sole purpose of affording some idea of the way in which

connexion is maintained amid parts apparently so little accordant. But it is well nigh impracticable to obtain, without actual perusal, any adequate notion of the consummate skill with which, amid digressions, episodes, descriptions, and details of all kinds, the main subject is kept in hand, and all this excursive matter made to contribute to the general effect.

We must decline engaging in the attractive, but too extensive investigation relating to the character and text of the Historian; and we do this with the less compunction, because we can refer our readers to another work by Mr. Taylor, recently published, "The Process of Historic Proof exemplified and "explained," in which every thing relating to the genuineness, the authenticity, and the historic value of the books of Herodotus, is fully and ably discussed. There is, however, one point of considerable importance, not, indeed, immediately connected with Herodotus or his book, but referring to concerns of incomparably greater magnitude, on which we must allow Mr. Taylor to be heard. He is tracing the coincidences between the Scripture history and the present narrative; and he establishes the following heads of agreement: we omit his references to the pages of his volume.

'1. The description of the extent, magnificence, and wealth of Babylon, and of the dissoluteness of its inhabitants, accords well with the allusions of the prophets, Isaiah, Jeremiah, Ezekiel, and Daniel.

'2. The story of Hercules will remind every reader of the history of Samson, though disguised in its circumstances by the Egyptian priests.

'3. The capture of Jerusalem by Shishak, king of Egypt, in the reign of Rehoboam, 1 Kings, xiv. 25. 2 Chron. xii., is certainly the same event as is mentioned by Herodotus, and attributed by him to Sesostris. He says, he had himself seen in the Syrian Palestine, the columns erected by the Egyptian king in commemoration of his conquests; and that these bore the emblem of ignominy, indicating that little resistance had been made to the conqueror. This agrees with the manner in which the invasion is spoken of by author of the book of Chronicles.

'4. Herodotus mentions Sanacherib, *Sennacherib*, and gives a corrupted account of his miraculous defeat, as reported to him by the Egyptian priests. See 2 Chron. xxxii. and Isaiah xxxvi.

'5. The defeat of Josiah at Megiddo by Pharaoh Nechoh, as related 2 Kings xxiii. 29., and 2 Chron. xxxv. 20., is referred to by our author: he misnames the place where the battle was fought, calling it Magdolus. In a note upon the passage, the reader will find the evidence which proves, that by Cadytis, Herodotus intends Jerusalem.

'6. In adjusting the history of the Persian kings, Cyrus, Cambyses, Darius Hystaspes, and Xerxes, to the Scripture history, some disputable questions arise, which could not fairly be stated within a narrow compass; the reader who wishes for information on the subject, will consult the writers already mentioned; to which ought to be added

Sir John Malcolm's History of Persia; or he will find the subject treated in a compendious and lucid manner in that ably conducted work, the Modern Traveller—Persia, Part I. Those instances in which the testimony of Herodotus contains the fulfilment of prophecies, are adduced by Bishop Newton; or the reader may find the subject presented in a condensed but forcible manner in Keith's Sketch of the Evidence from Prophecy.'

Readers to whom the writings of antiquity are not familiar, will recoil from many of the statements which are to be found in Herodotus, as indicative, not merely of credulity or carelessness, but of absolute mendacity. And the *Græcia mendax* has passed from hand to hand, until many, even among the learned, have questioned his veracity in more instances than that particular case to which the rebuke was applied. That there is a sprinkling of the marvellous, an occasional touch of the incredible, and a few scattered specimens of statement obvious to direct disproof, may be allowed without any invalidation of his integrity. Surrounded as we are with facilities of all kinds for the acquisition of knowledge, we are slow to make due allowance for the difficulties under which the ancients laboured. Does a writer of the present day take up a subject for inquiry, he finds materials in the next street: extensive libraries throw open their doors almost without solicitation, and his table breaks down under the weight of subsidiary aids. Folios, duodecimoes, pamphlets, gazettes, placards, all contribute to his assistance. The archives of the State, the memoranda of individuals, the elucidations of eye-witnesses, direct correspondence with all parts of the globe,—these, and a thousand other sources of accurate information, come in aid of his labours. And yet, with all these auxiliaries, how difficult does every inquirer find the acquisition of correct intelligence and explanation! Compare, now, with these advantageous circumstances, the situation of Herodotus. He had every thing, even the very foundations of his history, to ascertain by personal and laborious inquiry: his task was herculean, and with an herculean determination and devotedness did he engage in its accomplishment. He travelled far and wide; sifted rumours; compared evidence; consulted the depositaries of learning, the priests; explored localities; and, by dint of inexhaustible exertion and perseverance, achieved, amid incredible difficulties, one of the noblest compositions that intellectual skill and energy have yet wrought out. Plutarch has charged him with malignity, but proved nothing except his own partiality. Ctesias accused him of downright lying, and enforced his indictment by exhibiting himself as a 'liar of the first magnitude.' In all these matters, Herodotus has been amply vindicated by Larcher and the Abbé Geinoz; and much valuable reference to them will be found in Mr. Tay-

lor's preface and notes, as well as in his volume on the nature of historic proof. On the whole, it will be found that, considering the state of knowledge in his day, the interest which some of his informants had in deceiving him, and the fair explanation that may be given of his real or apparent errors, Herodotus is to be ranked among the most high-minded, as well as the ablest of historians.

This great man has been fortunate in his editors, his annotators, and his translators. Gale and Wesseling distinguished themselves, long since, by excellent editions; and the comprehensive work of Schweighæuser, in our own day, has left nothing to desire in the way of critical apparatus. In annotation, it is a complete and well-digested '*variorum*'; while the collection and collation of various readings deserves the greatest praise. Schweighæuser was not a critic of Bentleian or Porsonic calibre, but he was a sound and discriminating scholar, and his various editions of the classics are of high value. It is to be regretted that the foreign publication, which passed through the press under his own correction, should be exhausted, and a complete and correct reprint is a desideratum. Among the various translations of Herodotus, Larcher's, if not in the best taste, is unquestionably the most valuable, with its extensive and judicious accompaniments of note and commentary. It contains almost every thing that can illustrate Herodotus. His biography; the life of Homer, erroneously attributed to him; the abstract of Ctesias; Plutarch's treatise on the malignity of Herodotus, with the reply of the Abbé Geinoz; are all included in this voluminous but excellent work. Concerning the translation itself, we so entirely agree with Mr. Taylor, that we shall put him forward to express our opinion.

'Larcher, whose translation will, of course, be consulted by every one who wishes to make himself master of Herodotus, and whose notes comprise the substance of all that is most important in the commentaries of his predecessors, seems to make no attempt at a characteristic rendering of the original: on the contrary, he sedulously modifies and modernizes whatever is most antique and most *Grecian* in his author. His version is, in fact, an annotator's paraphrase, comprising and amplifying every particle of his author's meaning. It ought in justice to be remembered, that the genius of the French language is infinitely remote from that of the Greek, and can never adapt itself to the style of the great writers of antiquity. A French Homer, or a French Herodotus, is as like the original as the Hectors, and Cæsars, and Catos of the stage in the last century were, in their costumes, like the warriors of Greece and Rome.'

There are two circumstances relating to the last edition of this translation, too interesting to be passed by without notice. In his preface, he makes a manly and affecting recantation of the infidel principles which he had cherished in earlier years;

and at the close of the last volume, apologizing for occasional errors of the press, he bespeaks the indulgence of his readers towards an old man in his seventy-seventh year—*cruda viridisque senectus*.

When we used the term 'fortunate' with reference to the translators of Herodotus, we were certainly not thinking of the accredited English translation, the inadequate version of Mr. Beloe. It is readable enough, but inaccurate and feeble, and deserving of utter condemnation, were it only for having misled that able illustrator of Herodotus, Major Rennell, whose ignorance of Greek compelled him to trust to this untrustworthy version. His notes, though with the admirable example of Larcher before him, are, when unborrowed, generally insipid and unprofitable. His mistakes are sometimes absurd, and his carelessness is sufficient to destroy all confidence. In a note to Clio, 92, he points out an error as committed by Larcher, when the latter expressly disavows the blunder imputed to him. For the purpose of enabling ourselves to give a more distinct opinion, we have occasionally made specific comparison between the Latin rendering of Schweighæuser, the French version of Larcher, and the two English translations of Beloe and the present Writer. The first is excellent. The second is admirable of its kind, but essentially uncharacteristic, and scarcely to be distinguished in point of style from the same Author's valuable version of Xenophon. Mr. Beloe is loose and tasteless, without any feeling of the peculiar qualities of his original; free and vague, where a close rendering would have been not only more expressive of the Author's manner, but better English. Of Mr. Taylor's production, we have no hesitation in saying, that it is, in our opinion, precisely what a translation of Herodotus ought to be. In all the instances where we have brought it to the test, it has stood the trial perfectly; it is clear, close, and archaic; it reads delightfully, and will convey to the unlearned reader a fair representation of the expressive simplicity of the original. There is one particular in which it stands, so far as we know, alone, and which will, of itself, sufficiently recommend it to general adoption in the family and in the school. There are passages in Herodotus—not that he was a prurient writer—which render his history unfit for indiscriminate perusal; and these have usually been rendered, as a matter of course, without sufficient regard to delicacy. Here, Mr. Taylor has deserved well of the public. Without mutilation, or sacrificing the smallest fragment of valuable information, he has scrupulously expurgated his translation, by the rejection of all that is unseemly or impure. Extracts, unless copious and consecutive, or unless occurring in the course of an analytical or argumentative review, are but inadequate exemplifications of the character of a book; and to bring forward an insulated specimen or two,

savours of the pedant in Hierocles, who, having a house on sale, tendered a brick by way of sample. It will be hardly courteous, however, to dismiss Mr. Taylor without laying a fragment, at least, of his version before our readers; and we shall take part of the story of Thermopylæ.

'As the sun arose, Xerxes poured forth libations, and waiting till about the time of full market, set out;—thus he had been instructed by Ephialtes; for the descent from the mountain is much shorter than the circuit which must be made in ascending it. The barbarians with Xerxes now drew on, while the Greeks with Leonidas, marching as to death, advanced much further than heretofore in the passage, and until they reached the wider part of the defile. Hitherto the wall had afforded them protection, for they had fought on the former days only in the narrowest part of the road. But now they engaged the enemy beyond the narrows, and great numbers of the Barbarians fell. Behind each rank were seen the officers with whips flogging the men, and continually goading them to move on. Multitudes of them fell into the sea, and so perished; but many more were trampled to death by their own ranks, nor was any regard paid to the dying. The Greeks, well knowing that death awaited them from the enemy who had come round the mountain, put forth their utmost vigour in attacking the Barbarians:—reckless of their own lives, they fell furiously upon the enemy. Most of their spears being broken, they dealt upon the Persians with their swords. In this combat fell Leonidas, valiantly fighting, and with him those celebrated Spartans whose names, worthy as they are of renown, I have learned;—the names even of the whole three hundred. Many distinguished Persians also fell on this occasion. Among these were two sons of Darius—Abrocomes and Hyperanthes... ..... A great struggle took place between the Persians and Lacedæmonians over the body of Leonidas: at length, after four times repelling their assailants, the Greeks by their valour succeeded in withdrawing it. The combat was maintained until the Persians, led by Ephialtes, came up; when the Greeks were informed of their approach, the contest assumed another aspect, for now they retreated to the narrow part of the road, and passing the wall, they stationed themselves in close order—all except the Thebans, upon the rising ground, at the entrance of the pass, where now stands the marble lion on the tomb of Leonidas. On this spot they continued to fight—with their swords, those who retained swords, or with their hands and teeth, until buried beneath the missiles of the Barbarians, who came up—some in front, after demolishing the wall, and others on each side, who had made the circuit of the mountain. Though all the Lacedæmonians and Thespians behaved in this valiant manner, a Spartan, named Dieneces, is mentioned as the first in bravery. It is said of him, that before the battle joined with the Medes, when a certain Trachinian affirmed in his hearing, that if the Medes discharged their arrows, such was the number of their host, the sun would be obscured by the flight of their missiles; he, not at all smitten with fear, and utterly disregarding the numbers of the Medes, replied:—"Our Trachinian friend tells us nothing but good news—if indeed the Medes darken the sky, then we shall fight in the shade, nor be exposed to the sun."'

We have only to say further, that the preface and notes contain, in a compressed form, much valuable criticism and illustration; that the volume is excellently printed; and that the maps, though necessarily on a small scale, are well constructed, and neatly engraven. Neither pains nor reasonable expense seem to have been spared in the 'getting up' of this compact and, considering its size, exceedingly cheap volume.

Art. III. *Historical and Critical Remarks on the Nine Books of the History of Herodotus;* with a Chronological Table. Translated from the French of P. H. Larcher. 2 vols. 8vo. pp. 1219. Price 1*l.* 8*s.* London. 1829.*

THE History of Herodotus is an account of the travels and researches of an intelligent and curious *voyageur*, who had travelled through Greece, Italy, and Egypt, and visited many other portions of the world, as known in the geography of the ancients. In the books into which his classic work is distributed, bearing the names of the Muses, he has recorded his observations on the countries which he saw, and the customs which he found existing in them; and has accumulated an extensive collection of historical facts and traditions, which form no inconsiderable part of our knowledge of the people who flourished in the times of antiquity down to his own age. He has indeed been represented as a retailer of fables, and the '*Græcia mendax*' of the satirist has been applied to his details and reports; but the honesty and simplicity of the Historian are less likely to be questioned, in proportion as the means of passing a true judgement on his character become multiplied. He has told us explicitly enough on some occasions, that he did not believe the truth of the relations which he had received; and on others, he has left us to infer his distrust of his informer. He has very faithfully described whatever he had personally observed in the countries through which he had passed; and the manner in which he has recorded the traditionary knowledge obtained by his inquiries, is a very available evidence of his diligence and accuracy. Modern discoveries have clearly established, that Herodotus had knowledge of facts totally unknown to later writers; and the result of the superior information which we now possess, has been the clearing of his reputation from suspicions and charges by which it had long been obscured. That he was, in too many instances, credulous and under the influence of superstition, is not to be questioned; and so was

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* Accidental circumstances have placed in juxta-position this and the preceding article, by different contributors: our readers will not, perhaps, be displeased at the undesigned coincidence of sentiment.—*Ed.*

Xenophon, whose fidelity every one allows. His collections have transmitted to us the transactions of very early times and of very celebrated individuals; and they enable us to correct, in many cases, the representations of less credible relators. In this country, although the recent impressions of the History have been numerous and at short intervals, little has been done by English scholars to enhance its literary value. The French Version and Notes of Larcher have long been known to classical students, and have maintained a reputation of the highest order; but his work has hitherto been much less accessible than could be wished. This inconvenience, so far as regards the notes, is remedied by the publication before us; while his Version is superseded by the English translation of Mr. Taylor.

The Notes of Larcher form a most valuable body of annotations on the whole of the nine Books of Herodotus. He had read the text of the Historian with a most watchful eye, and his vigilance was constantly exercised in detecting the occasions on which the application of criticism and learning might, by appropriate emendations and illustrations, impart perspicuity to his Author's meaning. His philological observations evince a nice discrimination in affixing the senses of words, and a very correct judgement in settling the import of many verbal combinations which others have mistaken. The student who is desirous of being instructed in the niceties of Greek prose, will find his advantage in the diligent perusal of these Notes. But the illustration of the Greek text of the Historian, is not the only feature which forms a recommendation of these volumes. They are replete with discussions of the interesting and varied subjects comprised in the History; and on these points, the Notes are not a mere collection of brief remarks which leave the reader disappointed and displeased, but are frequently of considerable length. The antiquities of ancient nations are a copious subject, to which Larcher has devoted very considerable labour, and which he has very successfully illustrated. Babylon, but particularly Egypt, makes a prominent figure in the History; and in the volumes before us, there is an accumulation of valuable observations relating to the latter country. Since the date of Larcher's Translation, indeed, Egypt has been visited, and its antiquities have been examined, by many learned travellers, who have materially enlarged our acquaintance with it. These Notes could be but little corrected or improved, however, by any additions that might be made to them from the more recent sources of information; the sagacity of their Author having enabled him to anticipate many of the results of subsequent investigation. The history of Crœsus, of Cyrus, the identity and achievements of Sesostris, the Phœnician circumnavigation of Africa, the formation and repeated re-opening of the canal of Egypt,

the Nile, the pyramids, the origin and use of letters, and a most copious *et cætera* of subjects, are learnedly illustrated in notes which may be not improperly named essays and disquisitions. The contributions which Larcher has made available for the elucidation of his Author, are highly creditable to his industry, while the manner in which he has used them, manifests his honesty and candour; and the original observations which he has so plentifully intermingled, are always appropriate and interesting. To review at large a work so various in learning, and embracing so many subjects as the present, would require, instead of one article, a series of critical disquisitions, for which our readers would scarcely thank us; and M. Larcher's work is already too well known to the scholar, to render it necessary to add any thing by way of recommending the work to his attention. We shall therefore merely offer some desultory observations on a few of the notes.

The Latin translators have rendered the introductory words which Herodotus has employed to designate his work, in a very imperfect and indefinite manner. Larcher remarks, that Ἱστορίη, in Herodotus, does not signify a history, but the result of researches carefully made; and he translates the expression, Ἱστορίης ἀπόδεξις—'*In presenting to the public these researches.*' A rendering more corresponding to the original would be—the relation of the things which Herodotus himself saw, or learned from inquiry. The introductory passage is very properly praised by the Translator, as an example of the simplicity which distinguishes most of the ancient writers.

In Dalzel's Collectanea Gr. Maj^a^. (*Notæ in Herodotum*, 6. 6.) there is an erroneous interpretation of the phrase, τοῦ βίου εὖ ἥκοντι, ὡς τὰ παρ' ἡμῖν,—'*at an advanced age, if one considers the nature of man.*' This the student may correct from Larcher's note.

'Τοῦ βίου εὖ ἥκοντι.] *After having enjoyed a considerable fortune.* The Abbé Geinoz has very satisfactorily proved, that βίος here signifies wealth, worldly goods, "les biens"; and that ὡς τὰ παρ' ἡμῖν does not mean "quantum in nobis est", but "pro modulo nostratium facultatum." The reader may refer to the remarks of this learned man, which are rather too long to be here quoted. Gronovius has ill translated this passage, and Wesseling leaves his reading uncorrected; which the more surprises me, as he has frequently profited by the observations of Geinoz, and generally has pointed out where they differed in opinion. Cornelius Nepos uses a similar expression in speaking of one Meneclides, a slanderer of Epaminondas—"Satis exercitatum in dicendo, ut Thebanum scilicet", a tolerably clever orator, at least for a Theban.

'Wealth does contribute to happiness, and I am far from disputing it; but yet, I am somewhat astonished that the ancient philosophers should have thought it impossible to be happy without it. Nevertheless, we find this sentiment in Theognis and a thousand other authors.

Sophocles says, in his tragedy of Creusa: "Men value nothing but riches: some think him happy who enjoys good health, but a poor man is never in good health; for, in my opinion, his state is that of perpetual disease." Vol. I. p. 47.

The conversations of Solon with Crœsus, as related by Herodotus, have been pronounced by some writers to be a fable invented by the Historian; while, by others of the greatest reputation, the notion has been justly, we think, regarded as only a capricious objection to his veracity. There are, undoubtedly, chronological difficulties connected with the story, which it may not be very easy to obviate. This, however, is the case in respect to many facts of ancient times, which no one thinks of denying on the ground of the indefinite calculations applied to them. In what manner we are to explain the account which follows in the pages of the Father of History, respecting the consultation of the oracles by Crœsus, and the answer received by him from the Delphian Apollo, previously to his engaging in war against the Persians, is a difficulty not a little perplexing. Crœsus wished to obtain the decision of the most trust-worthy of the oracles on the question, whether he should commit himself and his empire to the perils of war; and to ascertain the quarter to which he should address his inquiry, he despatched ambassadors to the most celebrated of the shrines of divination, directing them to propose at the same time, each to the oracle which he was consulting, the question, What is Crœsus, the son of Alyattes, king of Lydia, now doing? Crœsus was, at the moment, cooking the flesh of a lamb and a tortoise, in a copper kettle; and this the Delphian oracle was reported by the Prince's messenger to have declared. The answer determined Crœsus in favour of the oracle thus proved to be divine. Rollin is staggered at this relation, and concludes, 'That God, to punish the blindness of the pagans '(heathens), sometimes permitted demons to give them answers 'conformable to the truth.' Cicero is unwilling to credit the story. M. Larcher's opinion is, we think, the more probable one; that Herodotus found the story established in popular belief, and that the truth was, Crœsus had confided his secret to some one, from whom the address of the priests had extracted it. The munificent donations of the Lydian king to the Delphian god, were ample testimonies of his veneration and gratitude; and we must be allowed to add a few observations to the concluding paragraph of M. Larcher's note, which refers to the numerous sacrifices offered on that occasion.

The number of victims immolated in the celebration of the religious rites of the ancients, on particular occasions, was very great. The accounts contained in the Jewish History have appeared to some critics scarcely credible; and corrections of the text have been suggested, on the supposition that, the enumera-

tion having been made by letters, mistakes may very easily have occurred in the transcription of copies. We have, however, no evidence that numbers were anciently denoted in Hebrew manuscripts by combinations of letters; and we cannot admit the propriety of changes in the text, resting on mere conjecture. In profane history, we meet with details of a similar kind, which are not less surprising, and which may therefore be cited as very important examples to corroborate the statements of Scripture. At the passover celebrated at the period of Hezekiah's reformation, there were offered two thousand head of cattle and seventeen thousand sheep. The victims at the dedication of Solomon's Temple, were twenty-two thousand bullocks and one hundred and twenty thousand sheep. Crœsus, according to the account in Herodotus, offered to the Delphian Apollo three thousand of each species of animals allowed for sacrifice (Clio 50). The number of victims, in the former instances, is not comparatively greater than in this latter case. The victims killed at the passover, and at the dedication of the Temple, were peace-offerings, only a portion of which was consumed upon the altar, the principal part serving for the entertainment of the people at those times of national festivity. The festival continued, on each of these occasions, for fourteen days, and the concourse of persons from all parts of the land was immense. It is not for us to judge of ancient manners, and more especially of ancient religious ceremonials, by any application to them of our own notions of fitness. We have too often had occasion to notice the hasty judgements pronounced upon Biblical subjects, by persons who might find the remedy for their flippancy and rashness in an enlargement of their knowledge. The passage in Herodotus to which we have referred, strikes us as of some moment.

When Crœsus was meditating his designs against the Persians, Sandanis, a Lydian, attempted to dissuade him from his purpose, by reasonings which we cannot be surprised to find were disregarded by the monarch. The poverty of the Persians, and the barrenness of their country, might seem good reasons against invading them; but they 'who delight in war' would not be turned aside from their pursuit of it by considerations which could not extinguish their love of glory, or their hope of conquest. If Persia did not produce 'figs', it was a field where the Lydian king might gather the laurels of victory; and these have been sought by many of the mighty since his day in very sterile soils. An extract from one of the epistles of Julian, is given by M. Larcher, in a note on this speech of Sandanis.

'Οὐ σῦκα δὲ ἔχουσι τρώγειν.] *Unacquainted both with figs.* "The historian, Herodotus, wishing to prove that a country is totally wild and

uncultivated, contents himself with saying, that neither figs, nor any thing else that is good, grows there; as if there were no other fruit superior to figs, or as if the people among whom this fruit grew, could want no earthly good. Homer praises fruits, some for their size, some for their colour, and some for the beauty of their form. The fig is the only fruit to which he allows sweetness. He gives to honey the epithe of green, as if fearing rashly to call that sweet which is sometime bitter; but the quality of sweetness he allows only to the fig, in common with nectar, as if it were the only sweet thing in nature."' Vol. I. p. 108. Clio 71.

The temple of Jupiter Belus (Clio 181) was situated within a consecrated inclosure; and the description very clearly illustrates the different import of the words *ἱρὸν* and *ναός*.

'We must bear in mind', remarks M. Larcher, 'that a temple of the ancients was very different from one of our churches. It comprised a considerable extent of ground, enclosed by walls, within which there were courts, a grove, pieces of water, sometimes habitations for the priests, and, lastly, the temple properly so called, and into which, most usually, the priest only was admitted. The entire precinct was called *τὸ ἱερὸν*, or, in the Ionian dialect, *τὸ ἰρὸν*. The temple, properly so called, or the habitation of the god, was named *ναὸς*, and in Ionian *νηὸς*, "cella."'

This account is entirely correct; but M. Larcher is clearly in error when he represents, that 'in the Sacred Writings, the '*ναὸς* is that part of the temple at Jerusalem, into which the 'priests only were permitted to enter—the Sanctum Sanctorum, 'or Holy of Holies.' (Vol. I. p. 471.) In the Scriptures, *ναὸς* has not this restricted meaning; and the priests were not admitted into the Holy of Holies.

In commenting on the infamous custom established among the Babylonians, related in the Clio 199, M. Larcher notices the objections of Voltaire, which have been subsequently urged against the credibility of so shameful a practice. Superstition certainly reconciles mankind to very gross observances, and harmonizes all sorts of contradictions; still, it is very revolting to believe, that a law of so flagitious a character could be in force among any people advanced in civilization. There would be no difficulty in crediting the account as a limited description of an immoral usage; but it may reasonably be doubted, whether a compulsory law, rendering the practice one of universal obligation, was ever in existence. M. Larcher adduces, in confirmation of the account, the authority of the prophet Jeremiah, who lived a century and a half before the time of Herodotus. The passage to which he refers, is found, not in the genuine writings of the Prophet, but in the Apocryphal Book of Baruch, which, though it might be assumed by Larcher, on the ground of its being acknowledged by the Romish Church as canonical, we cannot consider as an independent authority. It was of much

later origin, and the passage was probably introduced from the page of the Historian. M. Larcher appears to us very unnecessarily to perplex himself with the passage—'*Mulieres autem circumdatæ funibus in viis sedent.*'

'By these women encircled with cords, we may understand those who, as Herodotus relates, sat in the alleys of the sacred precinct, inclosed with cords; or perhaps the prophet meant to say, that their heads were bound with cords, as both Strabo and Herodotus assert.'

The *funes*, we suppose, were girdles of cord, *zonæ*, with which these women were severally encircled. The connection evidently shews this to be the meaning of the words.

M. Larcher adopts the opinion of Wesseling respecting the age of Sesostris, and places him 1356 years before the common era, and 88 before the taking of Troy. Of this great conqueror, we may admit the existence; but so much of fable has been blended with the facts of his history, by the writers who have described his exploits, that we must be satisfied to leave the period in which he flourished, as well as the particulars of his reign, in the obscurity with which the conflicting accounts of this and some other early personages have transmitted them to us.

On the uses of the word 'Tyrant', we have the following judicious remarks:

'Ἐπιδαύρου τύραννος. *Tyrant of Epidaurus.* The poets frequently confound the τύραννος with the βασιλεὺς; but the prose writers seem to mark the distinction: for instance, they have never called the kings of Persia, of Lacedæmon, or of Athens, "tyrants"; but they have given that name to the kings of Syracuse, to Pisistratus, &c. "Tyrant", with the Greek writers, ordinarily signifies an usurper, one who governs a people against their will, without their consent, even though he should regulate his administration strictly according to justice. Pisistratus, therefore, was a tyrant, though his government was mild. Hieron was so likewise, though Xenophon gives him great praise in the treatise which he has entitled, "Hieron sive Tyrannicus." In this work, he always calls him τύραννος; and this has given some room to imagine, that amongst the Greeks the term conveyed no reproach; whereas in French (and in English) it is unequivocal. It signifies also, in our language, a prince who has succeeded legitimately to the throne, but who governs in a manner contrary to the well-being, the wishes, and the primitive object of society. But let us hear what Xenophon says on this point: "Socrates thought that tyranny and royalty were two species of government essentially different. That in which the subjects were governed by their own consent, and according to known laws, he considered royalty; but he deemed that tyranny, in which the subjects were governed against their will, contrary to law, and according to the caprice of the prince."

'Cornelius Nepos also says: "Omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetuâ in eâ civitate, quæ libertate usa est."'

'To these authorities, I will add that of Herodotus himself. When the Lacedæmonians wished to restore the Pisistratidæ in Athens, Sosicles of Corinth said to them: "If it seems best to you that cities should be governed by tyrants, why do you not give an example by establishing one over yourselves?" It appears then, that he made a decided difference between the τύραννος and the βασιλεὺς; for we know that the Lacedæmonians were governed by kings.' p. 566.

It is not necessary for us to provide such information for our readers as that which is comprised in the first sentence of the following extract; the remarks, however, which it introduces, are too important to be omitted:

'—— Ajax, the son of Telamon, distinguished himself at the siege of Troy; but, after the death of Achilles, having contested with Ulysses for the arms of the deceased hero, and Ulysses having obtained them, he killed himself in despair. Homer, in his Odyssey, places him in the Elysian fields; and at this I am not surprised, for there were many points of morality which at that time of day were not well understood, insomuch that they did not consider suicide as infringing upon its principles, but even authorized the act. But I have always been astonished that Fénélon, the pious and learned Archbishop of Cambray, should, in his Telemachus, have placed Ajax in the regions of the blessed. It is true, he assigns to this prince a degree of happiness inferior to that of the kings who occupied themselves exclusively in rendering their subjects happy; but, still, he has placed him in the abode of happiness, and this is a bad example.' Vol. II. p. 486.

This note is very creditable to the moral perception of the learned Translator. We could wish, however, that he had furnished us with the means of determining, whether it was equally correct in relation to other violations of great principles, as well as in respect to suicide. We cannot extricate from his censure the good Archbishop, who has unquestionably greatly offended against the laws of morality, by assigning a place in the regions of felicity, to such a person as Ajax; but it strikes us, that the suicide is the only circumstance to which M. Larcher objects as requiring his exclusion. The example is bad; but it is not the only one deserving of reprobation in the Archbishop's survey of the fields of Elysium. The wrathful Achilles, fit only to destroy cities, to subvert kingdoms, and to fill the world with confusion and trouble, is also among the beatified. We are indeed told, by the Author of Telemachus, that 'the reward of courage and 'prowess, is much less than that of wisdom, integrity, and bene-'volence.' Fenelon was the disciple of a Teacher who has not recognized courage and prowess as moral virtues; and if he had delivered only the lessons of his Master, we should not have read, in any of the descriptions which his pen might have drawn of the scenes of unfading bliss, that they who were only 'great in 'battle, but neither amiable nor virtuous', were admitted to its

enjoyment. The endowments of the brute would not have been confounded with the qualities of the saint, if the excellent Archbishop had not sometimes lost sight of the principles which constitute the true greatness of human character, and take men out of the circle of vulgar admiration. We expect from Christian writers, in works of fiction as well as in those which are of a more serious description, such representations as shall not be inconsistent with the maxims which they have received, to guide them in their award of praise and approbation; nor give sanction to the corrupt practices in which so many of the evils that afflict the world originate. "The wisdom that is from above, is first pure, then peaceable, gentle—full of mercy and good fruits", and should never be separated from the glory which is given to man as his ultimate possession. We should have been glad to find ourselves anticipated in this course of remark by M. Larcher; but his silence in the one case, compared with the explicit reprobation of the 'bad example' in the other, induces the fear, that his estimate of moral principles was a very defective one, and that 'military glory' was one of the idols to which he had no objection to offer sacrifice.

Art. IV. *A Hebrew and English Lexicon to the Old Testament;* including the Biblical Chaldee. Edited, with Improvements, from the German Works of GESENIUS. By Josiah W. Gibbs, A.M., of the Theological Seminary, Andover, North America. 8vo. pp. 656. Price 25*s*. London, 1828.

THE basis of the present work is the smaller lexicon of Professor Gesenius, published at Leipsic in 1815, to which additions have been made from the Thesaurus or larger lexicon, and which has received corrections from the Professor's Commentary on Isaiah, and his other philological works illustrative of Biblical Hebrew. The American Editor has conferred a substantial benefit on the students of the language in the United States, by translating this Lexicon for their use; and the English publishers deserve the thanks of those who are prosecuting the study of the sacred tongue in this country, by the republication of it in the present form.

Gesenius has obtained great celebrity as a Hebrew lexicographer. A translation of his larger work, by Christopher Leo, has recently been issued from the Cambridge University press, in two handsome quarto volumes; and his Grammar, as well as his Lexicon, has been adopted as the basis of the instruction given by the professors of the most popular of the American theological seminaries, in the branch of learning to which they relate. The present Editor eulogises the soundness

of his judgement, as evinced by his making 'a sober and tem-'perate use of the various means for determining the significa-'tion of a Hebrew word.' This is a primary qualification, since the means of understanding the import of a passage in the Hebrew Scriptures, can never be supplied to us by any philologist who satisfies himself with imposing some fanciful notion upon a word, instead of cautiously deducing from a comparison of the instances in which it occurs, the several senses which it bears. Gesenius rejects all mystical derivations; and he has avoided the error into which some modern lexicographers have run, of almost constantly adducing Arabic derivations, though he is careful to avail himself of the assistance to be received from the oriental dialects. In one point of great moment, but of great difficulty, especially in Hebrew words, the merit of Gesenius appears to us to be somewhat over-rated by his present Editor, who states, that Gesenius has been very successful in seizing hold of the primary physical acceptation of a word, and in the orderly arrangement of its several significations. We agree, however, in the commendation which he passes on the method adopted by the Author of the Lexicon, of supporting the sense and construction of terms by pertinent citations, which, in cases of difficulty, are written out and accompanied with a literal translation. Such a view of the different meanings of a word, is the best commentary on the passages cited. This plan, indeed, is not peculiar to the present work, but it greatly enhances its utility; and we advert to it principally for the purpose of earnestly recommending to the Hebrew student the use of the Concordance. Let him who would make solid proficiency in Hebrew, add to his Grammar and Lexicon a Hebrew Concordance; and by accustoming himself to examine the examples of the use of words in their connection, he will find it promote his advancement in Hebrew philology in the most advantageous manner.

The Lexicon of Gesenius is constructed on the principle of alphabetical arrangement, which affords, in some respects, facilities that are wanting in the etymological collocation of words; but the other mode in general use, is not without its claims to preference. The Editor objects against it, the arbitrary associations which those who follow it introduce into their classification of words,—as the derivation of אב, *a father*, from אבה, *to acquiesce;* and in such instances, we may concede the propriety of a separate and distinct arrangement. But it is, on the other hand, no small inconvenience, to find words, of whose relation there can be no doubt, placed apart in different portions of the Lexicon; as in the case of the verb ידע, *to know*, for which we have to consult it in pp. 142. 232. 312. The difficulties of the etymological method appear to us to be exaggerated in the

representation, that it supposes the *student* to be already a *proficient* in the language. With the instructions derived from his grammar, he will soon acquire a readiness in finding the roots; and the practice of tracing the derivatives to them, will essentially assist him in his progressive advancement.

As a specimen of the Lexicon, we extract the following examples of the manner in which the Author arranges and defines the meanings of words.

'אָבַד, fut. יֹאבַד and יֹאבֵד. 1. *to be lost, to fail;* with ל of the person, 1 Sam. ix. 3. 20. with מִן, Deut. xxii. 3. Job xi. 20 מָנוֹס אָבַד מִמֶּנִּי *refuge has failed them.* Jer. xxv. 35. Ps. cxlii. 5. Job xxx. 2. Ezek. vii. 26. תּוֹרָה מִכֹּהֵן וְעֵצָה מִזְּקֵנִים תֹּאבֵד *the law shall fail the priest, and wisdom the aged,* Comp. Jer. xviii. 18. xlix. 7. Hence Deut. xxxii. 28 גּוֹי אֹבַד עֵצוֹת a people void of counsel or wisdom, (אֹבַד is participle in const. state.) Jer. iv. 9 יֹאבַד לֵב הַמֶּלֶךְ the heart, i. e. the understanding, of the king shall fail through fear, consternation. Job. viii. 13 וְתִקְוַת חָנֵף תֹּאבֵד and the hope of the profligate man fails, i. e. is frustrated. Ps. ix. 19. cxii. 10. Prov. x. 28. Ps. i. 6 דֶּרֶךְ רְשָׁעִים תֹּאבֵד the designs of the ungodly shall come to nought. Ezek. xii. 22 אָבַד כָּל־חָזוֹן every prophecy faileth.

'2. to wander, go astray, spoken of cattle. Ps. cxix. 176 שֶׂה אֹבֵד a stray sheep. Comp. Jer. l. 6. Ezek. xxxiv. 4, 16. Hence also of persons, Isa. xxvii. 13 הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר the exiles in the land of Assyria. (Parall. נִדָּח.) Deut. xxvi. 5 אֲרַמִּי אֹבֵד a wandering Syrian.

'3. *to perish;* spoken of a harvest, Joel i. 11. of a country, Exod. x. 7. Jer. ix. 11. of houses, Am. iii. 15. of men and animals, Job. iv. 11. Judges v. 31. Num. xvii. 27 (12) אָבַדְנוּ נָגַלְנוּ אָבַדְנוּ we perish, we all perish. Hence it signifies to be destroyed, rooted out, Deut. vii. 20. viii. 19. often with the addition מֵעַל הָאָרֶץ Deut. iv. 26. xi. 17. Josh. xxiii. 13, 16.

'4. Also simply *to be unfortunate, unhappy,* spoken of men; as Part. אֹבֵד *the unfortunate, forsaken,* Job. xxix. 13. xxxi. 19. Prov. 31. 6.

'Note 1. The future with Tseri יֹאבֵד is used at the end of a clause, the future with pattah יֹאבַד in the beginning or middle; comp. Job. viii. 13, with Ps. ix. 19.

'Pi. אִבֵּד. fut. יְאַבֵּד. 1. Caus. of Kal no. 1. *to lose, to cause to fail.* Ecc. iii. 6. vii. 7. יְאַבֵּד אֶת־לֵב מַתָּנָה a bribe perverts the understanding, comp. Jer. iv. 9. construed with מִן, Jer. li. 55.

'2. Caus. of Kal no. 2. *to lead flocks astray,* Jer. xxiii. 1.

'3. Caus. of Kal no. 3. *to ruin, destroy, kill.* Est. iii. 9. 13. 2 K. xi. 1. xiii. 7. xix. 18. Num. xxxiii. 52. Deut. xii. 2. יְאַבֵּד חוֹי to destroy, or waste one's substance; Prov. xxix. 3.

'Note 2. אַבֶּדְךָ Syr. for אֲאַבֶּדְךָ; Ez. xxviii. 16.

'Hiph. הֶאֱבִיד i. 9. Pi. but especially 1. caus. of Kal no. 1. Job xiv. 19. Jer. xxv. 10.

'2. Caus. of Kal no. 3. *to destroy men, nations.* Deut. vii. 10. viii. 20. ix. 3. Often followed by הָעָם מִקֶּרֶב *from amidst the people,* Lev. xxiii. 30. or by מִתַּחַת הַשָּׁמַיִם *from under heaven,* Deut. vii. 24.

'Note 3. אֹבִידָה Chald. for אֲאַבִּידָה 1 per. sing. fut. Jer. xlvi. 8.

'אֲבַד, fut. יֵאבַד. Chald. *to perish,* as in Heb. Jer. x. 11. *they shall perish.*

'Aph. הוֹבֵד, fut. יְהוֹבַד, *to destroy,* Dan. ii. 12. 24. perhaps also *to perish,* ii. 18.

'Hoph. הוֹבַד *to be destroyed.* Dan. vii. 11.

'אֹבֵד m. verbal from אָבַד, *ruin, destruction.* Num. xxiv. 20. 24.

'Note. The form of this noun is that of the common participle, but the signification is abstract, Comp. יוֹתֵר, גּוֹלָה.

'אֲבֵדָה f. verbal from אָבַד, dec. x.

'1. *Something lost.* Ex. xxii. 8. Lev. v. 22. 23.

'2. i. q. אֲבַדּוֹן *the region of the dead.* Prov. xxvii. 20. Keth.

'אֲבַדּוֹן m. verbal from אָבַד.

'1. *Destruction.* Job xxxi. 12.

'2. *Place of destruction,* hence i. q. שְׁאוֹל ἅδης the subterranean world, the region of the dead. Job xxvi. 6. xxviii. 22. Prov. xv. 11.

'אָבְדָן m. verbal from אָבַד, *destruction.* Est. ix. 5.

'אָבְדָן m. verbal from אָבַד, dec. II. b. *id.* Est. viii. 6.'

We have taken this verb as the first which occurs in the Lexicon; and though, from its occupying this precedence, it could scarcely be expected to present marks of hasty composition, we cannot praise this example as a finished specimen of Hebrew philology. The definition includes senses which do not belong to the word; as in 2. *to wander, go astray, exiles.* 4. To be *unfortunate, unhappy.—To lead astray.* Whatever relation these expressions may have to the state included in the predications of the verb אבד, they can have no place in the correct definition of it, or of any of its ramifications. The word never means to *go astray,* or *wander,* though it is sometimes very properly employed to represent the state into which the

subject of the description may be brought, in consequence of going, or being led astray, as in the case of a sheep. But certainly, the Jewish captives in the land of Assyria had not strayed or wandered into it. 'A *wandering* Syrian' is a very unsuitable translation of the words in Deut. xxvi. 5. Nor is *unfortunate* or *unhappy* more appropriate in respect to the passages in Job and Proverbs. In all these instances, the language of the Common Version is correct and forcible, '*lost*,' '*ready to perish*.'

This is not the only instance in the volume, to which we could refer as evidence that the Author's judgement has sometimes slumbered, or misled him in the account which he gives of particular words. The office of the Lexicographer has not always, in the labours of the Author, been kept distinct from that of the Commentator. From the latter, we expect to receive the most pertinent explanations of the sacred text; while we look to the former only as the interpreter of its terms and idiomatical expressions. On turning to the article אֱלוֹהַּ, p. 34, we find 'Job xii. 6. 'אֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ, *who bears the divinity in his hand*, i. e. 'whose fist is his God. Comp. Hab. i. 11.' There is nothing in this reference to support this explanation, or to furnish a parallel to the passage: and the sense given to the verb, is without authority: בוא never means to bear. We shall add another example.

'Gen. vi. 3. לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם, *my spirit shall not always rule or act in man.* The Spirit of God appears here, as in Psalm civ. 30., to be the animating principle in creatures; hence this meaning: *I will take away from man the breath of life, they shall live no longer.*' p. 132.

The difficulties of this passage are admitted, and it is for the expositor to solve them. In the Lexicon, we look simply for the meaning of the verb, which is never applied in the manner here used, in any part of the Scriptures: 'my spirit', in a declaration coming from God, is not the same as the breath of life in man. '*Spirit*', רוח, is very strangely explained as occurring in 1 Kings xi. 5,—*then there was no more life in her;* i. e. she was beside herself! The meaning is very evident, but it excludes madness and stupidity. The phrase occurs in Joshua v. 1, where the sense of 'beside ones-self' is out of the question: the hearts of the kings of the Canaanites 'melted, 'neither was there spirit in them any more.' They were, however, perfectly sane. There are other examples in the Lexicon, on which we might comment; but we forbear to animadvert on the faults or imperfections of a truly meritorious work, and one which, to the English student, is an acquisition of great value. The instances are certainly much fewer than the Editor's com-

mendatory statement would seem to represent, of the satisfactory deduction, in regular gradation, of the various meanings to be attributed to a word, from the physical acceptation in which it was first used to designate an object. To expect, indeed, to find the work replete with this kind of excellence, would be to look for the proofs of discoveries in Hebrew philology which have not yet been made, and which, it is very probable, never will be made. The significations of words as they are used by the sacred writers, are defined with clearness, and illustrated by a sufficient number of examples in the Lexicon; and an account is given of the construction of verbs with prepositions and particles; phrases and idioms are explained; poetical words and inflexions are noticed, with the corresponding prosaic expression, as are also the peculiarities of the more modern Hebrew, in distinction from the more ancient; and an account of those words which are defective in some of their forms, is given as they occur. Proper names of persons and places are introduced; and the work is well furnished with all the necessary requisites of a Lexicon intended for practical purposes, without the encumbrance of extraneous or superfluous additions. It cannot fail of obtaining the place which it merits among the books of the Hebrew scholar.

From the evidence on which our judgement of the question must be formed, we conclude that the patriarch Job (p. 27.) was a real person. The opinion of the people of the East, who, at the present day, represent the patriarch as having truly existed, may not be conclusive evidence; but we do think that, in the accounts of the sacred writers which refer to the man of Uz, there is enough to prevent our adopting the Author's opinion, that the name is most probably fictitious, having reference to the description which is given of his life and fortune, and signifying *persecuted.*

Art. V. *The Book of Job,* in the words of the Authorized Version, arranged and pointed in general conformity with the Masoretical Text. 8vo. pp. xxxiv. 109. London, 1828.

IN a translation of any ancient work, it is desirable, not only that the sense of the original should be given, but that the energy and beauty of the diction, and other peculiarities of style which may distinguish it, should be preserved. The most important object to which a translator's attention will be directed, is unquestionably the faithful conveyance of his author's meaning; but this requires, not only an accurate acquaintance with his language, but also the nicest observation of the manner in which he has employed it. The import of a passage may be

not only more forcibly, but it may also be more justly expressed, by a particular arrangement of the words used by the translator, than by any other distribution. In reading the classic authors, especially the poets, how frequently are we delighted with the inimitable beauty, the *curiosa felicitas* of their expressions, and feel as if the form of words before us was the only one in which the sentiment of the writer could be appropriately presented. And when, in a translation, we find the spirit and gracefulness of such passages exhibited, we receive new pleasure from the manner in which we see the words of one language correspond in power and order to those of another. In the English Public Version of the Scriptures, compared with the original, many examples of this correspondence may be observed. The Editor of the Book of Job in this separate publication, remarks, that if, in the poetical books of the Old Testament, our Translators had more scrupulously arranged the collocation of the words in conformity with the Hebrew, as far at least as the English idiom would have permitted, and had also more rigidly adhered to the principal pauses of the Masorets, the English reader would have been enabled to form a more correct idea of that peculiarity which characterizes the diction of the original, as well as to develop with greater accuracy and facility, the true meaning of the inspired writers. His design is, to present an arrangement of this kind, for the purpose of correcting and amending the Common Version; the words of which he retains, except in such instances as required a slight change in the construction to adapt them to his purpose. Where the words in the original are thrown out of the usual prose, into a poetical arrangement, the Translators have occasionally followed the order of the Hebrew; it is the object of the Editor to render the version generally conformable to this order.

' In the twentieth verse of the fifth chapter of Job, the prose arrangement of the words would stand thus: " He shall redeem thee from death in famine, and from the power of the sword in war." But there is a poetical transposition in the Hebrew, which our translators have strictly preserved. Their version is: " In famine he shall redeem thee from death, and in war from the power of the sword." In the very next verse, however, a similar transposition occurs, which they altogether disregard. For where the Hebrew has, " From the scourge of the tongue shalt thou be hid;" they adopt a different arrangement of the words, and place them thus: " Thou shalt be hid from the scourge of the tongue." But, in the first part of the twenty-second verse, they again precisely follow the order of the original, and say, " At destruction and famine thou shalt laugh;" disregarding it nevertheless in the latter part of the same verse, in which they put, " Neither shalt thou be afraid of the beasts of the earth", instead of, " Neither of the beasts of the earth shalt thou be afraid."

'In like manner, numerous passages may be quoted, where the ansposition of the words in the original is correctly preserved, either i the whole, or in a part of a verse; but our translators seem not to ave proceeded upon a uniform principle in this respect. Sometimes, ideed, they adopt a transposition where there is none in the Hebrew; i in c. xv. v. 30, where the Authorised Version has, "And by the reath of his mouth shall he go away;" although, according to the lebrew arrangement, it should have been, "And he shall go away by ie breath of his mouth." So also in c. xxxvii. v. 5, the clause Great things doeth he", exhibits a transposition not found in the riginal, which simply has, "He doeth great things."

In the structure of the Original, the usage is for the nomina- ve case to follow the verb, where both come together without ntervening words, 'And saw God the light—and was the even- ing, and was the morning.' This collocation is not observed y the Editor, but the English position of the nominative case efore the verb is retained. The Translators are inconstant in his respect.

Another particular in the text before us, is the adoption of he Masoretical system of pauses. Job. xii. 5, in the Common Version, is without any distinction of stops, except the final one. 'He that is ready to slip with *his* feet *is as* a lamp despised in he thought of him that is at ease." This is amended by the Editor, whose correction and remarks are as follows.

'This, when literally translated, and the words properly placed, tands thus: "*As* a lamp despised in the thought of him that is at ase; *as one* ready to slip with his foot." Job in the preceding verse ad complained, that he was "as one mocked of his neighbour", to vhom he was not inferior in understanding; and here adds, that he vas "as a lamp despised in the thought of him that was at ease; as ne ready to slip with his feet;" meaning that his wisdom was de- pised by his friend, and that he was considered as a man of a stumbling ntellect. A little more attention to the collocation of the words, and o the accent in the middle of the verse, would have prevented this in- orrect translation.' p. xix. Introd.

In conformity with the system adopted, the comma is wholly ejected, and the end of each line is marked by a semicolon, as he full stop is placed at the conclusion of every verse. A half- ause is besides introduced in every line, without reference to ts length. This distinction serves to point out precisely the arallelism; as in the example adduced, (p. xxii.) of Ps. cxiv.

"1. When Israel went · out of Egypt; the house of Jacob · from a ' people of strange language;

"2. Judah was · his sanctuary; Israel · his dominion.

"3. The sea saw *it* · and fled; Jordan · was driven back.

"4. The mountains · skipped like rams; the little hills · like ' lambs."

The instances are but very few, in which this new arrangement of the Book of Job presents any variation in the sense: occasionally we find a passage in which the meaning is altered, and more of perspicuity introduced into a verse; but the merit of the publication before us consists in its being a substitute for the Original in respect to the peculiar features of composition which distinguish it, for the use of the English reader. It will also be useful to the Hebrew scholar in his labours as a translator, in inducing him to render his version, in the respects pointed out, as close a representative of the Original, as may consist with the language into which he is rendering it. We shall extract a specimen of the Masoretical system as used by the present Editor: it is from the xxiid. Chapter.

'22. Receive I pray thee from his mouth · the law; and lay up his words · in thine heart.

23. If thou return to the Almighty · thou shalt be built up; for thou shalt put away iniquity · from thy tabernacles.

24. Then shalt thou lay up as dust · gold; and as the stones of the brooks · *the gold* of Ophir.

25. Yea the Almighty shall be · thy defence; and plenty of silver · shalt thou have.

26. For then · in the Almighty shalt thou have thy delight; and shalt lift up unto God · thy face.

27. Thou shalt make thy prayer unto him · and he shall hear thee; and thy vows · shalt thou pay.

28. Thou shalt also decree a thing · and it shall be established unto thee; and upon thy ways · shall the light shine.

29. When *men* are cast down · then shalt thou say: *there is* lifting up; and the humble person · he shall save.

30. He shall deliver · the island of the innocent; and it is delivered · by the pureness of thine hands.'

Art. VI. *A Tour in Italy and Sicily.* By L. Simond. 8vo. pp. 629. Price 16*s*. London. 1829.

WE are glad to meet M. Simond again, and on classic ground. He is a shrewd and active observer, a clear and unaffected writer; and it adds to our satisfaction, that he is neither a virtuoso nor a *savant*. We are sick of empiricism in all its shapes. We have had more than enough of the airs and high pretensions, the superficiality and ostentation, the prejudice and bad temper, the want of learning and discrimination, which pervade so large a portion of the published works of modern travellers; and we feel quite refreshed by a few hours' reading of this interesting and unpretending 'Tour.' The Author of 'Italy as it is', would at once and peremptorily exclude M. Simond from the privileged class of accredited travellers; and we admit that he is

a very different sort of writer from the Author of 'Italy as it is.' We are, possibly, perverse and capricious in our preference; but we really do, and that very decidedly, prefer a plain and sensible description of characteristic scenes and circumstances, to a collection of trumpery details about lodgings and their expense, custom-houses and their exactions, *vetturini* and their extortions, children and their jokes, with a whole 'balaam-box' of memoranda equally worthless. This, however, is a matter hardly worth the slight reference we have made. It may be of more interest to our readers, that we can recommend the present volume as a reasonable corrective of the exaggerations of Eustace. That distinguished Traveller still supplies to many a reader the materials of the estimate which he may form of Italy, and of the anticipations which prompt him to visit that fine but faded country. His glowing descriptions of the 'pomp, pride, 'and circumstance' of papal worship, if they do not create a partiality for the thing itself, tend, at least, to kindle a strong inclination to witness the splendid spectacle,—that glittering combination of pantomime, puppet-show, and legerdemain, that transfer of the *Grande Opera* to the halls of the Vatican and the vaults of St. Peter. We shall shew, before we close this article, how differently the same exhibitions may appear under a varying management of lights and shades; and how opposite will be the judgement formed, respecting similar circumstances, by interested and by impartial spectators.

There is no existing state of society, or aspect of country, that affords such ample opportunity for mistake or perversion, as may be found in Italy; and, accordingly, few countries have been the subject of such systematic misrepresentation. The lofty and romantic associations which connect themselves with these regions, are, whether recent or remote, of infinite variety; and their history may be read, on contemporary monuments, from ages earlier than the Roman name, down to the galling signatures of the Austrian yoke. The massive masonry of what is commonly distinguished as 'Cyclopean' structure, belongs to a period antecedent to specific record: the splendid remains of Rome itself illustrate all the successive periods of Roman story. The 'decline and fall' of that mighty state; the fierce struggles with barbarian invaders; the vicissitudes of the Italian Republics; the annals of the hierarchy;—all these, with innumerable circumstances of local or general interest, may be *read*, without reference to print or manuscript, in the monumental and natural scenery of present Italy. Yet, the reading will bear a varying interpretation, as the prepossessions of the investigator may incline him to admiring or unfavourable conclusions; to say nothing of the different processes of inquiry, or of the sometimes opposite results derivable from profound or from superfi-

cial examination. Let, for instance, a Protestant and a Papist set forth on a journey through these regions, and, with every disposition on their parts to give the truth simple and entire, it cannot be that their verdict should agree: their medium of sight and criticism, their criterion of taste and feeling, must be so strongly affected by their respective partialities, as to exhibit the very same objects of contemplation under relative, not to say positive variations of outline, shade, and colour.

We touch on this point, although without submitting it to formal discussion, because the Romanists are taking it upon themselves to maintain, that none but those of their own sect are qualified for a correct appreciation of Italian superiority. To make this childish boast the ground of formal disputation, would be to accept a challenge to a combat of hobby-horses, a *duello* of squirts and popguns. It is quite in character for the children of infallibility to ape the airs of their 'mighty mother'; and it is but after their common fashion, to rail at their opponents because the assumption is rejected. But we should hold it a very indefensible waste of time, to argue against a bold and blustering assertion; and till it assume a more questionable shape, we shall take permission to pass it by. We never had much relish for fencing with wooden Soldans, nor for tilting at the Quintaine; and as we grow older, our dislike grows more and more definite.

It is not in the nature of things, that a partizan and a foe should contemplate the gorgeous ritual of the Vatican with the same feelings, or even with the same eye. To the one, it will be all fuss and feathers, smoke, spangle, and gesticulation: to the other, it will be decent solemnity, appropriate magnificence, impressive ceremony. And this difference, not only of opinion, but of sentiment, will not be confined to these particular circumstances; it will influence the eye and the judgement in their excursions over the whole field of observation. Take up Eustace, and he will be found to contemplate the entire scene with the gaze of an enthusiast. With him, whatever is, is best; and every thing that meets his glance, bears testimony to the excellence of the system which he has accustomed himself to idolize. His pictures, with no intention to misrepresent, have all the effect of misrepresentation. Whoever may adopt his theories, will look on the hierarchy as the guardian genius of Italy, ever watchful for its good, warding off evil to the utmost of its power, kindling and cherishing the flame of genius, and extending over all the arm of beneficence. His very criticisms are under the influence of this feeling, and he struggles through difficulties of every kind to maintain the glory of the popedom, not only in essentials, but in all its circumstances and accidents.

Turn from Eustace to Simond—the whole scene assumes a

different aspect; the bright hues have disappeared, the shadows are deepened, and though the outline and distribution remain with slight deviation, yet, the colouring is different; its richness is lowered to a soberer tone, a fainter and more faded tint prevails, and the general effect becomes of a character almost opposite. It is impossible, in reading Eustace, to escape from a feeling of distrust;—not that you suspect him of conscious error, but because his imagination and feelings betray their workings in all that he says and does. With Simond, we feel ourselves safe; every suspicion of exaggeration is put aside by the simplicity of his narrative; and although we may sometimes regret the absence of classical illustration, and an evident want of science touching matters of art, we are content to miss these desirable adjuncts, in the presence of the higher qualities of good sense, sound knowledge, and keen observation. He describes well, has a good eye for natural beauty, and exhibits much discrimination in his estimates of personal, national, and political character. His very first paragraph gives promise of an excellent book, and bespeaks confidence in the traveller who takes in so much at a glance, and starts with such spirit and vigour. He dates from Lago Maggiore, Oct. 8, 1817.

'It is difficult to find a greater contrast in landscape, climate, language, and manners, than that which occurs upon crossing the Simplon. From the depth of the *Valais*, its narrow territory and narrow skies,—for such they appear as you proceed between the two parallel screens of lofty Alps,—you emerge at once into light and boundless space in Italy. From the banks of the Rhone, often frozen in October, you find yourself on the sunny side of the mountains, where winter is rarely felt; instead of dingy and poor villages, a boorish population and dirty inns, you alight at *Duomo d'Ossola*, a clean little town, the streets of which are strewn with fragments of white marble chipped off by the chisel of sculptors, whose hammers resounding on all sides remind you that you are arrived in the country of the fine arts. The inn is comparatively a palace, and its accommodations perfect. Travellers should, however, beware of hasty judgements; for this is the finest part of Italy, contrasted with the worst part of Switzerland, or at all events the least agreeable. The vast meadows extending in front of *Duomo d'Ossola* were grazed by innumerable cattle, in fine order, ranging at large, after the third crop of hay. It seemed to be Holland, without its marshes, transported to the side of the Alps. The rugged rampart, apparently inaccessible, yet so commodiously traversed, was already softening in the blue haze of distance. On the tufted sides of gentle hills, we saw, peeping through trees, the flat-roofed country-houses of rich Milanese, resembling castles with battlements, and the square towers of village churches.'

The Borromæan Isles of the Lago Maggiore are well depicted; and a minute description is given of the singularly interesting and impressive monument erected by the people of

Milan, in memory of Charles Borromeo, their Cardinal-archbishop in the sixteenth century. The statue of that admirable prelate is 66 feet high, and it is raised on a granite pedestal, 46 feet from the ground, giving altogether an altitude of 112 feet. The extremities, head, hands, and feet, are cast, and the drapery is of hammered copper. The execution is excellent, but it may be questioned whether the general effect is adequate to the colossal proportions. The interior is accessible, and the frame-work which supports the gigantic figure, supplies an irregular ladder, by which those who have a fancy for such feats, may reach the head, and look forth from its eyes on the surrounding scenery. Milan itself obtains high praise for its neatness and architectural beauty; but the more interesting details of this section, relate to the celebrated painting of the Last Supper. It may be recollected, that Eustace, who lost no opportunity of abusing the French, charges them with making the hall in which was Leonardo's master-piece, a 'store-room 'of artillery', and with using the picture itself 'as a target for 'the soldiers to fire at'; affirming, moreover, that 'the heads 'were their favourite marks, and that of our Saviour in prefer-'ence to others.' Much of this accusation is gratuitous, and the whole has received a fair portion of that high colouring which characterizes Mr. E.'s style and manner. With express reference to these allegations, M. Simond 'examined the pic-'ture closely', and, to give his own language,

'certainly discovered a number of round holes like balls, plugged up with something like putty, and likewise dents in the wall, apparently the effect of brickbats thrown against it, fragments of which still remained in some of the holes. As to when and by whom the mischief was done, a woman who has lived next door for the last seventeen years, told me, that she had heard of soldiers firing at the picture before her time; that a soldier of the sixth regiment of French hussars had told her that he himself with others had done so, not knowing what it was, when guarding prisoners confined in the hall; and that these prisoners, men of all nations, threw stones and brickbats against it by way of amusement. When Bonaparte came to Milan, he called to see the picture, and finding the place still used as a place of confinement, "*shrugged his shoulders and stamped with his foot,*" the woman said; and ordering the prisoners away, had a door, which she shewed me near the picture, walled up, and a balustrade, or low wooden partition, drawn across the room before it for protection.'

This splendid achievement of genius and skill was in a state of wretched decay. With all his ability, Da Vinci was not less whimsical than ingenious; and, among his various essays and experiments, he chose to try, in the instance of this production, the effect of oil, in preference to the more durable process of fresco. The consequence has been lamentable. A great portion

has scaled off from the wall, and that which still adheres, has become of a blackened hue. As, however, we may have occasion to enter more particularly on this subject at some future time, we shall only state further, that every precaution has been taken against increased injury, and that an admirable copy in Mosaic was in advanced progress at the time of our Author's visit. The Cathedral of Milan remained in much the same state as at the departure of the French, who, if they were severe in their exactions, at least spent the money to the advantage of those among whom it was levied; while the Austrians, though contented with a lighter tribute, are parsimonious in their local expenditure.

Accustomed as we have been to the arts, affectations, and pedantries of book-making, we feel it quite refreshing to handle a book distinguished by nothing more decidedly, than by the absence of all such annoyances. M. Simond does not think it necessary to give the history, past, present, and to come, of every city at which he may find it convenient to halt: he describes only what he has seen, and he made good use of his eyes. If he passed rapidly along a country, he describes it cursorily; if he paused upon any remarkable locality, he is more distinct and detailed in his observation. Verona, Vicenza, Padua, supply only a few indications, while he is on his way to Venice; but his description of the fallen queen of the Adriatic is altogether the best we have seen. The Brenta, the favourite stream of Lord Byron, who was then occupying a villa on its banks, is designated as a muddy stream, winding through a low, alluvial, unhealthy level. Along the dike which restrains the overflow of its waters, the travellers hastened, without any disposition to stop, until they reached Fusina, where they hired a gondola, and launched forth on the *lagune*.

'Not a breath of wind ruffled the surface of this shallow sea; and gliding on swiftly, we reached the celebrated city of Venice, but unfortunately not the best side of it, in less than one hour. A confused heap of very old buildings, shabbily fine, with pointed windows, half Gothic, half Grecian, out of which dirty beds were thrust for the benefit of air, and once or twice dirtier utensils emptied of their contents. Half-rotten piles supported blocks of marble, richly carved, serving as landing-places to these miserable hovels, the walls of which, out of the perpendicular, seemed nodding to each other across the narrow canals. Through one of these we pushed on rapidly, turning several sharp corners in succession, from canal to canal, which resembled narrow lanes under water, with scarcely any dry communications from house to house. A few gondolas, generally smaller than ours, passed us. No noisy trade was heard, no cries, no rattling of carriages of course; not so much as the sound of a footstep disturbed the universal stillness. We might have fancied ourselves in the cata-

combs of all the fishes of the Adriatic, rather than in a town inhabited by men, but for the few heads that we saw here and there popping out of dark holes to look at us. Emerging at last from the maze of narrow canals, we found ourselves in the great one, which traverses the town in an easy curve, the very line of beauty. It is wider than the great canal of Amsterdam (nearly 300 feet), but is rendered peculiarly striking, from the circumstance of most of the buildings on either side being marble palaces;—no quays, no terraces, no landing-place before them; they plunge at once into the briny deep, which, however, is here very shallow: splendid marble stairs with marble balustrades lead up at once from the water to the hall-door. There it was that crowds of gondolas, manned with smart *gondolieri*, carrying lighted torches at night, used formerly to draw up, as elsewhere carriages and horses. We landed thus in style, and were ushered into one of these magnificent edifices,—sadly fallen, indeed, from its former greatness, being now an inn,—the *Albergo della Gran Bretagna*. Through a lower hall of immense size, and paved with marble, we reached the double flight of the ground stair-case, the walls of which were adorned with good historical fresco paintings, and the marble balustrade beautifully carved. The landing-place up stairs was another immense hall or gallery, divided into two by the stair-case. These princely antichambers, each sixty-nine feet long by thirty-two, with ceilings proportionably high, gilt and painted, and adorned with crystal lustres, gave entrance to the various apartments by a number of doors. . . . . This edifice had belonged to a noble family now extinct, the Farsetti.'

The place of St. Mark, with its barbaresque magnificence, its architectural vagaries, and its deeply interesting reminiscences, is distinctly described. The church, with its unaccountable mixture of Greek, Gothic, Morisco, and something else which is neither the one nor the other of these; the Ducal palace, suggesting the idea of a 'huge chest of drawers of old-'fashioned inlaid work, with small feet under it'; the granite columns bearing the Lion of St. Mark, looking—such is the profane illustration of our Author—'not very unlike a colossal 'chimney-sweeper, crawling out of a chimney-top'; all these, with the other curiosities of Venice, pass successively under review, and, so far as description is concerned, with much ability: but when M. Simond ventures beyond this, to criticism on the arts, he generally fails. It is, however, but fair to say, that there is no affectation in his remarks on such subjects; he gives himself no dilettanti airs; and when he ventures an opinion, he starts it on its own merits, and at his proper risk. Still, he is evidently no artist, and, like all men practically ignorant of art, is not aware of the danger of getting out of his depth. Few have acquitted themselves with credit in this trial of skill, and most have made themselves rather ridiculous by their exhibitions

in this way. Forsyth himself, clever and *tranchant* as he was, is by no means an unerring guide, and his bold strokes frequently make us exceedingly nervous.

The road to Bologna was wretched; and the whole valley of the Po, towards its embouchure, exhibited a miserable scene, with ruined mansions, dirty cottages, and unceasing mendicancy. Bologna itself appeared surcharged with beggars, though, on the whole, the general aspect of things, both moral and material, was altered for the better. In this part of Italy, as well as in most of the southern divisions of Europe, the *metayer* system of farming prevails; and the utmost fairness of division, and entire confidence between landlord and tenant, apparently exist. *Apropos* of this favourable representation of the state of society, M. Simond introduces an interesting illustration of the simple and patriarchal manners still prevalent in some of the districts of Italy.

'There is at the foot of Monte Rosa, in the district of Varello, a small borough, of 12,000 inhabitants, called Alagna, where there has not been a criminal trial, not even a civil suit, for the last 400 years. In case of any wrong committed, or any very blameable conduct, the guilty person, marked by public reprobation, is soon compelled to leave the country. The authority of fathers, like that of the patriarchs, continues absolute all their lives; and, at their death, they dispose of their property as they please, by verbally imparting their last will to one or two friends, whose report of it is reckoned sufficient: no objection was ever made to such a testiment, and a notorial act is a thing unknown at Alagna. Not long since, a man died worth 4000*l.* sterling,—a very great fortune there; he bequeathed a trifle only to his natural heir. The latter soon after met accidentally, at the neighbouring town of Varello, a lawyer of his acquaintance, and learned from him that he was legally entitled to the whole property thus unkindly denied to him, and of which, with his assistance, he might obtain possession very shortly. The disinherited man at first declined the offer, but, upon being strongly urged, said he would reflect upon it. For three days after this conversation, he appeared very thoughtful, and owned to his friends he was about to take an important determination. At last it was taken, and, calling on his legal adviser, he told him, "the thing proposed had never been done at Alagna, and he would not be the first to do it!"'

The people of this community are described as a fine race, retaining many of their antique usages, and exhibiting marks of a northern origin in language and manners. Their property consists chiefly of cattle; and, like the Tyrolese and Savoyards, they visit richer countries as pedlars and image-merchants. The Revolution ruined them, mainly through the effects of the conscription. They had come to a resolution not to serve personally, and their whole common-purse was exhausted by the bounty to substitutes.

Florence is not made to furnish anything of peculiar interest. On the subject of paintings, we have determined not to touch, seeing that we have the fortune, good or bad, of differing altogether from M. Simond in his few and feeble essays in connoisseurship. He speaks of the Tuscans as a people 'proverbially mild', and mentions as an instance of their kindness and tenderness of disposition, their horror of capital punishments. Under the government of the excellent Leopold, it was once found necessary to deliver over a criminal of the most atrocious character to the extreme vengeance of the law. On the day of his execution, Florence appeared empty. All who could with convenience leave the town, took flight, and the remainder crowded to the churches to pray for the sufferer. The genius of ancient abuses has been again at work in Tuscany; the *Code Napoleon* is abolished in favour of the old Leopoldine system; the monastic institutions have been re-invested in their privileges and properties, while the idle and superstitious are repeopling their cells. Discontent is everywhere expressed; but in Italy, as M. Simond observes, these feelings seldom break out into open violence; and when they do, insurrection always fails of success from want of union and concert among the people. When Murat marched upon the Austrians, all was quiet; and his own highly disciplined Neapolitans took flight at the first symptoms of fighting. The Milanese were passive; and it appears exceedingly improbable that the petty jealousies and provincial partialities which divide Italy, should, in our time at least, be so far subdued, as to allow of a determined and durable combination of Italian patriots. M. Simond is hardly extensive enough in his details concerning land and agriculture; and he occasionally refers for ampler information on this subject to the valuable work of Lullin de Chateauvieux, reviewed by us in our Number for December 1819, and which we again recommend to our readers as affording, in conjunction with the '*Agriculture Toscane*' of Sismondi, the best account to be obtained of Italian husbandry and rural economy. Of the celebrated Val d'Arno, the theme of poetry, and the attraction of travellers, M. Simond is by no means warm in his admiration. It is populous and prosperous, but the good circumstances of its inhabitants are referrible, not to the minute subdivision of the land, but to the straw-hat and linen manufactures, which supply the absence of the active and constant demand that, in the better days of Florence, when her fleets and those of Pisa brought riches from every point of the compass, made the valley of the Arno, lying between these two flourishing cities, an uninterrupted garden. It seems now to be exceedingly unpicturesque; the road bordered by stone-walls, and the cultivation deficient in verdure

and branching foliage. Yet, in other respects, it is a gratifying scene, though with the usual drawbacks on Italian prosperity.

'It was Sunday, and the whole population of Val d'Arno was abroad, dressed in all their best. The women, with clear brown and almost fair complexions, and hands that looked strangers to the labours of the field, wore linen as white as snow; short silk stays, and large straw hats, on which either a knot of riband or a bunch of such flowers as the season still afforded, was tastefully attached. Many were driving, to church I presume, in one-horse carts. Not ten miles without a town, nor two without a village, and rarely more than two or three hundred yards without a cottage, which even to an English eye might have appeared tolerably neat and pretty—yet, amidst all these signs of prosperity, beggars, that plague of Italy, more numerous than ever, from the circumstance of their not being suffered at Florence under the eye of their sovereign, pursued us with incredible obstinacy. They were mostly big boys with scarcely a rag on, calling out in the lamentable sing-song of the trade, "*Fame! tanta fame!*" while their broad faces and capability of work belied their tale of woe. They thus, though not always, earn a *bajocco* with labour, which might have secured them a comfortable subsistence if applied in any other way. The level of the Val d'Arno is generally high enough to be salubrious, and mountains of a good shape screen it on the right towards Lucca; yet, in a picturesque point of view, this celebrated vale deserves but little praise. For miles you travel between two stone walls, and the foreground is at best composed of small patches of ground in high cultivation, that is, without a blade of grass or a tree that is unclipped.'

We felt much disappointed at the very meagre description of the *Campo Santo* at Pisa. All that we are told of that singular spot, is comprised in a short paragraph, which contains nothing specific but the common-place information, that 'it was con-'structed in the thirteenth century, for the purpose of securing 'an enormous heap of earth, brought from the Holy Land by 'the Pisans, on their return from the third crusade.' It is vexatious to be told nothing more of one of the most striking remains of by-gone times, than that it is 'a rectangular court of 'vast size', that it is surrounded by 'a sort of Gothic arcade', and that the walls are 'painted in fresco, barbarously, yet with 'great indications of genius.' Such slight and vague intimations only serve to awake the suspicion that a want of interest in the matter led to careless and cursory inspection. Concerning the building itself, with the strange mixture of styles in its cloister,—the Roman arch and pilasters, with the Gothic mullions and intersections, there is room for much inquiry; but the paintings contain within themselves a large and important section of the history of art. We shall extract from Forsyth's brief but spirited description, sufficient to inform our readers of the general character of this hallowed precinct. It may be ex-

pedient to state previously, that the Campo Santo was, until of late years, the burial-ground of Pisa; that it is an oblong square, surrounded with a large and lofty cloister of sixty-two arcades. The inclosed space is filled, to the depth of nine or ten feet, with the sacred earth of Palestine; and we are informed by M. Simond, that 'bodies buried in it are said to be safe from decay', while Eustace reports, that it is supposed to have 'the peculiar 'quality of corroding the bodies deposited in it, and destroying 'them in twice twenty-four hours.' So much for dependence on travellers. 'Such cloistered cemeteries as this', says Forsyth, 'were the field where painting first appeared in the 'dark ages, on emerging from the subterranean cemeteries of 'Rome. In tracing the rise and genealogy of modern painting, 'we might begin in the catacombs of the fourth century, and 'follow the succession of pictures down to those of St. Pontian 'and Pope Julius; then, passing to the Greek image-makers of 'the tenth and eleventh centuries, we should soon arrive at this 'Campo Santo, which exhibits the art growing, through several 'ages, from the simplicity of indigence to the simplicity of 'strength. Here, the immensity of surface to be covered, forbade 'all study of perfection, and only required facility and expedition. 'The first pictures shew us what the artist was, when separated 'from the workman. They betray a thin, timid, ill-fed pencil; 'they present corpses rather than men, sticks rather than trees, 'inflexible forms, flat surfaces, long extremities, raw tints, any-'thing but nature. As you follow the chronology of the wall, 'you catch perspective entering into the pictures, deepening the 'back-ground, and then adjusting the groupes to the plans. You 'see the human figure first straight, or rather stretched; then 'fore-shortened, then enlarged: rounded, salient, free, various, 'expressive. Throughout this sacred ground, painting pre-'serves the austerity of the Tuscan school: she rises sometimes 'to its energy and movement, she is nowhere sparing of figures, 'and has produced much of the singular, the terrible, the im-'pressive;—but nothing that is truly excellent. All the sub-'jects are taken from Scripture, the Legends, or Dante; but in 'depicting the life of a patriarch or a saint, the artists have 'given us the dress, the furniture, and the humours of their own 'day. . . . . Some of these frescos have been exposed to 'the open air for 500 years, and the earliest works are moulder-'ing away from moisture. What pity that a country full of an-'tiquaries and engravers should let such monuments perish 'without a remembrance!' The Leaning Tower is well described by M. Simond; and he ascribes, in common, as it should seem, with all judicious observers, its obliquity to the failure of its foundations. The ground is spongy; the land-springs lie but six feet below the surface; and several neighbouring buildings

of considerable elevation deviate considerably from the plumb-line. If there were any reasonable doubt on the question, it would appear to be decided by the fact, that the holes left for the scaffolding, and still visible in the wall, are at right angles with the mural line.

M. Simond avails himself of his sojourn at Pisa, to discuss the eternal subject of *cicisbeism*, and to supply some rather interesting details in connexion with its effect on the public mind. The Italians stiffly maintain its innocence, but their defence is a lame attempt to gloss over an indefensible practice. 'Amongst 'us,' they will say, 'a lady who should shew herself on the 'coach-box, sitting by the side of her coachman, would be 'deemed lost to all sense of delicacy. Yet, we draw no such 'inference in regard to Englishwomen who do so, because we 'presume that it is the fashion in their own country, and that 'with them it means no more than, with us, the *tête-à-tête* of a 'lady and a *cavaliere*.' We confess ourselves to be among those who have no particular pleasure in seeing ladies on the driving-box of their own carriages, unless the husband or some relative should be the charioteer; but the very attempt to parry the condemnation of an infamous custom, by appealing to what cannot possibly be taken as any thing more than a trespass on fastidious delicacy, goes further than specific evidence to prove the demoralizing effects of the system. The same men who affect such a sensitive horror at a lady's contiguity to her coachman, would think nothing of ten thousand proximities of the same kind inevitably occurring in exterior life; and they hold guiltless the allowance of a mode which throws 'one-fourth' of the married females of Pisa into incessant private association with their avowed lovers, and, on the shallow pretext of pure platonicism, without interfering with their reception in the best society.

'Most of the ladies whom we met at Pisa in mixed society, were attended by gentlemen pointed out to us as their *cavalieri serventi*; (*cicisbeo*, meaning properly a coxcomb, is rather injurious, and not used;) and we have heard (whether in joke or not I cannot say) of some who had three in constant attendance,—*il bello, il brutto, il buono;* the first loves, the second goes on errands, the third pays; but in general, one individual unites the various offices. Not many months ago, an unfortunate lady, who had only one *cavaliere*, was cruelly abandoned by him,—a very uncommon case; and when we arrived at Pisa, the melancholy story still filled every heart, and employed every tongue. Although far from young, having a grown-up son, she still retained some share of beauty; but the faithless *cavaliere*, after wearing her chains for twenty years, had thought fit to take a wife to himself. Afraid to convey the fatal intelligence in person, he employed a friend: but at the first hint, she flew to punish the disloyal man, and might

have stabbed him, had he not been on his guard. From a window of his house, he saw her coming, escaped by a back-door, and did not return till very recently, when the storm was a little abated. In the mean time, the whole town paid visits of condolence to the forsaken lady, avowedly on the occasion; and the husband, who sympathises with her as much as any one, finds great fault that he was not employed to break the matter to her, as it might, in that case, have been done with due delicacy and tenderness. They are not rich; but the *cavaliere* kept his carriage, and had a box at the Opera, whither the lady went always, and her husband sometimes.'

The extensive stock-farm, on the borders of the sea, belonging to the Grand Duke of Tuscany, with its sandy soil and its groupes of camels, reminded M. de Chateauvieux of Asia and the crusades, Arabia and the desert: with M. Simond, they excite less poetical, but more tangible and profitable calculations. He suggests the employment of those useful animals in the deep, sandy plains of South America, where they would be at home in climate and situation, and perform much labour at small cost. Agriculture must be miserably conducted in the neighbourhood of Pisa, if it be true, as here stated, that the hand-cart and wheelbarrow are unknown.

The road from Florence to Rome leads through the upper division of the Val d'Arno, still more productive than the lower, and still more unpicturesque. Vallombrosa, however, M. Simond did not visit. In the neighbourhood of Arezzo, he crossed the lower part of the Chiana, a scene of improvement well worth describing.

'The valley of the Chiana, sixty miles in length and about three in breadth, was formerly a pestilential marsh, which, about the year 1525, Julian de Medici, afterwards Pope Clement VII., undertook to drain. The works, suspended during the civil dissensions of the country, were resumed in 1551, and with little intermission continued during the last 266 years. It was Torricelli, the learned successor of Galileo, who first thought of rendering inundation subservient to the draining of marshes; that is, of elevating, by means of alluvial depositions, the level of the land above that of water. Some mountain-streams, so muddy at certain seasons as to carry from three to nine parts of earth in one hundred of water, were made to deposit their sediment over the marshes; the water being detained between artificial embankments till it became clear, that is, about forty-eight hours. Upon an average, the general level of the valley has been raised four *braccia*, or about eight feet, by this occasional *folding* of water in the course of nearly three centuries; and the whole accumulation is estimated at eight hundred and sixty-seven thousand cubic *metres* (something more than cubic yards) of earth.'

Terni, the *Cascata delle Marmore*, excited in our Traveller the same emotions of admiration which it can never fail to kindle in

all who have an eye or feeling for the exquisite in beauty and grandeur. Strange, that one of the finest water-falls in existence should be an artificial work;—and stranger still, as some folk would think, that the Romans should have so thorough a knowledge of the picturesque, so many centuries before Gilpin or Uvedale Price had enlightened the world on that oracular subject. Next came the waste tract, where scattered clusters of the evergreen-oak mark the spot where once spread far and wide the Ciminian forest, dark, awful, and impervious; then, after passing the air-hung bridge of Civita Castellana, ten leagues of unhealthy desert, supplying pasture to numerous herds of cattle; and lastly, in the heart of this depopulated wilderness—imperial Rome!

It may, however, so happen, that the sublime shall merge in the vexatious; and it did so happen in the present instance. The rain, the custom-house, the post-boys out of humour, sadly obscured the attractions of the *Porto* and *Piazza del Popolo;* yet, the more cheering circumstances of leisure and a fine day only drew from our cool and unimaginative Traveller the conclusions, that there is nothing peculiarly characteristic of Rome about either of them; that *Roma Antica* is quite hidden by *Roma Moderna;* and that the 'seven hills' are not to be found but with the assistance of a guide. In the same iconoclastical style does M. Simond traverse the 'eternal city' in all directions, rejecting every thing in the shape of poetical illusion, and subjecting all that he encounters to the stern examination of resolute and inexorable common sense.

We have amused ourselves with tracing the description of St. Peter's in the volumes of the three most popular—including M. Simond by a very allowable prolepsis—writers of Italian travel. Eustace is more than poetical in his licence; writes at random; describes what is certainly on the spot, but, as certainly, is not to be seen at one view, nor with the effect which he portrays. Forsyth's delineation is expressive and ably discriminated. 'How beautiful the colonnades! how finely pro-'portioned to the church! how advantageous to its flat, for-'bidding front, which ought to have come forward, like the 'Pantheon, to meet the decoration! how grand an enclosure 'for the Piazza! how fortunate a screen to the ignoble objects 'around it! But, advance or retire, you will find no point of 'view that combines these accessories with the general form of 'the church. Instead of describing its whole cycloid on the 'vacant air, the cupola is more than half hidden by the front; 'a front at variance with the body, confounding two orders in 'one, debased by a gaping attic, and encumbered with colossal 'apostles. One immense Corinthian goes round the whole edi-'fice in pilasters, which, meeting a thousand little breaks and

'projections, are coupled and clustered on the way, parted by 'windows and niches, and overtopt by a meagre attic. Yet, 'the general mass grows magnificently out, in spite of the hi- 'deous vestry which interrupts it on one side, and the palace 'which denies it a point of view on the other.' This is good description and excellent criticism, subject, of course, to discussion, but evidently the writing of an able and well-furnished man. We feel ourselves strongly tempted to extract the corresponding part of Eustace's description, for the purpose of shewing how extravagant and little to be trusted is that attractive writer; but he has been so long and so extensively before the public, that we shall content ourselves with a simple reference. We must, however, suffer M. Simond to speak for himself on the subject. His criticism is homely, but sound.

'The numerous representations in print of this celebrated edifice, enable those who were never at Rome, in a great degree to judge of its merits; and the general impression certainly is, that the main front, instead of resembling that of a temple, resembles rather that of a showy palace. It consists of three stories and attics, with nine windows to each story, heavy balconies awkwardly intersecting the Corinthian columns and pilasters of the pediment at half height. Instead of this pediment terminating, as it ought, the upper part of the edifice, the attic story is raised above it, and above again are thirteen colossal statues in a row, with a colossal dial-plate of bright red at each corner. The avenue to St. Peter's, a mere appendage, is infinitely finer than the main object which it was intended to adorn. This avenue consists of a double colonnade partly circular, and more than a thousand feet in length, with an Egyptian obelisk 124 feet high, base and cross included, and two fountains of ever-flowing water in the middle. The effect is truly magnificent; and ancient architecture, I believe, furnishes nothing comparable. As to the celebrated dome of St. Peter's, rising at a considerable distance behind the gay front, it scarcely seems to belong to it. While, on ascending the wide flight of steps which forms the base of the edifice, you are struck with the magnitude and beauty of the eight Corinthian columns, (8 feet 3 inches in diameter, and 88 feet high,) which support the pediment; and the portico behind is in point of size exceeded by few churches in Europe.'

After some further observations well worth reading, on the exterior and interior of this splendid structure, M. Simond goes on to express his opinion, that, as a palace, it is not 'compar- 'able with the colonnade of the Louvre at Paris; as a temple, 'it is inferior to St. Paul's in London; and most of the Gothic 'cathedrals of the twelfth century far surpass it in solemn and 'profoundly religious effect.' He strongly and very justly condemns the effort to produce magnificence by the employment of gilding and coloured marbles, and proposes to diminish the glare of light, by walling up three-fourths of the windows. Our readers are aware that the enormous dome of this immense

building, long ago exhibited signs of weakness, and that the architect (Zabaglia, if we recollect rightly,) bound it with immense iron chains or hoops: these, it seems, have been found, on recent examination, not merely strained or broken, but 'riven 'wide asunder.'

Strange appositions sometimes occur in very common-place circumstances, and so complicated an affair as the Roman Forum could not but supply them in abundance. Inquiry was made concerning the Curtian gulf—'There it is', exclaimed the cicerone, 'There, just before the shabby little house on the 'other side of the Forum; and the puddle of water with a pair 'of ducks waddling through and flapping their wings, is what 'remains of Curtius's gulf, which, you know, closed upon him!' A good deal of uncertainty appears to exist relating to the very form and extent of the Forum itself; for the space at present assigned to it would hardly accommodate a 'twentieth part of the 'immense population of Rome'. The only method of approaching the solution of this question is, to remove twenty feet deep of rubbish, and, by digging fairly down to the old pavement over the whole extent of the Campo Vaccino, on a systematic plan, to ascertain, as far as possible, the relative position of the buildings.

We are sorry to feel compelled to say without reserve, that we have read M. Simond's Strictures on Raffaelle's transcendent productions in the Vatican—the *Loggie*, as they are usually termed—with unqualified disgust. They will, by some, be ascribed to miserable affectation; we believe that they are the expression of honest ignorance: but ignorance should learn to be silent. With a coolness that would be amusing if it were not incredibly annoying, he analyses those immortal compositions, and rails on them without remorse; we cannot say, in good set phrase. The admirable figures of the *Incendio del Borgo* excite in him nothing but spleen; and he either misconceives or inexcusably misrepresents the movement which connects the lower with the upper section of the sublime Transfiguration. We decline, however, all controversy on this subject, with M. Simond: if he be sincere in his statements, we should entirely fail in making ourselves understood by him, and we have no taste for discussion where there is no common ground.

M. Simond treats the ceremonies of the Holy Week with great irreverence. He detects the actors laughing at their own gesticulations; finds out resemblances to the *Opera Comique* in the Papal processions; and refuses altogether to give himself up to the illusion of the scene. Even where he designs to praise, he performs the part of eulogist but languidly. Compare, for instance, his description of the far-famed Miserere of St. Peter's, with that of Eustace, and that of Forsyth. The en-

thusiasm of the former, absurd as it is, becomes almost contagious, and it is not without an effort of the mind, that the reality is detected. The latter, by a few vigorous touches, places the scene before his reader, and makes him feel its magic and its awe. 'No architecture', he writes, 'ever surpassed in effect; 'the interior of this pile (St. Peter's), when illuminated at 'Easter by a single cross of lamps. The immediate focus of 'glory—all the gradations of light and darkness—the fine or 'the fantastic accidents of this chiaroscuro—the projection of 'fixed or moving shadows—the sombre of the deep perspectives—the multitude kneeling round the Pope—the groupes 'in the distant aisles—what a world of pictures for men of art 'to copy or combine! What fancy was ever so dull or so disciplined, or so worn as to resist the enthusiasm of such a 'scene! I freely abandoned mine to it's illusions, and ranging 'among the tombs, I sometimes mistook remote statues for the 'living. The St. Andrew, being near the luminous cross, developed all that awful sublime which is obscured in the day.' We shall now quote from M. Simond, his description of this interior illumination, as also of the splendid lighting up of the exterior on a subsequent day.

'In the evening of this same busy day, (Thursday, 19th March,) there was another grand *Miserere* at night, in the Sistine chapel, and the cross under the dome of St. Peter's was lighted. This celebrated cross, of which I had heard a great deal, hung some forty feet above the pavement, and, though dazzling bright, was not particularly beautiful in itself; but the light it shed on the remote parts of the edifice, and among the dark recesses of the aisles, had a very fine effect. Half the world seemed to have been brought together in St. Peter's, yet it was not filled; and there were parts of the edifice almost solitary. Somebody said, that "*Les haillons de la misére, et ceux de la grandeur s'y rencontroient pêle-mêle*"; and certainly, I never saw such a jumble of stars and ribbons and rags mixed together.'

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'Soon after sunset, the whole outside of St. Peter's was occupied, I might say hung, with workmen, who were seen climbing in all directions along the ribs of the dome, the lantern above it, the gilt globe, the very cross at the top of all. The pediment in front, the architrave, the colossal statues, the very acanthus leaves of the Corinthian capitals, swarmed with adventurous men carrying lights, who, by means of ropes, slided and swung with great rapidity and ease from one point to another of the edifice, forcibly recalling to my mind the fire-flies of America on a hot summer evening. We understand that these men hear mass, confess, and receive the absolution before they begin, on account of the great risk they run of breaking their necks. The business being well organized, the whole surface of St. Peter's, and the colonnade before it, soon shone with the mild effulgence of fifty thousand paper lanterns; but in less than an hour, and at a particular signal, a great change of scene took place; the whole edifice burst at once, as by magic,

into absolute flames. This is done by means of pans-full of pitch and pine shavings set on fire, and simultaneously thrust out from all parts of the edifice. The effect is quite wonderful, but of short duration. It was scarcely over before the crowd moved off towards the river, crossing the bridge in order to occupy a situation before the castle of St. Angelo; and we did not, without difficulty, reach the house on the top of which we had provided places. I certainly never saw fire-works at all comparable with these for their inexhaustible variety, their force, loudness, and duration. The huge mass of the castle seemed a volcano pouring its ceaseless deluge of fire above, below, and all around; and the Tiber in front seemed itself a sheet of fire. Long after all this had ended, St. Peter's (forgotten for a while) continued to shed its mild lustre over the darkness of a cloudy night.'

The contrast between magnificence and misery was never more strongly defined, than in the present state of the portico of Octavius. Its rich colonnade is *engaged,* as the architects would say,—'filled in, or, as it were, incrustated, by hovels in-'describably wretched'; the filthy lanes of the fish-market follow the course of the columns, and on entering one of the abodes of misery, by the upper part of which the pediment of the grand entrance was concealed, M. Simond was driven out by the stench, nudity, and squalidness which presented themselves. A large mattress on the floor 'literally swarmed with 'human beings', huddled together under the same dirty cover-lid. Furniture there was none, save a bench and an old trunk; and to complete this apparatus of stench, a tub-full of fish stood by the bed. Such is the strange aspect that Rome presents: grandeur and degradation, finery and filth, heroical remembrances and actual misery, demoralization and disease. The effects of misgovernment and *malaria* meet the observer at every step: the papal administration seems to be hardening in the former, and the people submit to the latter with Mohammedan resignation. Modern Rome stands in the centre of a pestilential plain, stretching from the sea-shore to the Apennines. The strange miasma which clogs the air, seems to creep along the ground: in most instances, an ascent of one hundred feet leaves infection behind, and in the highest activity of the poisonous principle, at five times that elevation is found the region of health. Rigorous precaution, good living, regular clothing, and avoidance of the night air, will commonly give impunity; but, in a general way, the ravages of this plague are dreadful: not fewer than fifty or sixty thousand individuals are its annual victims. Some remarkable circumstances are connected with its influence. The traveller may pass through the very heart of its empire, the Pontine marshes, under the searching glare of the midday sun, with impunity; but escape is most improbable if he travel by night; and peril is still more imminent if he

doze in his carriage. A dense population diminishes the danger. The close, dirty, reeking lanes of the heart of the city are exempt from the disease, however low and damp their situation, while the open, airy gardens and vineyards of the southern parts are haunted by the plague. Nay, even in the healthier districts, the possession of a garden is injurious: houses thus detached from their neighbours are affected, while their close and crowded neighbours are exempt. The destruction of the ancient forests has increased the evil. The skilful engineer who for many years directed the operations of the Chiana, on the principle described by us in a preceding page, is of opinion, that the Pontine marshes might, by the application of the same means, be made firm and substantial soil in the course of five years, and at an expense of only three millions of francs. What are we to think of a government which neglects to try an experiment so obvious and so easy?

We are afraid to venture on the various and rather rambling details connected with Naples and the highly interesting country in its neighbourhood: we may, perhaps, have a future opportunity of adverting to the valuable materials collected by our Author. We decline accompanying him through Sicily for a similar reason. At some not distant period, we hope to have occasion for investigating the ancient and the present state of Magna Græcia; and in that case, we shall be glad to avail ourselves of the information supplied by this active and observant traveller.

Art. VII. *The Advantages and Deficiencies of the Protestant Reformation.* A Sermon delivered at Kensington, on Thursday, April 10th, 1828, before the Monthly Association of Congregational Ministers. By J. P. Dobson. Published by Request. 12mo. pp. 70. Price 2*s*. London. 1829.

THE subject of this Discourse is one of wide extent, of some difficulty, and of unquestionable importance; one that obviously demands in him who would handle it with effect, mental qualifications not often united. It requires considerable reading, sound judgement, and mental independence;—accurate views of things as they *were*, as they *are*, and as they *ought* to be;—an acquaintance with the difficulties overcome, to be able to appreciate what was actually achieved, together with the ability to detect, and fearlessness to expose, imperfection and mistake; an ardent attachment to the cause of religious truth and liberty, combined with a chastened and devout reverence for primitive and apostolic institutions. All these, we are

happy to be able to say, Mr. Dobson brings to his thesis, and he has treated it in a manner worthy of the subject.

The sermon (an essay, it might with more propriety be regarded) opens with a spirited delineation of the religious and moral state of Europe about the close of the fifteenth and the beginning of the sixteenth centuries. A passing glance at the individuals and communities who, at *previous* periods, had testified, in one form or other, against the growing apostacy, leads to a masterly sketch of the character of Luther, succeeded by a brief reference to some others of the principal reformers. The condition and fortunes of the English Church under the preparatory measures of Henry VIII., and the advancing reforms of Edward VI., till finally fixed and completed by Elizabeth, are next rapidly adverted to. This closes the introductory outline of the history of the Reformation, and naturally brings the preacher to the direct annunciation of his subject.

'The first advantage resulting from the specified event, consisted, it is observed, 'in the stand which was made at its outset, 'for the authority and sufficiency of the sacred writings, and 'the free exercise of private judgement.' The illustration of this particular comprehends a view of the usurped authority of the Church, and of the assertion, by Luther and others, of rights which had been long wrested from the people; with a short but conclusive argument in support of the liberties for which they contended. These topics are wound up with an eloquent passage descriptive of the energy with which the Reformers advanced, and of the feelings excited in the philosophical observer by contemplating the nature and the results of their achievements. Mr. D. then proceeds to shew, that the principle asserted struck at the assumption of infallibility and the imposture of tradition; and that it led to such a re-instatement of the Scriptures in their proper supremacy, as contributed, among the Reformed, to render them the subject of incessant study by the learned, and to promote their circulation in the vernacular languages. The whole argument is concluded with a fine and forcible view of the event, considered simply as an era in the history of intellect, and of some of the consequences which continue to flow from the impulse then communicated to the mental activity of the species.

A second point in which the Reformation was advantageous, consists 'in the change which it effected in the mode of con-'templating religion, and the new light in which it placed the 'great subject of our acceptance with God.' The illustration of this particular is introduced by a well-written passage, in which much information is condensed, giving a view of the mistaken piety of the popular worship, and the painful penances of the popish discipline, and shewing how such a system at once

aggrandized the priesthood, and deluded the worshippers. The Reformers are shewn to have demolished the whole fabric, by coming forth with the simple proclamation of God's message of mercy; and this branch of the subject is closed with an animated defence of the doctrine of justification through the righteousness of Christ,—the cardinal article of what are usually denominated doctrines of the Reformation; not, as some would insinuate, because *invented* by the Reformers, but because they were by them *re-discovered in the record,* under the rubbish of the Apostate Church, and employed afresh as God's own means for regenerating the world.

A third benefit resulting from the Reformation (the last which Mr. Dobson enumerates), is stated to be, 'the eminent degree in 'which it contributed to the subversion of the Scholastic Theo-'logy.' Under this topic, we have a brief view of the state of learning in Europe, from the eleventh to the close of the fifteenth century, especially in relation to its influence on the academic study and representations of religion. The subtilties of the schoolmen are noticed, and the supremacy of the Grecian Dialectician; and the beneficial influence of the Reformers is pointed out, in thus effecting a separation between philosophy and religion, advantageous to both; leading ultimately to the pursuit of real and rational science, and introducing the simplicity of preaching for the diffusion of the great principles of a scriptural faith.

Mr. Dobson now advances to the less grateful division of the subject, the *deficiencies* of the Reformation; and, restricting himself to the views of the question suggested by the state of matters in our own country, he notices, 1st. 'the continuance of the 'general form and constitution of the Church, and the leading 'principles of ecclesiastical doctrine and polity.' This introduces a description of a New Testament Church, the model to which Christianity, as reformed, ought to have been, and is said to have been, brought back. Mr. D.'s idea of it, however, certainly does not harmonize with a National Establishment, including a graduated hierarchy and a temporal head. The 2nd defect noticed, is the retaining, in the ritual of the Church, so much of what she had contracted when overloaded and debased by the meretricious appendages of Popish superstition. The whole essay is concluded with four practical remarks.

We have left ourselves little room for extracts: indeed, we have chosen rather to give this outline of the contents of the volume, as more likely to convey a correct idea of its merit and excellence. It is well worthy of extensive circulation. The Author's style is manly and vigorous, and the essay is evidently the result both of much reading and deep thought. The reader has presented to him, in a small compass, the essence of much his-

torical information, and the conclusions of processes of argument founded upon it. To the younger part of the Dissenting body, more especially, it may be eminently servicable, by stimulating them to acquire a knowledge of the facts connected with the subject, and by assisting them correctly to estimate their nature and their consequences. The following passages will serve as specimens of the Author's general manner.

'In asserting, therefore, as they did, the perfection of the sacred volume; in maintaining its adequacy with regard to all the doctrines necessary to be believed, and all the institutions necessary to be observed; in supporting its claims to be considered as the only standard of appeal; and in contending for the unrestricted exercise of thought and of reason; the Reformers acted a noble part, on the one hand, in reference to God, and on the other, in reference to man; they advocated principles, true and just in themselves, and hence, which could not fail of proving advantageous, to whatever they might be applied, and of producing good, in whatever respects their real tendency might become apparent. They became illustrious exceptions to an almost universal departure from the Fountain of living waters, and an almost universal prostration of mind, more abject and melancholy than the world had ever witnessed. They solemnly and resolutely set themselves to clear off the impious reflections which had been thrown, and which for ages had been permitted to rest, upon the wisdom of the Almighty. They stood forward as jealous and determined vindicators of the character and providence of Christ, against the audacity and insolence of "the Man of sin." They went fearlessly into the dark recesses to which priestcraft had consigned the law and the testimony, and once more brought them out to light, and raised them to their proper elevation. They again took possession of ground, from which man ought never to have been driven, and on which human power ought never to have set her foot. All their energies were consecrated to the defence of rights inalienable as existence, and sacred as the will of God. In looking back upon the period at which they accomplished what they did, we feel that it was the period of holy warfare in the cause of God and of the soul;—the period of a glorious struggle for prerogatives and liberties, justly esteemed to be dearer than life. And it relieves and refreshes us, to observe the understandings of men waking, at length, from the profound slumber in which they had been buried, and springing into the region of active and independent thought; it gratifies and gladdens the spirit, to behold revelation triumphantly conducted back to her ancient standing, and re-invested with a portion of her primeval honours; and it kindles enthusiasm in the bosom—it fills the heart with sentiments of noble daring—it gives tone, and animation, and energy, to the soul—it inspires us with an unconquerable feeling of the preciousness of liberty, and supplies us with one of the grandest ideas we can get of the majesty of truth, to see the confederated powers of darkness all set at defiance, and yet no weapon proposed to be employed against them, except the word of God.' pp. 19—21.

'Piety had, for a long time, been made to consist in going a round

of ceremonial observances, and in obeying the decrees and orders of the church. At the seasons of public worship, people had been accustomed to have their eyes beguiled with paintings and statues, and their ears stolen, and their passions lulled and imposed upon, by the harmonies of music; while every thing adapted to excite enquiry, or liable to interest them as beings destined for judgement and immortality, had been concealed beneath the mysterious and impenetrable darkness of an unknown tongue. They had been taught that it was possible for them to please God without faith; and, by the performance of actions specified as virtuous, independently of the Spirit's illumination and assistance, to deserve grace; and whatever *shew* of respect there might have been to the work of Christ, it is certain that the doctrine most sedulously instilled into their minds, had been the doctrine of *human merit.* They had been taught that the pope, and those who acted in his name and under his authority, were to be regarded as constituting, on earth, the only medium of communication between themselves and the Son of God, and were to be looked up to as the sole dispensers of the blessing of the gospel; and hence, that in order to enjoy the application of those blessings, it was incumbent upon them to make unreserved acknowledgments to the priests, of whatever sins they might commit, whether in thought, in word, or in deed. They had been further taught, that while by repentance and confession they became acquitted from the *guilt* of sin, and were absolved from its *eternal* punishments, the *temporal* punishment of it was still retained;—that the tribulations of Providence were consequently to be considered penal; that in addition to those tribulations, it was right for them to inflict austerities upon themselves, and the church had power to impose a variety of severe sufferings, and, when she saw fit, to extend their duration beyond the present life;—and that all such austerities and sufferings were real satisfactions to Divine justice. And finally, they had been taught, that in case at any time they desired to be released from mortifying penances, or to have their severity mitigated, there was, at the disposal of the Roman See, an immense treasure of super-abundant satisfactions;—arising partly from the value of the blood of Christ, (the whole of that blood, with the exception of a single drop, having become the property of the church,) and partly from the extra merit of canonized saints; and that whatever relaxations or indulgences they might wish to enjoy, were to be obtained out of this treasure, for certain stipulated quantities of external worship, or certain stipulated sums of pecuniary compensation.

'While, on the one hand, it is easy to perceive, how well these contrivances and doctrines were adapted to secure and promote the grand interests of popery; it cannot fail to strike you, on the other hand, how awfully disastrous their effects must have been upon the general state of sentiment and feeling, with regard to the essentials of religion, and the distinctive peculiarities of Christian character. Oh! what must have been the condition of that person's understanding, who imagined himself to be rendering unto the Most High an acceptable service, when kneeling at the altar, gazing at a crucifix, bending before the image of a favourite saint, or wrapt into enthusiasm by the influence of outward and artificial excitements! What must have been

the idea of repentance, in that person's mind, who considered that he was safe for eternity, inasmuch as he had complied with appointed observances, undergone requisite privations, and received the absolution of a confessor! And what must have been the sense of moral obligation upon that person's conscience, who felt that if he sinned, it would only be necessary to acknowledge having done so to a priest, and then submit to the penalty he might choose to inflict; and that should such penalty prove too painful, or too inconvenient, he could at once procure its remission, by the promise of a few prayers, or the payment of a little money!' pp. 26—29.

The discourse concludes with the following earnest and solemn appeal to Protestant Dissenters, to evince the practical operation of those scriptural views respecting the spiritual nature of the kingdom of Christ, by which they are professedly distinguished.

'In the last place, let us, above all things, gather from this subject, a deepened impression of the importance, and be stimulated to live in the habitual cultivation of a high tone of personal godliness. This was the grand excellence in the character of those who did most toward the Reformation. This is what we discover to have been the main distinctive peculiarity in our non-conforming ancestors. This is what we are loudly and imperatively called to, by the very principles we profess. It is not surprising that there should be immoral papists. It is easy to be accounted for, that there should be formal churchmen. But there is no excuse whatever to be made for protestant dissenters, if they are not eminent for attainments in piety. O, how conscientious ought that man to be, who professes to have thought and determined for himself, and to hold his opinions, because persuaded of their truth and of their superiority to all other principles! O, how much seriousness, and how much of the fear of God, ought to pervade the mind of that man, who professes to have taken his principles immediately from the fountain of heavenly wisdom,—from a book, every page of which, breathes the inspiration of the Almighty! And O, how spiritual, how prayerful, how circumspect, how diligent, and how faithful, ought that man to be, who proclaims to the world that Christ is his king;—that, while he rejects human authority in religious matters, he does acknowledge the authority of Christ;—and that the grand reason why he loves the religion of the cross, is, because, it is the religion of the heart! Wherefore, beloved brethren, let it be our constant aim in all things to approve ourselves unto God, "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned." Let it be our constant aim, to give no offence to Jew, or Gentile, or the church of God. Let it be our constant aim, that our lives may be resistless arguments in support of the truth, the value, and the superiority of our principles.'

Art. VIII. 1. *Sketches of Irish Character.* By Mrs. S. C. Hall. 2 Vols. 12mo. pp. 444. Price 12*s.* London. 1829.

2. *Tales of a Physician.* By W. H. Harrison. Sm. 8vo. pp. 248. Price 7*s.* 6*d.* London, 1829.

THESE two publications, though falling under the same class, have, in their specific character, little in common besides the cleverness and spirit, the virtuous motive and unexceptionable tendency, which have recommended them to our notice from amid a mass of sketches and tales of all descriptions. We shall convey, perhaps, in a few words, a clear idea of their very different merits, when we say, that the Tales of a Physician have not unfrequently reminded us of the Author of "May you like it"; while Mrs. Hall is a literary sister of Miss Mitford, but born on the other side of the Channel, and deriving from her Irish birth a spirit of romance, an archness of manner, and a tone of pathos, which give to these sketches of an Irish village a character of their own. They can scarcely, indeed, be regarded as an imitation, although confessedly suggested by Miss Mitford's 'vivid delineations of English character'; and the volumes are inscribed to that lady, as a 'tribute of public homage, as well as of private affection'. Addressing her accomplished friend, Mrs. Hall says:—

'I am desirous of introducing you to an Irish village—my native village of Bannow; which I must first tell you is situated on the eastern coast of Ireland—it is justly the pride of the county of Wexford—a county much celebrated in the annals of Old times, and indeed, unhappily so in those of more recent, though, I trust, now nearly forgotten Days. But let me warn you against the danger of falling into one of two opposite errors,—expecting either too little or too much. You are not to behold the people and their dwellings, like those in your own "sunny Berkshire", surrounded with all the blessings that independent feelings and well regulated minds can only give; but if you look for filthy cabins and a miserable peasantry, alike strangers to industry and contentment, you will be equally mistaken. Trust me, you have been often deceived by those who have presented you with broad caricatures, instead of faithful pictures of Ireland and its inhabitants.

'I confess, however, that Bannow is a favourable specimen of an Irish village. It is far from any town; the soil is rich; the sea almost surrounds it; and its landlords reside on their estates. Moreover, the people know little, and care less, about politics; and the Protestant clergyman and the Catholic priest (at least, it was so in my time) conceive that each has sufficient employment in attending to the moral and physical wants of his flock. The neighbourhood also affords many attractions to the antiquary and the lover of wild or beautiful scenery. Several ancient castles, particularly the seven castles of Clonmines, are in its immediate vicinity; the Irish Herculaneum, the old town of Bannow, lies buried in the sands that skirt the coast; and within the

distance of a few miles is "Bag and Bun", where Strongbow landed on first visiting the country, and where, acccording to the legend,

'"Irelonde was loste and won".

. . . . . 'I have the hope, in which every young artist may be suffered to indulge, of having produced a striking outline, because the model is Nature. In truth, they have been "taken from the life"; and I have narrowly and frequently examined every original before I have ventured to give the portrait.'

It is in a semi-civilized country like Ireland, that we expect to meet with the most picturesque varieties of character. In such a state of society, individuals are, if we may so express, thrown out into bolder relief. It is with human manners as with language. In an uncivilized state, tribes and nations, as they multiply, continually subdivide into distinct varieties, each forming for itself some peculiar dialect, which becomes at length a barrier of separation and a source of perplexity to the future philologist. But, in the progress of civilization, these barriers give way before the tide of commerce; and as the channels of intercourse are widened and multiplied, the various dialects become blended down into a common medium. In much the same way, the provincial peculiarities of manner and usage, which broadly distinguish, in ruder times, one section of a people from another, are gradually smoothed down by the polish of civilization, into one general national character, which takes its determined shape from the laws, institutions, and religion of the country. And even the characteristics which distinguish nation from nation, become fainter and less determinate, as the result of mutual intercourse. In all this, there is nothing to regret; on the contrary, the moral result is decidedly beneficial; but something is lost to the imagination, which loves to lay the scene of its creations in the infancy of life, or in the rude times of a half savage ancestry, and to place itself in situations, and to dwell with imaginary beings that, in real life, would be intolerable. In Ireland, the rude times still exist, of which we read in the history of past ages; the obsolete is there extant; and the English language is still a foreigner. We know not how it is, but the Irish brogue and blunders have a quaint charm like that of an antiquated black-letter English that requires a glossary. We do not like to hear the language mis-sputtered by a Cambrian, nor drawled out into very broad Scotch, nor broken and disguised by a French accent, nor vulgarised by a Cockney; and yet, the Irish have a coinage of base English, which they contrive to stamp with so much native meaning and feeling, that we never scruple to accept of it as at least a lawful paper currency. Take, for instance, the following specimen of this Anglo-Irish.

'"Good day, Master Captain, 'tis a thriving time with ye; plenty of water to work the mill, and plenty of corn to grind. Well, Andy, after all, peace is better than war?"

'Andy glanced from under his white hat, one of those undefinable looks of quiet humour, perhaps the peculiar characteristic of an Irish peasant. He made no reply, but elevated his right shoulder and drew his left hand across the lower part of his face, as if attempting to conceal its expression, "y'er honour wouldn't be going to Taghmon this fine morning?"

'"No, Captain."

'"Well, now y'er honor, dear, may I make so bould just to beg that you'd lave off calling me Captain; and give me my own dacent name, Andy, as y'er honour used afore the ruction*; and sure the paceable time has lasted long enough to make ye forgit it."

'"So, Captain, I beg your pardon, Andy, the peaceable times have lasted too long you think."

'"I ax y'er honor's pardon, I said no sich a thing. May be if it was said, it would be nothin' but the truth; but that's neither here nor there, and no business o' mine. The government's a good government, may be ay may be no, and the king, God bless him!"—and he lifted his hat reverently from his head—"the king's a good king!"

'"Ay, ay, I remember your famous flag, made out of the green silk curtain, and garnished with real laurel leaves, mounted on the top of a sapling ash, the motto, 'God bless the king, but curse his advisers.'"

'"Well, y'er honour has a mighty quare way, I must say, of repating gone things, and tazing a person quite useless like."

'The gentleman who had been amusing himself at the poor miller's expence, now assumed a more reflective look and manner, and leaning on his shoulder with kind familiarity:

'"Andrew," said he, "when I speak seriously of by-gone days, of times of terror and bloodshed, there is one feeling that absorbs every other; gratitude to the noble little Captain of the Bannow corps, who, when one of my own tenants declared that it was the duty of every man in the division to spill Protestant blood, until the united men could stand in it knee-deep, rushed forward, and baring his bosom, as he stood before me, called to his men to strike there, for that not a hair of my head should fall while he had arms to use in my defence."

'The Miller turned away for a moment, and then taking off his hat, extended his broad hand to the gentleman making sundry scrapes, and divers indescribable motions.

'"May I make so bould as to ax y'er honour to walk in, and ate or drink something; and besides, I had a little matther o' my own that I wanted to spake to ye about: and sure ye need never think of what ye've jist mintioned; for if it hadn't been for y'er good word, more especially, thim children would have had no father. I was ready enough to die for the cause like a man dacently; but to be hung jist

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* Rebellion.

for nothing, like a dog, was another thing. It 'll niver come to that wid me now, God be praised! To be sure we all have our own notions; but I'll not meddle or make wid thim any more, for they all wanted to be commanders and gentlemen at onct, and wouldn't be said or led by their betthers, why! But I ax pardon for talking, and ye standing outside the mill-house, when the woman and the fire and all's widin, that 'ed rejoice to see y'er two feet on the harth-stone, even if it were of pure gould."

'"Oh then, kindly welcome sir. Jenny, set a chair for the gintleman; ye limmer, not that one wid the three legs. Tim, is that the patthern o' y'er manners, to stand knawing your thumb; where's y'er bow? Mabby, set down the grawl and make y'er curtshy. Sure it's proud we're of the honor," continued the bustling Mrs. Andy, "and grateful, and what will y'er honor take? Tim, have done picking the bread. A cruddy egg and a rasher, or some hot cake and fresh butter, y'er honor, as frish as the day, made wid my own hands? Jenny, quiet that child, will ye? Oh! Mabby, Mabby, run for the dear life; there's the ould pig, bad cess to her! and all the bonneens*, through the cabbages. I humbly beg y'er honor's pardon, (curtsying,) but may be, y'er honor would just taste——."

'"Will ye hould y'er whist, Biddy?" interrupted the Captain, coming from the inner room; in one hand he carried a stone jar, under the other a long green bottle, "she has a tongue in her head sir, and likes to use it," he continued, placing both jar and bottle on the table; but here's something fit for a mornin' † for Saint Patrick himself, and y'er honor must taste it, raale Innishown; or, if y'er too delicate (striking the jar), the likes of this isn't in e'er a cellar in the county." He filled a glass and presented it to Mr. Collins, who looked at, tasted, and finally drank it off.

'"It came from foreign parts sir, as a little testimonial from one whose last gift it will be."

'"Indeed, Andy! pity such cordials should be *last* gifts."

'"True for ye, sir. Tim, make y'er bow to the gintleman, and take y'er voster‡ out under the sunny hedge, and y'er slate, my man, and do two sums in fractions, for practice. Jenny woman, lift out y'er wheel, and see that y'er brother minds the sums."

'"Don't ye see she's getting out the white cloth for a snack§ for his honor. I wish ye'd let the girl alone; and any way, let her do my bidding," continued the wife, "ye've no earthly dacency in ye, or ye'd a tould me his honor was coming in, and then I could have got something proper, not trusting to rashers and eggs, and y'er outlandish drops," and the angry dame, angry because she could not pay "his honor" sufficient attention, bustled about more than ever.

'"The devil's in the woman! but save us all! they can't help it," muttered Andrew, "may be while she's doing the eggs, y'er honor would walk out and look at the new spokes in the mill-wheel, and the

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* Young pigs.
† A dram.
‡ Voster's Arithmetic.
§ A luncheon.

little things I've been trying at; thank God, we've no middle men in this parish, but resident landlords, who give every earthly encouragement to the improving tenant, and never rise the rint because the ground looks well; only a kind word and every praise in life, and encourage ye wid odd presents: a wheel, a bale o' flax, or a locke o' wool to the girls, and a new plough or harrow, or some fine seed potatoes to the boys, and that's the true rason why the parish o' Bannow is the flower o' the country."

'The neighbouring fields looked indeed beautiful, and the bright greenery extended at either side, around the mill stream; here and there a knarled oak or a gay thorn tree added interest to the landscape, while the sweet wavering willows rooting themselves in the very depth of the rippling water, which dancing between their trunks, and sparkling through their weeping foliage, formed a picture as calmly beautiful as even fruitful and merry England could supply. Andrew, from some cause or other, forgot the "new spokes" when he reached the mill-house with Mr. Collins, and peered behind the piled sacks to ascertain that no one was in the small square room, which contained (independently of the flour bags and piles of fresh grain) a long form, and sundry winnowing sheets, flails, and sifters.

'"I have got something particular to say to y'er honour, but couldn't for the woman; but I'll boult her out (fastening the door). Sure I'm king o' the castle here, any way. Oh! don't lane aginst thim bags; there's no getting the white out o' the English cloth at all at all. Sure the binch—(I wish y'er honour was on the raale binch, and it's thin we'd have justice!)—the binch 'll do the turn." And Andy pulled off his wig, dusted the form, or as he called it "binch," with it, replaced the powdered "bob" over his own black hair, crossed his feet, gave the wig a parting pull, folded his arms, and, leaning against the door-post, commenced the disclosure of his secret in a confidential under-tone.' pp. 131—137.

This is clever painting; but the conclusion of this sketch is in a higher style, and we must make room for it.

'"I wanted particular to spake to y'er honour about it, as he is to land to-night, under the ould church, and Father Mike is to be there, and Friar Madden, and not more than one or two others, excipt the poor boy that brought him over."

'"As sure as he lands," said Mr. Collins, "he will be in the body of Wexford Jail in twelve hours."

'"Well, that's comical, too," replied Andy, quietly, "sind a dead body to Waxford Jail."

'Mr. Collins looked perplexed.

'"Y'er honour's not sinsible, I see; sure it's the dead body o' what was Thomas Jarratt that's come over; and by the same token a letther, the Priest has it, written (he had a dale o' schooling) jist before the breath left him: and he prays us to lay his body in Bannow Church, as near the ould windy as convanient, without disturbing any one's rest; and on account, he does'nt wish a Wake, he begs us, if we want him to have pace, to put him in the ground at twelve o' the night, by

the light of four torches. I can't see the use of the four, barring he took it from the little hymn—

'"Mathew, Mark, Luke, and John,
God bless the bed that I lie on."

But it's hard telling dead men's fancies; be that as it may, the letther's a fine letther; as good as a sarmint; and he sint a handsome complement to his Reverence, but nothing said about masses, and he sint forty guineas to James Corish, and remimbered Mary; and more to myself than iver he got from me; but says he, 'I can pay the living, but what do the dead ask of me?' and the boy that com'd over wid him (an ould comarade), that was forced to fly, for a bit of a scrape, nothing killin' bad, only a bit of a mistake where a boy was done for, without any malice, only all a mistake; well, he tould me, though all worldly mathers prospered, his soul troubled him night and day; but he used to read the Bible at times, (sure it's the word o' God), and sob, and pray, and he wasted, while his goods prospered; but where's the good o' my delaying y'er honor now, I only want to ax ye if there's any thing contrary to law, in landing and burying the poor ashes to-night."

'"Nothing that I know of, certainly."

'"But is y'er honor sartin sure about it? becase, if there was any earthly doubt, I'd not go aginst the law now, the least bit, for the price o' the 'varsel world; and sure I'd go to the grave any time, night or day, to keep the cratur asy, only if it's aginst the law——"

'"I assure you, Andy, it is not," replied Mr. Collins, "and if you will allow me, I should like to be there myself, it is wild and singular, and Father Mike will not object, I dare say."

'"Och! y'er honour's kind and good."

'It was nearly midnight, when Mr. Collins gained the cliffs that over-hung the little harbour of Bannow; the moon was emerging from some light fleecy clouds, that shaded, without obscuring, her brightness, and as she mounted higher in the heavens, her beams formed a silvery line on the calm waters, that were fleetly crossed by a little boat; at the prow stood a tall slight figure enveloped in a cloak, and on the strand four or five men were grouped in earnest conversation. The path Mr. Collins had to descend was unusually steep, and various portions of fallen cliff made it difficult, if not dangerous. As he passed along, he thought the shadow of a human form crossed his way, but the improbability of such an event, and the flickering light, made him forget the circumstance, even before he joined the Priest and Andy on the beach; no word was spoken, but hands were silently grasped in hands, and they prepared to assist in the landing of the coffin; it was large, covered with black cloth, and on the lid—"Thomas Jarratt, aged 32", was inscribed; the simple procession quickly formed. The Priest and Friar lighted each a torch; the young man who brought the body over, still shrouded in his cloak, supported the head of the coffin. Andy and another man bore the feet, and the remaining torches, and Mr. Collins brought up the singular procession. As they slowly ascended, the torches cast a wild red light over the mounds of cliff,

fringed with sea moss and wild flowers, fragments of dark rock, and tangled furze, that appeared to derive no nourishment from the hardened soil. When they had nearly arrived at the highest point, Mr. Collins distinctly saw the same passing shadow he had before imagined he had seen, fade as it were, behind a broken mass, composed of earth and rock; all the party perceived it also; the Priest commanded a halt, and murmured an Ave Mary.

'"What was it?" whispered one.

'"Lord presarve us! its lucky they're wid us; no blight can come where the Priests do be", replied Andy.

'Without farther hinderance they crossed the grassy plain that extends between the ruined church and the cliffs, and entered the long aisle, where no more—

'"The pealing anthem swells the notes of praise."

'If there be a solitude like unto that of the sepulchre, it is the solitude of ruins: in mountain loneliness you may imagine an unpeopled world, fresh from God's own hand, pure, bright, and beautiful, as the new-born sun: but a moss-grown ruin speaks powerfully, in its loneliness, of gone-by days, of bleached and marrowless bones.

'All was silent as the hollow grave which yawned at their feet. The innocent birds that nestled among the wild-flowers and ivy, frightened at the unusual light, screamed and fluttered in their leafy dwellings. The moon shone brightly through the large window, as the bearers rested the coffin on the loose earth.

'"He requested", said Father Mike, addressing Mr. Collins, "that his body should be placed in the ground without so much as a prayer, for the repose of his soul, that was heathenish; and yet his other words were those of a penitent and a Christian."

'The coffin was deposited in its narrow home; and Andy held the torch over the grave, to ascertain that all had been properly managed.

'The Priest, the Friar, and Mr. Collins, stood fixed in silent prayer, and the passing night breeze shook the withered leaves from the dark over-hanging ivy. Each individual was surrounded by the urns and tombs of his ancestors; nay, more, by those of relatives, who in the bud, or blossom of life, had passed away, and were no more seen; and, it was not to be wondered at, that the silent power of death, and the everlasting doom of eternity, pressed heavily on the hearts of them all, at that midnight hour. At this very moment, a dark shadow obscured the cold moon beams that streamed from the window; a piercing shriek echoed along the broken walls, and, even while their eyes were fixed on the female, who stood with streaming hair, and extended arms, on the large window-frame,—she sprung from the elevation with unerring bound into the open grave, and echo was again awakened by the sound her feet made on the coffin lid.

'"Heaven and earth!" exclaimed Andy, as he held the torch over the grave, "it's Mary Corish!"

'She seized the torch from the astonished miller, lowered it, so as to read the inscription, which she distinctly repeated, and fell without farther motion, on the coffin of him she had loved, even in madness.

They raised her tenderly out of the grave, but the pulses of life were slackening, and the film of approaching death was stealing over the wild brightness of her eyes.

'"She is passing", said Mr. Collins, chaffing her damp temples as he spoke, "poor mad Mary!"

'"I am not mad", she murmured, and her utterance was very feeble, "not mad now; I was so, and ye all pitied me; God bless ye; I know you—and you—and you—and I know him—that's ——;" with a last effort she turned towards the grave, looked into it and expired.

'No one could ever discover how she was apprised of the intended funeral; but as she was always wandering about the sea shore, it was supposed she had over-heard some of the conversation that had occurred on the subject.

'Poor Mary! the innocent children that gather the ocean weed, and many tinted shells on the Strand of Bannow, when they see the white sea-bird seeking its lodging in the cliff, after the sun has set, and the grey mist is rising, as if to shield the repose of nature, say to each other that it is time to return to their homes, for that Mad Mary's ghost will be flitting over the turrets of Bannow Church.'

'Independence' is the title of the next sketch, and we give a short extract from it, as a specimen of a different kind.

'"Independence!"—it is the word, of all others, that Irish—men, women, and children—least understand; and the calmness, or rather indifference, with which they submit to dependence, bitter and miserable as it is, must be a source of deep regret to all who "love the land," or who feel anxious to uphold the dignity of human kind. Let us select a few cases from our Irish village—such as are abundant in every neighbourhood.

'Shane Thurlough, "as dacent a boy," and Shane's wife, "as clane skinned a girl," as any in the world. There is Shane, an active, handsome-looking fellow, leaning over the half door of his cottage, kicking a hole in the wall with his brogue, and picking up all the large gravel within his reach, to pelt the ducks with—those useful Irish scavengers. Let us speak to him.

'"Good morrow, Shane!"

'"Och! the bright bames of heaven on ye every day! and kindly welcome, my lady—and won't ye step in and rest—it's powerful hot, and a beautiful summer, sure—the Lord be praised!"

'"Thank you, Shane. I thought you were going to cut the hay-field to-day—if a heavy shower comes, it will be spoil'd; it has been fit for the scythe these two days."

'"Sure, it's all owing to that thief o' the world, Tom Parrel, my lady. Didn't he promise me the loan of his scythe? and, by the same token, I was to pay him for it; and *depinding* on that, I didn't buy one, which I have been threatening to do for the last two years."

'"But why don't you go to Carrick and purchase one?"

'"To Carrick!—Och, 'tis a good step to Carrick, and my toes are on the ground (saving your presence), for I *depinded* on Tim Jarvis

to tell Andy Cappler, the brogue maker, to do my shoes; and, bad luck to him, the spalpeen! he forgot it."

'"Where's your pretty wife, Shane?"

'"She's in all the woe o' the world, Ma'am dear. And she puts the blame of it on me, though I'm not in the faut this time, any how: the child's taken the small pock, and she *depinded* on me to tell the doctor to cut it for the cow-pock, and I *depinded* on Kitty Cackle, the limmer, to tell the doctor's own man, and thought she would not forget it, because the boy's her bachelor—but out o' sight out o' mind—the never a word she tould him about it, and the babby has got it natural, and the woman's in heart trouble (to say nothing o' myself);—and it the first, and all."

'"I am very sorry indeed, for you have got a much better wife than most men."

'"That's a true word, my lady—only she's fidgetty like, sometimes; and says I don't hit the nail on the head quick enough; and she takes a dale more trouble than she need about many a thing."

'"I do not think I ever saw Ellen's wheel without flax before, Shane?"

'"Bad cess to the wheel!—I got it this morning about that too—I *depinded* on John Williams to bring the flax from O'Flaharty's this day week, and he forgot it; and she says I ought to have brought it myself, and I close to the spot: but where's the good, says I, sure he'll bring it next time."

'"I suppose, Shane, you will soon move into the new cottage, at Clurn Hill. I passed it to-day, and it looked so cheerful; and when you get there, you must take Ellen's advice, and *depend* solely on yourself."

'"Och, Ma'am dear, don't mintion it—sure it's that makes me so down in the mouth, this very minit. Sure I saw that born blackguard, Jack Waddy, and he comes in here, quite innocent like—'Shane, you've an eye to 'Squire's new lodge,' says he. 'May be I have,' says I. 'I am ye'r man,' says he. 'How so?' says I. 'Sure I'm as good as married to my lady's maid,' said he; 'and I'll spake to the 'Squire for you, my own self.' 'The blessing be about ye,' says I, quite grateful,—and we took a strong cup on the strength of it; and *depinding* on him, I thought all safe,—and what d'ye think, my lady? Why, himself stalks into the place—talked the 'Squire over, to be sure—and without so much as by y'er lave, sates himself and his new wife on the laase in the house; and I may go whistle."

'"It was a great pity, Shane, that you didn't go yourself to Mr. Clurn."

'"That's a true word for ye, Ma'am dear; but it's hard if a poor man can't have a frind to DEPIND on." ' pp. 161—165.

Lilly 'O Brien is a sweet and touching tale, but we must not injure it by detaching an extract. Father Mike is deeply tragical, but too true a picture, we fear, of the country and the times it represents. The Bannow Postman is more in Miss Mitford's style; and we must make room for his portrait.

—'"How beautiful the sea looks as if there niver was an end to it."

'"How beautiful the sea looks," repeated Grey Lambert, smiling and shaking his head at the same time. "Well, Anty, I see ye'r an admirer o' the beauties o' natur; but the sea is ever beautiful to my thinking; whin the grate waves foam and lash the shore, and whin they toss big ships, such as you niver saw, up and down, without any trouble in life; that is beautiful; and whin it sleeps under the setting sun bames, as it does now, it is beautiful. How well ye see the entrance into Watherford harbour. I love this ould castle for the prospect as much as any thing else; but it's a grand place, and I niver could think to live any where else now. The thickness of the walls might be one of the world's wonders; then the gometry stair-case, and the curious writing on the hard stones that nobody iver understood yet; and the grate oak beams. Och! ye jewil of a castle, ye are my darlint! to think how bravely ye stood against ould Oliver, the deep villain! Och! many a brave heart; many a bright eye; many a smile dancing like the sun-bames on the sea, has been in ye, whin ye stood with y'er high walls and turrets in the morning light, but now ye'r ould, and even y'er stones look withered, and the cow and the wild goat shelter where princes stood; and the owl screams where the harp sounded; and I, a poor worm of the earth, live to see it, whin their noble bones make part of the sod I stand on." Lambert's apostrophe to his beloved castle was lost on Anty, for she eagerly exclaimed, "There he is! there he is! Now I'll run and meet him, and see if he has got a letther for you." And away she flew, swift as an arrow, to meet John Williams, Postman, and, it may be truly said, carrier, to the united parishes of Bannow, Kilkaven, and Duncormuck, for the last thirty years. Even in these isolated spots, people cannot do without news; it is almost necessary to existence: and twice each week John Williams journeys to the nearest post-town, and conveys "the leading journal of Europe;" the Fashionable Post, the Wexford and Waterford Herald, and others, to the news-loving inhabitants. Honest John was a heedless good-tempered fellow; but a very jewel of a postman. He had been originally engaged only as a circulating medium for letters from Wexford to Bannow; but he was either bribed, or coaxed, or both, into executing commissions for every body that had commissions to get executed. John Williams' list was regularly made out; and ribbands, tea, candles, sugar, books, paper, music, gowns, and even caps, garnished John's Rozinante; for when his orders were many, John was obliged to take his steed; not that he ever ventured to ride the poor lame beast, whom he could out-tire at any time; but he walked in a companionable manner with it, in and out of Wexford; and in truth their caparisons were most extraordinary. When Anty met him, his loose drab coat was hardly secured by a solitary button, and his leather bags dangled over his shoulder; his "cawbeen" on one side, his scratch wig on the other, of his grey shaggy head, and his "doodeen" serving a double purpose—keeping his nose warm, and exhilirating his spirits; the poor horse, more fatigued than its wiry conductor, eyeing the green, straggling hedge rows, and the close turf, and loitering to catch a mouthful as he passed. At either side his neck hung two blue band-boxes, filled, doubtless, with multifarious

finery; while a coil of thick cable, like a huge Boa, passed over his head, and held suspended ten or twelve flats of cork, bespoke by the Captain of the coal vessel that was lying at Bannow quay. Three new kites, four skipping ropes, ten tops, two bags of marbles, a dozen slates (for Master Ben), a pair of pole screens (for the lady at the big house), and some blankets; all, of course, so carelessly papered, that they had more than half escaped from their confinement. "Good even, and God save ye, Mister John," quoth the breathless lass. The Postman was never given to much speaking, and nodded. "May be ye would'nt have a bit of a letther for Grey Lambert?" John stopped, and so did the horse; and John took from his bag a long narrow, dirty-looking letter—presented it—replaced his bag, and journeyed on. Anty stopped, and looked after him; "John, John, I want to spake to ye." John again stopped. "I wanted to ask ye, if so be, that ye found; I mean met, a—a—I thought; may be ye might have—ah, John! ye know what—for poor Anty?" John took the pipe from his mouth, and simply said;

'"May be ye'd tell a body who likes plain spakeing, what ye'r after?"

'"Well, thin, John, have ye a letther for me?"

'"Yes; why didn't ye ask me that a while ago, and not give me the throuble of taking off my bag twice?"

'"Why didn't you give it me, and I to the fore? Sure ye knew ye had it."

'"Why look ye, Anty Mc'Queen, I have been thirty years a Postman, and I have always done what the back of the letther tould me; and look, the direction on that is—'Anty Mc'Queen, Hill Side, Bannow, County of Wexford, Ireland—Post Paid—to the care of John Williams, Bannow Postman; to be kept 'till called for.' And sure it was no business o' mine to give it ye 'till ye called for it, or what I consider the same thing, asked for it?"

'Anty took the letter, and placing it in her bosom, turned towards the old castle, to give to Grey Lambert his epistle. John pursued his path, until he arrived at the village Public; there, what a crowd awaited his coming. "John, what's the news?"—"John, the paper."—"John—oh John, don't mind 'em, but give me my cap; I hope it is'nt in that band-box that's had the dance in the mud. There; och! John, honey—don't 'squeege' it so, sure no cap can stand a 'squeeging.'" "John, is my bonnet come? Och! meal a murder! what made Miss Lenady put an orange ribban in my beautiful English straw?"—"John, I hope ye did'nt forget the tabaccy?"—"John, agra—the two ounces o' green tay for my granny."—"John my twinty-four marbles."—"John, och John! sure it's not come to that wid ye, that ye'd forget the green silk handkerchief."—"John," said a fine looking fellow, pushing through the circle, "John, did ye get the thing I tould ye of;" John winked; and from his waistcoat pocket, drew forth a very little parcel, wrapped up in white paper. The young man took it, smiled, and soon after there was a bustle at the far window, for the parcel contained a plain gold ring, which the saucy youth was endeavouring to try on the finger of pretty Letty, the gentle daughter of mine host of the "Public."—"John, any letthers for me?"

inquired the bustling man of the big shop—"One, Darby, very like a bill."—"Humph!" said Darby.—"Did ye bring the doctor's stuff for father?" asked Mimy Corish.—"Och! murder in Irish! sure ye'r not afther forgetting the five yards of red stuff," exclaimed no less a personage than Mrs. Collins herself, "and I wanting to quilt it for a petticoat, to keep my ould bones from freezing." "John," said a village lounger, who expected nothing, and yet wanted to say something, "John, why dy'e wear y'er wig over y'er hair?" "Why," replied John, dryly, "sure ye would'nt have me wear my hair over my wig?"—"John, I take shame, that I did'nt offer ye this afore," and the landlord presented a large glass of whisky to the Postman, who drank it off, remarking afterwards—"thrue parliament to be sure," which raised a general laugh.—"Come John, ye'r enough to set a body mad," said fussy Tom Tennison, who was ever in a fuss about something or other. "Master Ben has been here more nor an hour, waiting to rade us the news, and there ye stand, taking the things out as asy as ——; can't ye give us the Paper?" "No—I say, no—not 'till it's y'er turn, Mister Fussy; take the patthern o' y'er manners from Mister Ben; see how quiet he stands, as the song says—'tall and straight as a popilar tree;' and two of his bran new slates cracked, by that devil of a horse. Arrah, don't be bothering me, all o' ye; ye forget, so ye do, that I have five or six places to go to yet; if ye taze me afther this fashion, hang me but ye must get another Postman; the moment ye see me, ye'r like a pack o' Curnel Piggott's hounds in full cry, afther a hare; can't ye larn patience; sure every body knows it's a vartue." pp. 11—18.

There is one drawback upon the pleasure which these Sketches have afforded us, and which a person reading them aloud must peculiarly feel to be an objection. The language is sometimes too closely characteristic; and the Authoress has imposed upon herself the unpleasant task of retailing expressions with her pen, to which she would, we are persuaded, scruple to give utterance. It is not often that these vulgarisms and profane expressions occur; but we must regret that they occur at all. We have no great liking for the save-appearance of a dash or five stars; and in portraying rude manners, we are aware how difficult it is to be characteristic without being coarse. But, in reading Miss Mitford's graphic sketches, we have often, we confess, wished to forget that they were from a lady's pen; and though a much more feminine character is stamped upon these Sketches, we have now and then had something of this feeling excited. Satire, too, is always less graceful from a woman, than gentler and deeper sentiments; and Mrs. Hall is always most at home in a tale of beauty and quiet happiness. Upon the whole, however, these Sketches do as much credit to her heart as to her genius; and though not replete with insinuations of grave morality, or charged with maxims of education, or pointed with a religious lesson,—being simply what they

profess to be—graphic sketches of Irish character,—they are not altogether uninstructive. Their obvious design and tendency are, to promote a kindly interest in the people of a country too little known, and to counteract those angry and excited feelings which the very name of Ireland has been too apt to call up in the bosom of the partizan.

While, however, we are far from finding fault with a writer who affects no higher aim than this, and are, moreover, somewhat jealous of the prevailing practice of making works of light reading the vehicle of doctrinal theology,—thereby elevating tales and novels to the same shelf as divinity,—yet we cannot withhold from the Author of the second work before us, the warm praise due to its pious design and its more decidedly instructive character. The Tales of a Physician are written with very considerable talent, and have not at all the appearance of being the production of an unpractised pen. The idea is a happy one. How many an instructive tale of joy or sorrow, a good physician might have it in his power to unfold! How extensive are the opportunities he has of observing the undisguised manifestations of character, the healthful and the morbid action of the human heart,—and how fearful is the responsibility attaching to the confidential situation in which he is often placed, under circumstances the most critical! If his character has not, among us, the sacredness with which it is invested by eastern nations, he is admitted further into the interior of the domestic circle, and is often allowed a readier access, not merely beyond the threshold, but to the heart, than even the spiritual adviser; and few, comparatively, are the cases of serious ailment, in which he is not required to minister to the mind. We should be glad to think that these Tales might prove the means of suggesting in any quarter, the ample opportunities of doing good, of which a physician, whether in practice or retired from it, might avail himself.

But a physician ought not to tell tales. An exception, however, will readily be allowed in favour of one who, in his assumed character, tells them so well. We are at some loss to find a paragraph or two that will admit of being taken from their connexion. The reader will, perhaps, be able to fill up the hiatus between the following extracts, from the story entitled 'The Jew.'

'Jacobi Ben Israel, apprehensive of plunging his daughter, whom he loved most tenderly, into the sea of doubts in which he was immersed, wisely resolved to hide from her the misgivings which he experienced on the subject of the creed they both professed; but the shrewdness of Esther's observation defeated his endeavours at concealment. Equally unsettled by doubts, which, after a mature and anxious examination, she entertained of the security of the basis upon

which she rested her hopes of salvation, but much less confirmed in her prejudices than her father, she applied her mind to the contemplation of the life and doctrines of Christ as recorded in the New Testament, in connexion with the types and prophecies concerning him in the Old. It was to aid her in this study, that she had been induced to visit Edward Leslie's apartment in quest of books, and was happy in finding every thing she wanted in the little interleaved volume to which I have alluded; and if there ever was a case in which the means were sanctified by the end, hers was one to which the full benefit of the doctrine was due. The perusal of that volume strengthened the doubts which she had previously entertained, and she became "perplexed, but not in despair." She cast herself upon her knees before her God, whose mercies, she remembered, were ever of old; and He to whom "she cried in her trouble, delivered her out of her distress"; for He is ever nigh unto them that call upon Him faithfully. The scales fell from her eyes, and she beheld the dark types of the Law rolling away before the Sun of Righteousness, which was rising upon her soul with healing on his wings.'

* * * * * *

'The disorder at length developed symptoms which made it incumbent on me to acquaint Jacobi of the little expectation I entertained of the patient's recovery; and to suggest to him the propriety of a communication to that effect being made to Edward Leslie. The Jew, although he could not but have been, for some days, prepared for the intelligence, was overwhelmed by grief, his expressions of which were mingled with those of the most affectionate regard for the object of his solicitude.

'Shortly after the intimation of his imminent danger had been conveyed to Edward, who received it like one for whom death had no terrors, Jacobi, Esther, and myself were standing around the bed, in the expectation that every moment would prove his last. Of all in that melancholy chamber, Edward was the least afflicted; for the God whom he had served, was present with him in his extremity; "His rod and His staff, they comforted him." He repeatedly implored them to moderate their grief, assuring them of the confidence he felt that, through the mercy of his God, and the merits of his Redeemer, a blessed immortality awaited him. Unwilling further to distress him by the manifestation of their sorrow, the Jew and Esther retired from the bed, and the curtains were drawn around it. Edward doubtless concluded that they had left the room, for he uttered, in a low but distinct voice, a prayer, in which, in the most affecting language, he supplicated the throne of grace for the conversion of Jacobi and his daughter from the errors of Judaism, to a saving knowledge of the Gospel. While he was thus pouring out his spirit, Esther sank down upon her knees by the side of her father, and, taking his hand, deluged it with tears. He evidently felt the appeal: he did not, he could not, look unmoved upon that scene. He saw before him, stretched upon the bed, from which he never hoped to rise, a fellow mortal and a fellow sinner, engaged in the most fearful conflict which humanity can encounter, looking out calmly upon the dark waters which were surging

around him, and clinging to the Rock of his salvation secure amid the storm.

'When Jacobi and his daughter quitted the room, which they did at my solicitation, I sat down by the side of the patient, and, shortly afterwards, perceiving that he respired more freely than he had done for a long time, I drew back the curtain, and, to my surprise, discovered that he had fallen into a profound slumber, in which he continued for some hours. On his awaking, he was evidently refreshed, and my hopes of his recovery revived. The disorder had, in fact, attained a crisis, and the fever was subsiding.

'The joy of Jacobi, on his being informed of the favourable alteration that had taken place, could not have been more lively had Leslie been his son. The gratification of Esther, though more subdued it its expression, was not less deeply felt, nor less plainly observable, exhibiting itself in her re-illumined countenance, and in the light step with which she proceeded upon her domestic duties. When, however, Leslie was so far convalescent as to leave his bed for a couch in an adjoining apartment, Esther was enabled, with greater propriety, to assume the office of his nurse. Every little delicacy which was necessary to recruit his strength, if not prepared, was administered, by her hand; and when his progress towards recovery had rendered it safe as well as expedient that he should quit his room for the open air, Esther's was the arm which supported his feeble steps as he tottered across the lawn.

'I well remember the morning on which this occurred. It was in the blessed month of June: the woodland choristers, whose music, at such a season, is more inspiring than the melody of a thousand flutes, were singing from every spray. There was not a cloud in the blue vault of heaven, which hung clear and bright and beautiful above him; but it was not more clear nor bright nor beautiful than the countenance that was turned upon his own at every pause which his extreme weakness compelled him to make. The perfumed breath of the summer morning was not more balmy to his debilitated frame, than were the silver tones that cheered him as he crept along, to his spirit. There are many—I appeal not to the puling sentimentalist—who can conceive, if they have not experienced, the sensations which belong to the scene I have described: to such I need not paint them; and to those who are not of that order, the attempt would be vain indeed.

'I have said that I was a witness of the occurrence. I was standing at the window of an apartment immediately over that from which Edward and Esther had issued, and Jacobi Ben Israel was by my side. I occasionally stole a glance at him, curious to discover the effect which the scene produced upon him. I looked in vain for traces of that displeasure which I apprehended he might feel upon the occasion: he regarded them for some time with intense interest, his countenance expanding with benevolence, and at length he raised his eyes, streaming with tears, towards Heaven, as if invoking its blessing upon the youthful pair.'

Edward, on discovering the character of his own feelings and

the danger of his situation, resolves to act honourably and promptly, and to resign his situation. This benevolent Jew presses him for his reasons, but is only entreated to give him his dismission.

'"Yes, Edward," said Jacobi, "I will dismiss you from my service, but it will be to take you to my bosom as a son. These eyes, dimmed though they be by age and some affliction, are not blind. I have long seen—ay, before you discovered it yourselves, the growing affection between you; and believe me, I should not have exposed you to so severe a trial, had I not determined to reward your generosity with the treasure it would so nobly have foregone. We are already, blessed be God for his mercy! united in faith; let us now become one family; and then, when I am called upon to set my house in order, I shall close my eyes in peace, since I shall leave my Esther under the protection of one who will cherish her as fondly as I have done.

'A material and most happy change had indeed been working in Jacobi Ben Israel. Pride, the last fortress that falls before the conviction of the truth, had surrendered, and he awoke to a sense of his danger. The Spirit of God had done its blessed work upon his heart, and had sent light into his dwelling, while Egyptian darkness pervaded the habitations of his tribe. With "a mighty hand and an outstretched arm", He had brought him out of the "house of bondage", in the face of his spiritual enemies, and had not left him to perish in the wilderness; for he sustained him with the bread of life, and refreshed his soul with rivers of living water. In the fervency of a grateful heart, he blessed God Almighty, who had given him to know, in this his latter day, the things which belonged to his peace; and had taught him to confess that Jesus was indeed "that prophet that should come into the world", whose day his father Abraham rejoiced to see, and the light of whose Gospel the prophets of old beheld through the dim mists of futurity.'

We are unwilling to consider this story as a mere fiction. Such cases have occurred, if not with all the circumstances that are supplied by the Writer's imagination in the Tale; and we should perhaps be told, that it is really founded on fact. Still, it disturbs the satisfaction which we must feel at meeting with so pleasing a delineation of the power of religion, to recollect that the case is supposititious and ideal; that, being totally destitute of the character of evidence, it must fail to convince: it may illustrate, but it can prove nothing. It has the semblance of a record, but not its authority, and therefore cannot be reasoned upon. This strikes us as a fundamental objection to religious tales, admirable as may be the sentiments which they are made to convey. The truth itself loses no portion of its intrinsic authority, but it comes enforced by a pretence, by an invention of the fancy. We have the sentiment dissevered from the appropriate argument of its evidence and authority.

And why must we have recourse to Tales? Surely the records

of genuine biography might be rendered not less interesting than fictitious narrative, and would supply ample materials of as rich and various a nature as the stores of imagination. But the present age, which so abounds with lives and memoirs, is barren of biographical narratives of real merit and interest, such as might vie with, and in some measure supersede, the imaginary sketch or tale. In no department, perhaps, has less talent been exerted or displayed, than that of biography, while genius of the highest order is expended upon the embellishment of fictions. So long as this continues to be the case, it will be in vain to declaim against the reading of Tales. It is to Christian writers, not to readers, that we address ourselves, in thus indicating a 'more 'excellent way.'

Art. IX. 1. *On the Attention due to Unfulfilled Prophecies:* a Discourse delivered, March 5, 1829, before the Monthly Association of Congregational Ministers. By Joseph Fletcher, A.M. 8vo. pp. 48. Price 1*s.* 6*d.* London. 1829.

2. *The Character of the present Dispensation viewed in Connection with Prophecy:* a Discourse, &c. With additional Notes and Illustrations. By William Orme. 8vo. pp. 74. Price 2*s.* London. 1829.

3. *The Aspect of Prophecy respecting the present and future State of the Jews:* a Discourse, &c. By William Bengo Collyer, D.D. LL.D., &c. &c. 8vo. pp. 32. Price 1*s.* London. 1829.

4. *The Rise, Progress, and Termination of Mohammedism:* a Discourse, &c. By Henry Forster Burder, M.A. 8vo. pp. 46. Price 1*s.* 6*d.* London. 1829.

THESE Discourses, though published separately, belong to a course of monthly Lectures upon the subject of Prophecy in all its varied bearings, one of which (the first, we believe, of the series) by the Rev. Dr. Pye Smith, has already been noticed in our pages. At the present moment, their delivery and publication must be regarded as particularly seasonable, and we strongly recommend the whole course to the attention of our readers. Having recently entered somewhat at length into the topics to which these discourses relate, we shall confine ourselves to a few desultory observations.

In enforcing the study of prophecy, within certain limits, Mr. Fletcher very impressively adverts to one important result, which we do not recollect to have seen so prominently noticed.

'The study of unfulfilled predictions elevates our conceptions of the great plan of Providence, and tends to confirm our confidence in the Divine administration. *It especially tends to strengthen our faith in the Redeemer.* It is impossible to study the book of the Revelation without perceiving that this is the direct and most important result of

a devout investigation. The Apocalypse opens with a sublime vision of the glorified Redeemer invested with mediatorial dominion. Clothed in the attributes of majesty, and embodying in his person the characteristics of Deity, with all the properties of glorified humanity, he sways the sceptre of government, dispenses the blessings of grace, and prepares his church, in the successive scenes of its existence on earth, for its future beatification in his eternal kingdom. The Epistles to the Seven Churches, illustrate his omniscience, his faithfulness, and his love. The visions of the heavenly temple impress on our spirits the powers of the world to come, and the glory to be revealed. The sublime imagery of the Apocalypse exhibits the history of the church in all periods of time. The seals, the trumpets, and the vials, are the symbols and illustrations of the successive states of prosperity and depression which the church was to undergo with the destinies of nations and communities, so far as their interests affect the interests of the church. Whatever theory of interpretation we apply to some of the symbols and announcements yet unfilled by facts, we still perceive that in all things Jesus has the pre-eminence; that "all things were made by him and for him;" that the throne of God is in his church; that the mystic bow of the covenant surrounds that throne; and that the changes and revolutions of time are ultimately subservient to the final interests of truth and righteousness, and the glory of the Divine Redeemer!" pp. 24, 25.

Mr. Orme's discourse is a Scriptural and argumentative refutation, marked by his usual ability, of those crude and erroneous views of the present dispensation, which have been put forth by the Translator of Ben Ezra, and other 'students of pro-'phecy.' 'I can conceive of nothing,' says Mr. Orme, 'more 'calculated to work infinite mischief to the souls of men, than 'the study of prophecy under such teachers as Mr. Irving and 'the author or authors of the Prophetic Dialogues.' The discourse is founded upon Heb. xii. 27, 28., one of those texts which are boldly explained away, not to say contradicted, by Mr. Irving, who affirms, that Christians 'have *not* obtained 'the kingdom which cannot be removed, but look for it;' they have 'as yet obtained *no king!*'

Dr. Collyer advocates the opinion, that the Jews are reserved for a future restoration, both to the Church and to their own land. That 'they shall receive the Messiah in the spirituality 'of his kingdom,' is, he correctly remarks, 'the first aspect of 'prophecy respecting their future state'; but he concludes that the aggregate testimony of prophecy is in favour of their national re-establishment. He admits, that that event is not distinctly noticed in the New Testament; but this, he thinks, may be explained by the consideration, that 'the constant insisting 'of the apostles upon the spiritual nature of our Lord's king-'dom, was rendered absolutely necessary by the exclusively car-'nal expectations of the Jews.' Has this necessity been done away?

To the subject of Mr. Burder's Discourse, we shall have occasion to advert on a future occasion. We are glad to perceive that he has availed himself of Mr. Forster's able work reviewed in our May Number: upon some points, he maintains a different opinion, but without being sufficiently careful to explain the data upon which he grounds his statements.

NOTICES.

Art. X. *Memoir of Mrs. Ann H. Judson, Wife of the Rev. Adoniram Judson, Missionary to Burmah.* Including a History of the American Baptist Mission in the Burman Empire. By James D. Knowles, Pastor of the Second Baptist Church in Boston. 12mo. pp. 324. Price 5*s*. London, 1829.

It is not a little remarkable, that the extensive field of missionary labour opening in the Burman empire, should be left exclusively to the American Baptist Churches. 'Other denominations of Christians,' remarks Mr. Knowles, 'have chosen their posts of labour: they have 'left the Burman empire to us; and they require us to do our duty, 'or yield our place to others who will serve our common Master more 'faithfully.' The present volume details the circumstances connected with the formation and progress of this interesting Mission. It is for the most part, of necessity, a compilation from letters and documents, portions of which have already been brought before the public; but, in its present connected form, in which the history is brought down to the present time, it will doubtless be acceptable to religious readers; and it will be an inducement to purchase the volume, that the profits of this edition are to be in part devoted to the Fund for Widows and Orphans of Missionaries in connexion with the Baptist Missionary Society.

Mrs. Judson, notwithstanding the unpleasing portrait prefixed to this volume, and an American hauteur of manner, was an interesting and noble-minded woman. Her journal does not exhibit any very decided marks of intellectual superiority; but it would not be fair to estimate her by a document of that description, never intended for the public eye, and of which a much freer use has been made than, we think, a sound discretion would have warranted.

Art. XI. *The Book of Genesis, in English Hebrew;* accompanied by an Interlinear Translation, substantially the same as the Authorized English Version; with Notes, and a Grammatical Introduction. By the Editor of the Comprehensive Bible. 8vo. 1828.

There can be no doubt that many persons have been repelled from the study of the Oriental Languages, by the strange aspect of the characters in which they are written and printed. It is, however, not less true, that the difficulties which have appeared so formidable, and by which so many have been discouraged, are easily to be surmounted. To acquire an intimacy with the Hebrew Alphabet, demands but little time; and no language is to be learned, even if we possess a familiar

acquaintance with its elementary character, but by persevering diligence. Something, however, may be done to facilitate the progress of the learner. The method adopted in the volume before us, provides for the initiation and advancement of the Hebrew scholar in a manner which we consider as entitled to commendation; though we cannot approve of that part of it, in which the Hebrew characters are represented as not necessary in the lessons of the student. We would not only, with the Editor, recommend him to acquire a tolerable facility of reading the original, but of having it constantly before him; and on no account to satisfy himself with the Roman notation, otherwise than as assisting him to use the Hebrew Bible freely. The text of the Old Testament, as we have it in the ancient form, is not to be superseded by the introduction of the Roman notation into our copies; the proper use to be made, therefore, of the system before us, is simply to accustom the learner to the reading of the original. The punctuated pronunciation may thus be more easily acquired, than it could be without this subsidiary apparatus. Assistance of this kind has been already variously supplied; and the Editor of the present work has performed a service from which real advantage may be derived by those learners of the Hebrew language who have not the benefit of a living instructor. We cannot, however, perceive the propriety or the utility of publishing the whole of the Hebrew Scriptures in this manner; and would advise the Editor to conclude his labours with the Book of Psalms, the publication of which is announced in his preface.

Art. XII. LITERARY INTELLIGENCE.

A New Edition of Dean Graves's Lectures on the Pentateuch, complete in One very large Volume 8vo, will be ready in July.

In a Few Days will be published, An Analysis of Bishop Burnet's Exposition of the Thirty-Nine Articles, with Notes. By Thomas Newland, A.B. T.C.D. One thick Volume 12mo.

In the Press, A Second Series of M'Gregor's True Stories from the History of Ireland, containing the Reigns of the Tudors. One Vol. 18mo, half-bound.

In the Press, An Historical Account of the Siege of Derry, and Defence of Enniskillen in 1688 and 9. By the Rev. John Graham, A.M. One Volume 12mo, with Three Plates and a Map.

In the Press, The Northern Tourist; or Traveller's Guide to the North and North-West of Ireland; including a particular Account of the Towns of Drogheda, Dundalk, Newry, Downpatrick, Belfast, Coleraine, Derry, Enniskillen, Sligo, &c., with a Map and several Plates. One thick Pocket Volume, bound in green.

In a few days will appear, Observations on the Rural Affairs of Ireland; or a Practical Treatise on Farming, Planting and Gardening, adapted to the Circumstances, Resources, Soil, and Climate of that Country; including some Remarks on the Reclaiming of Bogs and Wastes, and a few Hints on Ornamental Gardening. By Joseph Lambert, Esq. One Volume 12mo. With Cuts.

In the Press, Tales of the Irish Peasantry; containing—Introduction—The Wedding—The Wake—The Funeral—The Party Fight—The Battle of the Factions—The Hedge School—The Station.

A new edition (the Sixth) of the Little Villager's Verse Book, by the Rev. W. L. Bowles, will be ready in a few days.

Preparing for publication, The Life of the Rev. John Wesley, A.M., late Fellow of Lincoln College, Oxford. Third Edition. With much additional Matter. By the Rev. Henry Moore, sole surviving Trustee of Mr. Wesley's Papers.

In a few days will be published, in One elegant pocket Volume, Galpine's Synoptical Compendium of British Botany, arranged after the Linnæan System; containing the Generic and Specific Characters, the Situation, Duration, Time of Flowering, Colour of the Flowers, and reference to Figures. The Third Edition, with Corrections and Additions, including the Natural Orders of the Genera, according to the method of Jussieu.

The Rev. Robert Burrowes, D.D., Dean of Cork, has just ready for publication, a Volume of Sermons on the First Lessons of the Morning Service for the Sundays, from Septuagesima to Trinity Sunday.

Art. XIII. WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Letters of Isaac Pennington, Son of Alderman Pennington, of London, and an eminent Minister of the Gospel in the Society of Friends, which he joined about the Year 1658. 12mo. 5*s*. 2nd Edit.

Memoir of the Administration of the Right Hon. Henry Pelham, &c. &c. By the late Rev. Archdeacon Coxe, M.A., Rector of Bemerton. 2 vols. 4to. 5*l*. 5*s*.

HISTORY.

A New and Complete History of the County of York, from the Earliest Period to the Present Time. By Thomas Allen, Author of "Survey of London," &c. Illustrated by One Hundred Views, from Drawings taken on the Spot expressly for this Work, by Nathaniel Whittoch; engraved in the first style of Line Engraving. In Numbers, 8vo. 1*s*.; 4to. Proofs, 2*s*.

THEOLOGY.

On the Signs of the Times: an Address to Christians. By I. M. Cramp. 6*d*.

The Rise, Progress, and Termination of Mohammedism. A Discourse, delivered June 11, 1829. By Henry Forster Burder, M.A. 8vo. 2*s*.

A Second Inquiry into the Grounds on which the Prophetic Period of Daniel and St. John has been supposed to consist of 1260 Years. Containing an Examination of the Arguments of Mede; Remarks on a Passage in the Dialogues of Prophecy; on various Reviews of the First Inquiry; and on the Common Interpretation of the Seven Heads of the Beast. By S. R. Maitland. 8vo. 6*s*.

The Aspect of Prophecy respecting the Present and Future State of the Jews. By the Rev. W. B. Collyer, D.D., &c. &c. 8vo. 1*s*.

TRAVELS, ETC.

Polynesian Researches, during a Residence of nearly Six Years in the South Sea Islands. Including Descriptions of the Natural History of the Islands; Remarks on the History, Mythology, Traditions, Government, and Manners and Customs of their Inhabitants. By William Ellis, Author of the "Tour of Hawaii." 2 vols. 8vo.; with 2 Maps and 8 Engravings. 28*s*. in Cloth.

Forest Scenes and Incidents in the Wilds of North America; being a Diary of a Winter's Route from Halifax to the Canadas, and during Four Months' Residence in the Woods on the Borders of Lakes Huron and Simcoe. By George Head, Esq. 12mo.

Travels in North America, in 1827 and 1828. By Captain Basil Hall, R.N. 3 vols. post 8vo. 1*l*. 11*s*. 6*d*.

Constantinople in 1828. A Residence of Sixteen Months in the Turkish Capital and Provinces; with an Account of the Present State of the Naval and Military Power, and of the Resources of the Ottoman Empire. By Charles Macfarlane, Esq. 4to. 2*l*. 10*s*.

THE

ECLECTIC REVIEW,

FOR AUGUST, 1829.

Art. I. 1. *Journal of a Passage from the Pacific to the Atlantic*, crossing the Andes in the Northern Provinces of Peru, and descending the River Marañon or Amazon. By Henry Lister Maw, Lieut. R.N. 8vo. pp. xvi. 486. Price 12*s*. London. 1829.

2. *Journal of a Voyage to Peru*: a Passage across the Cordillera of the Andes, in the Winter of 1827, performed on Foot in the Snow; and a Journey across the Pampas. By Lieut. Charles Brand, R.N. 8vo. pp. xvi. 346. London. 1828.

3. *Rough Notes taken during some rapid Journeys across the Pampas and among the Andes*. By Capt. F. B. Head. 12mo. pp. xii. 322. Price 9*s*. 6*d*. London. 1828.

4. *Sketches of Buenos Ayres and Chile*. By Samuel Haigh. 8vo. pp. xviii. 316. Price 12*s*. London. 1829.

IF it be true, that Geography is a science but little attended to in this country, if we have no Geographical Society and no Malte Brun, the materials for completing and correcting our scientific systems, the substantial accessions to our topographical knowledge, which have been so rapidly accumulating upon our hands, have been obtained chiefly by the enterprise of British travellers. Not a quarter of the world, scarcely a kingdom in any corner of the globe, can be mentioned, which has not been traversed, within the last twenty years, by some adventurous British officer, or reconnoitered by some British missionary. It must be admitted, that all our Travellers have not been Humboldts or Hebers. A very large proportion have been but slenderly qualified to turn to the best account their opportunities for observation and inquiry. But there is a redeeming feature in the slightest and most superficial of the numberless journals and sketches with which the press has teemed; and that is, the unpretending good sense which may, we think, be fairly set down as a national characteristic, and which well atones for the absence of more shewy qualities. An English traveller

is generally a matter of fact man, who makes it his business to see with his own eyes, not caring much what other eyes have seen the same things before him; and, as he draws but little upon either his memory or his imagination, we can the more securely trust to his unvarnished report. He may not be more veracious than the mercurial Frenchman, but we can better trust to the accuracy of his observations and the fidelity of his impressions. He may not always know what to look for, but we feel sure that what he saw, had an actual existence. If he blunders in catching the names of men and things, he does not alter them for the sake of euphony. His accounts of battles are not bulletins; his descriptions are not rhapsodies. Mud huts, in his pages, are not cottages, nor are hills, mountains. In fact, we look to an English traveller for at least genuine information, and are not often disappointed.

The first volume on our list is peculiarly interesting, as containing the account of a route of which we have no more recent description than that furnished by M. Condamine, who descended the Amazons in the year 1743. Lieut. Maw was not aware that he had been so far anticipated in his enterprise. Being about to return from Lima to England in Nov. 1827, he was given to understand, he says, that a route across Peru, and down the river Marañon (or Amazons), though little known, was supposed to be practicable; and he was told, moreover, that the British merchants on the coast were anxious to obtain information respecting the countries of Interior Peru. Ambitious to obtain, or at least to merit distinction, our naval officer resolved, if his superior officers would give their consent, to make the attempt at his own expense. Some persons would have persuaded him, that the passage was scarcely more difficult than a journey from London to Edinburgh, while the majority of those to whom he mentioned his intention, denounced the undertaking as rash and impracticable. All that he could infer from these contradictory accounts, was, that the passage was possible, and that information respecting the countries in the route, was particularly desirable. Having, therefore, obtained the sanction of his superior officer and of the Peruvian authorities, he determined upon the enterprise.

At Truxillo, from which his journey into the Interior commenced, Lieut. Maw was fortunate in obtaining a companion, —an English merchant of the name of Hinde, who was master of the Spanish language, which he himself knew very imperfectly. After leaving Truxillo, the route ascends the valley of Chicama northward and eastward, and passes over several ridges, the roots of the Cordillera, till it at length ascends to the elevated *pampa* or table land of Caxamarca. It is reported to have been from the hot baths about a league to the eastward of this

city, that the last Inca was carried on a throne of solid gold to meet the treacherous Spaniard. This throne is believed to have been thrown by the Peruvians into the crater of the boiling springs. On the 17th of December, our Travellers left Caxamarca, and on the following day, ascended a second cordillera. Near the summit of this ridge, they began to fall in with numerous springs on all sides of the mountains. A small circle of trees and brushwood marks the position of each spring; and their waters uniting, form mountain streams that rush along the valleys, ultimately flowing into the westernmost branch of the Amazons. Several hollows were noticed, which have the appearance of craters. From the summit of a third ridge, the first sight was obtained of the Marañon. Nothing on earth or water, Lieut. Maw says, could exceed the grandeur of the scenery. The rain was clearing off, while a perfect and brilliant rainbow extended across the river, here about sixty yards in breadth, and rushing between mountains, the summits of which were hidden in the clouds on which the extremes of the bow rested. After crossing the river, the Travellers ascended a third very rugged pass leading over the highest ridge of the Andes that is crossed in this route. The descent was by a staircase path, down which the mules jumped, rather than walked; at the foot of which was a rich valley clothed with fine grass, fern, and butter-cups, and watered by a small, but not rapid stream, recalling the scenery of England, except that there were no signs of cultivation. The road now followed for several leagues a river formed by the junction of some mountain streams, and named, from its stone bridge, the Rumichaca; and then turning more to the N.E., ascended a wooded ridge leading to 'the city of Chachapoyas'. The remains of two round stone buildings were passed, somewhat resembling Martello towers, which were reported to have been old Indian houses,—perhaps granaries.

Chachapoyas is, according to Alcedo, the name of the province and of the river. The town which appears to share in the appellation, (situated in lat. 6° 7′ 41″ s.) and which is the residence of an intendant, is built on the usual plan of the Spanish towns, with a *plaza*, or square, in the centre, having a handsome church at one corner. The streets are long and paved, but the houses are only one story high. The intendant shewed our Traveller the last census and tax-papers of the province; according to which, the population amounted to 5093 males and 5083 females. He stated, that it had at one time amounted to 20,000 souls; yet, in Alcedo's Dictionary, it is rated at only 10,000. He complained of the demands which had been made for recruits, affirming, that 1800 men had gone from

the province for soldiers since the commencement of the Revolution. But Lieut. Maw says:—

'As far as I am capable of forming an opinion from what I have seen and heard in Peru, having witnessed the sweeping manner in which the Burmans raised their levies, and the war of desolation carried on, on the Spanish main, at the time that Generals Bolivar and Morillo were opposed to each other, I should say, that the revolutionary war in Peru appears to have been tedious, harassing, and expensive, rather than bloody; and notwithstanding the demands for recruits, the difference between the males and females in the intendant's census, was only ten.' p. 59.

The chief produce of this district consisted formerly of tobacco. The cultivation of the vine has recently been introduced. They had not as yet got *casks*, but 'had made arrangements for being supplied with them.' It was also intended to cultivate indigo, which grows wild. Wheat, maize, barley, cocoa, sugar, potatoes, cochineal, Peruvian bark, cotton, castor-oil, storax, dragon's blood, Brazil wood, with 'all kinds of vegetables,' and 'all kinds of cattle,' are enumerated among the diversified productions of the province, which comprises almost every variety of climate.

On the 24th of December, our Travellers left Chachapoyas for Moyobamba. The road led over several very rugged ridges bearing north-easterly, and through ravines in which the scenery was romantically beautiful. On Christmas morning, as Lieut. Maw looked out upon a field of potatoes in flower, and the small plain covered with sheep and cattle feeding on a plentiful pasture, he could not but advert to the different scene which Peru and England at that moment presented. 'With us,' he says, 'it was between six and seven o'clock; in England, past 'eleven, and I knew that most people were attending church, 'the country not improbably frozen up and covered with snow.' There, the trees were in full leaf, and the woods that clothe the lower parts of the Andes, shewed a beautiful variety of tints. Toulea, the *pueblo* at which the Travellers halted, is the last inhabited station before entering the recesses of the ***Montana;*** the name given to the region of woods extending eastward to the banks of the Marañon. On the 27th, after passing over some bleak hills, they reached the woods; and we must let our Author describe this day's journey.

'The wild luxuriance of the trees and flowers in the Montaña, was excessive: scarcely a niche in the abrupt rocks that occasionally shewed themselves, was left unoccupied. Streams became more numerous, and we heard the notes of what we understood to be the organ-bird. . . The *arrieros* gave us notice to prepare for worse road. This at the

time appeared to us scarcely possible; but we had not gone much further, when we were convinced the *arrieros* were correct in their account. Sitting upright even on the saddles of the country, was out of the question. Ascending, we were obliged to lay ourselves along the mules' backs, and hold on: descending, it was equally steep; and what made it worse, the top of an ascent was scarcely gained, when the next step was jumping down again; consequently, an instantaneous change of position was necessary. In getting up some of these places, while lying stretched along the mules' backs, we appeared to be nearly upright. Nor was steepness the only obstacle. Some of these staircases were cut through cliffs, but so narrow, that, in descending, we repeatedly got jammed; and the sides so high, that a person when a few yards in advance, appeared to be going to the interior, rather than continuing along the surface of the earth. In other parts, branches of trees, particularly stout *sogas* (creepers), caught our heads and necks; and it was necessary to keep a good look out, to avoid being hanged by these growing ropes. Going down one of the steepest descents, a *soga* stretching across the path, caught me directly in the mouth, which it forced open: fortunately, it was not a strong one, and my biting it hard, and the strength and weight of the mule, broke it. Between the ridges were bogs, in which the mules sank up to their bellies. Bridges over the mountain streams were made of one large tree, flanked by two smaller ones. If our mules had not understood their business, and been as active and sure-footed as goats, we certainly could not have ridden. . . . At length, the trees of the forest became larger, and the underwood less thick; and we began to meet with more tropical plants, among which were several varieties of palms and ferns; some of the ferns nearly equalling the palms in circumference, but not in height. Towards sunset, we reached an open space about 100 yards long by 30 in breadth; and there being sufficient pasture for the mules, and a stream running past, we stopped and pitched our tent near a large tree.' pp. 76—78.

Here, our Travellers were first greeted by mosquitoes. The next day, the road continued much the same, with the additional inconvenience, that, in some parts, the depth and continuance of the bogs rendered it necessary to 'push into the 'wood, to get round them.' At length, they reached a place called the *ventana* (window), where the rock is 'pretty nearly 'perpendicular, with only a few niches cut for the mules to step 'into.'

'We all dismounted, and scrambled down in the best manner we could. How the mules got down, I am at this moment at a loss to conceive. The only one that I saw, (for I got out of the way as quickly as possible,) was my own. I had given her to one of the *arrieros* to hold until I was clear below, but he let her go rather too soon, and she tumbled past, still keeping her feet like a cat. I do not hesitate to say of this passage across the Montaña, that, had I not been a witness to the contrary, I could scarcely have believed it possible for any animal to have carried a human being over it alive. The

road appeared to me to be badly made, worse kept, and absurdly chosen.'

On reaching Moyobamba, situated on an elevation in the plain watered by the Moyo, our Travellers found that they were not the first Europeans who had visited the place. A Mons. Du Bayle had arrived a few weeks before from the Brazilian territory; and a British sailor, called Miguel Ramos, (in plain English, Michael Ramsay,) had by some means found his way there from the coast, and after surprising the natives by his eccentric conduct, had gone off, leaving his wife behind him. The population of this place is estimated at about 5000 persons. The Moyobambians are remarkable for the lightness of their complexion. They are also noted for their manufacture of a coarse cotton cloth called *tucaya*, which, from the scarcity of coin, serves, in the Lower Provinces, as the circulating medium. It is made principally by the women and children. Plantains are here the substitute for bread.

On the 7th of January, having obtained from the intendant and vicar all the information they could furnish, our Travellers proceeded on foot, the road not being passable even for mules, to a place called Balsa Puerto, five days distant, where they were to embark in canoes. In one part, they had to ford a stream thirty or forty yards in breadth, just above where it forms a cascade, by rushing down a rock at an angle of about 45°. The current is so strong and rapid, that there is the greatest danger of falling and being dashed down the precipice. An Indian girl, in passing, had nearly fallen, but recovered herself; and Mr. Hinde, on coming to the same place, actually fell, but had the presence of mind to throw himself up the stream, and was saved by one of the Indians. One of the party had seen a deer killed in attempting to pass. The place is called *Puma Yaco* (Tiger Water). A little further, they came to a point from which they had a view, between some of the last ridges of the Andes, of the vast plain that lies beyond them. Its boundary was the horizon, and though covered with wood, it looked like the sea. Almost immediately afterwards, they reached the brink of a descent, called by the natives, the Staircase (*Escalera*), or rather Ladder; and a terrible ladder it must be to descend. It is, in some parts, nearly perpendicular, having foot-holes cut in the side; and is of such height, that it takes an Indian carrier from five in the morning until noon to get up it.

'Accustomed as we had now become,' says Lieut. M., 'not only to the Andes, but to the Montaña, this place surprised us. After descending for two hours, we came to a ladder made of two tall palm-trees, with twenty-six cross pieces as steps. Accustomed as I have

been to going aloft, this staircase descent made the joints of my knees crack, every bone in my skin ache, and the perspiration run from every pore. Immediately on reaching the bottom was a broad stream, called *Escalera Yaco* (Staircase Water), which, descending rapidly among rocks, was so much swollen, that we were obliged to wait until it had a little subsided; when we waded it nine or ten times, in some parts up to our waists, and the *Cachi Yaco*, a broad but, in this part, shallow river, once.'

Frightful as this mountain ladder must be, it is not so tremendous, apparently, as the passage over the mountain of Quindiu in Colombia, described by Humboldt, or as part of the route between Cartago and Choco travelled by Captain Cochrane, which can be accomplished only by means of native *silleros* or chairmen. In one place, the latter Traveller was proceeding, mounted in his chair, when suddenly his bearer turned round, and began descending an almost perpendicular declivity backwards, holding by the roots of trees, sometimes with only one hand, while, with the other, he was scratching with his pole a hole for the next step. His rider meanwhile had his face turned to the abyss below, a depth of 2000 feet. The persons thus chaired, are often obliged to sit for several hours motionless and leaning backwards, while their bearer descends the most rapid declivities, or crosses the mountain torrents on a narrow and slippery trunk of a tree. The *Ladera de las Vacas* in the Chilian Andes would seem to be scarcely less frightfully perilous.

On the 15th of January, our Travellers embarked in two canoes, about twenty feet long and two and a half broad, fitted up with an awning thatched with palm-leaves. The Cachi Yaco, which they had forded three times before reaching Balsa Puerto, and which they now descended to its junction with the Guallaga, is a shallow and very winding stream, the current (in the rainy season) flowing at the rate of four miles an hour. The distance to the junction, following the windings, is about a hundred miles. The Guallaga is a much more considerable river. Its average depth, before it is joined by another river from the westward, is about four fathoms: below that junction, it deepens to five and six fathoms, and when clear of islands, it is from a third of a mile to half a mile in breadth. The trees on the banks are not generally large; but the woods afford cover for numerous wild boars, tigers, tapirs, and other wild animals. The *pueblos* on this river are built at the head of little creeks, where the ground is higher than the banks of the main stream, and clearer of damp and insects. At the *pueblo* of Laguna, our Travellers had to hire fresh and larger canoes to prosecute their voyage. They left this port on the 21st of January, about noon, and at sunset, reached the mouth of the Guallaga.

The junction of the Guallaga with the Marañon, did not produce, on the minds of our Travellers, that impression which the 'lavish descriptions' of the Missionaries had led them to expect. The basin may, Lieut. Maw says, be about a mile across. It was by the Guallaga, that Pedro de Orsua descended to the Amazons. M. Condamine entered that river much higher up, by the Chuchunga stream, which falls into the Amazons where it first begins to be navigable. It is, however, much incumbered with cataracts and narrows as far as Borja, the capital of the province of Maynas, where that Traveller found himself 'on a fresh-water sea, surrounded with a maze of lakes, rivers, 'and canals, penetrating in all directions the gloom of an im-'mense forest, inaccessible except by means of those channels. 'Nothing was to be seen but a wide circle of verdure and 'water.' Below Borja, and for four or five hundred leagues beyond, a stone, nay a pebble, is an object as rare as a diamond. The savages, he says, have no conception of stones. The river Pastaca, which discharges itself below Borja, by three mouths, is described as nearly equalling, at the mouth of the principal branch, the breadth of the Marañon itself. M. Condamine turned up the Guallaga to Laguna, which is the chief establishment of the Missions in the province of Maynas; and the remainder of his voyage was, of course, the same as that of Lieut. Maw.

The mouth of the Ucayale was passed by our Traveller in the night; and it was too dark to admit of his making many remarks. It was evident, however, he says, that a sudden and material effect had been produced upon the river. The current became more rapid; the depth of water increased; and the trees and pieces of wood floating down the stream were so numerous, that it was difficult to keep clear of them. At their confluence, M. Condamine tells us, the Ucayale is the broader stream of the two; and its sources are more distant and more copious than those of the western branch of the Marañon. On meeting the latter, moreover, the Ucayale 'repulses its tide, 'and changes its course'; and he inclines to the opinion, that it has therefore the best claim to be considered as the main branch. Lieut. Maw thinks it probable, that the western branch will be found the more considerable at the greater distance, although some of the head streams which form the Ucayale, may exceed it in extreme length. Moreover, he adds, the Ucayale appears to be formed rather by a collection of streams, while the Marañon flows throughout from between the Cordillera as a main channel. This representation is not altogether accurate, since the Ucayale, after receiving the Apurimac or Tambo in lat. 10° 31′, becomes a very considerable stream. Still, the depth of the Marañon is so much greater as

to entitle it to be regarded as the main reservoir. At a distance from the sea of more than 2,600 miles, its depth was found to be upwards of 175 feet, and its breadth, though inferior to that of several of its tributaries, nearly 900 feet. Besides, although the sources of the Ucayale are the most remote, this circumstance can with little propriety be allowed to determine the question so vehemently disputed respecting the true head of this mighty river. More stress ought to be laid, we think, upon the general configuration of the country, than upon the accidental length of particular head streams; and it is obvious, that the distinguishing feature in the geography of this part of South America, is the basin of the Marañon, extending from west to east nearly across the whole continent in the same general direction, though gradually approaching the line, and receiving on either bank into its vast channel, the waters which flow from all directions towards this central reservoir.

Below the mouth of the Ucayale, however, Lieut. Maw found the river 'assume a very superior character'; its breadth increases, and it appeared to be navigable in the main channel by vessels of almost any class. At the *pueblo* of Pebas, he had an opportunity of seeing a number of Indians belonging to different tribes residing several days' journey in the woods. One of these tribes, called the Yaguas, struck him as bearing strong marks from being descended from the ancient Peruvians.

'Not only do they differ from the other Indians, almost as much as they do from Europeans, but, what is extraordinary, they wear the hair cut straight across the forehead and cropped behind, in the manner that is described as one of the distinguishing marks of the Incas, and which we never saw amongst any other of the Indians. They are tall and good figures; their complexion is a tawny yellow, scarcely darker than the Moyobambian's. Their hair is lighter than that of the common Indians, and the expression of their countenances far from stupid. They wear sashes made of thin white bark, which fall both before and behind; and have their heads and arms ornamented with the long feathers of the scarlet macaw or papagayo. Indeed, I think it is scarcely possible to give a better description of the Yaguas we saw at Pebas, than by referring to the prints usually published, of the Peruvians at the time of the Spanish conquest.'

These Yaguas are probably a tribe of the Omagua nation, who formerly inhabited the islands and banks of the Marañon throughout an extent of 200 leagues below the mouth of the Napo, but who are supposed by Condamine to have emigrated from New Granada at the time of the Spanish conquest. They had been repelled by the slaving expeditions from Para, and had fled into the woods. Their language, this Traveller says, is sweet and easy of enunciation, and has no affinity to that of either Peru or Brazil, which prevail, the one above, and the

other below the country of the Omaguas along the banks of the river. The appellation Omagua is Peruvian, answering to the Brazilian *Cambevas*, and signifies flat-headed; and in fact, says Condamine, 'this nation has adopted the whimsical practice of 'pressing between two boards the forehead of their new-born 'infants, in order to give it the singular form which originated 'the denomination, and, as they say, to make them more per-'fectly resemble the full moon.' The Yaguas of Lieut. Maw do not appear to have been thus craniologically marked, nor did he notice this peculiarity in any of the Indian inhabitants of Omaguas or the other *pueblos*. The language of the Yaguas, at all events, merits examination, with a view to ascertain whether it bears any affinity to either the Quichua or Inca language, or the Muysca of Cundinamarca.

Pebas (or Pevas) was, when M. Condamine descended the river, the last Mission belonging to the Spaniards, the Portuguese laying claim to the territory on both banks as high as the mouth of the Napo, in lat. 3° 24'. The last Peruvian *pueblo* at present, is Loretto, 104 miles lower down the river. About 39 miles further is Tabitinga (or Tavatinga), the frontier post of Peru and Brazil, but garrisoned only by the Brazilians. Lieut. Maw reached this place on the 31st of January, after a navigation of sixteen days. The garrison at that time consisted of a serjeant and fifteen soldiers. Few Indians reside there; and Lieut. Maw was struck with a marked difference in the character and manners of the natives on entering the Brazilian territory.

'There was a gloominess and unwillingness about these people, widely different from the manner of the Peruvian Indians. The Peruvians, although, as one of their *padres* describes them, "almost as uncivilized as their forefathers", were a cheerful sort of savages; and when they became acquainted with us, finding we did not attempt to abuse them, if we went into the woods to shoot, they were delighted to go too; if to look for seeds, to fish, or to do any thing else, they were always ready. The Laguna Indians were fond of singing, although they knew less about it than even myself. Towards sunset, I used occasionally to sing them the Canadian boat-song, when they would give way, keeping time with their paddles; and Mr. Hinde and his canoe would soon be out of sight, if I did not stop singing, to heave the lead. These people appeared infected with some sullen contagion, that it was not easy to overcome.'

During his subsequent stay at the *villa* of Egas, on the river Teffe, our Traveller obtained information respecting the abominable system still in practice towards the Indians in this part of Brazil, which sufficiently accounts for the barbarous and unsocial character of the natives.

'Under the denomination of *brancos* (whites) are included all those

who either are, or by descent are connected with, Europeans; and it unfortunately happens, that, with very few exceptions, those Europeans who have hitherto settled on the banks of the Marañon, have been of the lowest and most ignorant, if not the worst class of society. Formerly, I believe, convicts were sent there; and latterly, a few Portugueze sailors have got up and commenced trafficking. But whether convicts or settlers, their station, on getting up the Marañon, was immediately changed from the lowest class of society to the lords and masters of the country; and as in their latter capacity, to use their own expression, they have "*na braços*" (no hands), to remedy this deficiency, they deemed, and still do deem it necessary to make use of the Indians. In order to which, we were told, that there was formerly a law authorizing the *brancos* to catch the Indians and make slaves of them for ten years. At the end of that period, they were to be considered as civilized; and according to this law for civilization, they were to be no longer slaves; but whether the *brancos* allowed the Indians this advantage, the only means I have of judging is, that I do not believe either the past or present race of *brancos* have paid much attention to any laws, except such as may have accorded with their own ideas of personal advantage. The real state of the case, I believe, is, that there have been a variety of laws and regulations respecting the Indians, differing, as to their spirit, from the widest extreme of atrocious and unjustifiable cruelty towards these original possessors of the country, to others comparatively just and humane, according to the times in which they were made; but I chose to repeat the version I received in the country, in order that I may not be accused of giving a false glare to what has been, and still is, too glaring. However, whether formerly in accordance with, or latterly in opposition to, laws and the decrees of Government, the effect produced evidently has been, that the Indians, finding themselves exposed to being made slaves by the *brancos*, have deserted the banks of the Marañon, where, from the facility with which the means of supporting life, by catching fish and *tartaruga*, would be obtained, and the occasional communications which such employment would lead to, I should imagine the Indians would naturally be the most numerous and the least barbarous. Up various tributary streams, they are still supposed to exist in considerable numbers; and, from the want of other provisions, they are said to be living upon each other. To prove not only the injustice, but the impolicy of such a system, it is only necessary to compare the Indians of Brazil with those of Peru, where a widely different and much more humane system has evidently been adopted. Notwithstanding the statement of the *brancos*, that, according to a decree of the Emperor, all Brazilian Indians are free, and which was confirmed by the assurance of Mr. Hesketh, his Majesty's vice-consul at Para, "that the law authorizing the catching of Indians, has been repealed",—at the time we were at Egas, we were told, that two *brancos* were then away in the woods trying their fortune. The manner of catching the Indians, was described as follows.

'A *branco*, supposing himself to be in want of Indians, either for his own use or to exchange for goods, (according to the *branco* version of the old law, the Indians were not allowed to be sold, but we were

afterwards told by the *cabo* of the river craft in which we went passengers from the Rio Negro, that we might have bought a boy to attend upon us for about ten milreis, between two and three sovereigns English,) endeavours to join with one or more *brancos* having similar objects in view; and a license is got "to enter", that is, to go up the river Japura, which runs to the N.W., having its principal mouth abreast of the river Teffe, on the opposite side the Marañon, and which is at present considered as the most favourable district for catching Indians. Where the license is obtained, we did not learn. Amongst the preparations considered necessary are, an Indian who knows the woods, to act as pilot, arms, and, in case the *brancos* should not be successful in catching, goods to purchase Indians from petty chiefs, who may have any to sell. All being ready, they proceed in canoes near to the scene of action fixed upon. They then leave the canoes, or galateas, and proceed silently and cautiously through the woods, looking out for any thing like an Indian's *rancho*. Should they find one, they hide themselves, watch the motions of the unfortunate inmates, and take a favourable opportunity to rush upon them. When a solitary Indian is met with in the woods, and got hold of, he or she is compelled by threats to shew where the rest of their relations are, and the result generally is, they all are taken. After being captured, they are chained to logs, and taken down to the boats or canoes. So great is the dread of white men among these Indians, who are said to fight desperately if opposed to each other, that if, as is sometimes the case, a hundred or more of them are seen dancing at night round a fire, seven or eight *brancos*, by taking different stations and firing a few shots, may seize as many as they can get hold of, the others only thinking of escape.

'If the Indians get information of *brancos* being on any of these hunting expeditions, they dig holes in the paths and different parts of the woods, and fix strong poisoned spears in them; after which, slight rotten sticks are placed across, and covered with leaves, earth, &c., so that it requires much caution and some experience to avoid them. Should a person fall on one of these spears, it is said to occasion almost instantaneous death.

'In case the *brancos* are not fortunate in catching Indians, the next plan is to purchase them from such petty chiefs as have taken prisoners and keep them in corals, or high uncovered enclosures, to kill *and eat*, or to exchange for goods. Incredible as these accounts may appear in the present generally advanced state of civilization, and in such a country as England, we had them too repeatedly confirmed to doubt them. When, at Egas, I expressed any opinion, that some of the accounts were figurative, the next person we happened to meet, was generally referred to; when the answer would be a smile at our incredulity, with some further particulars; such as, they would shew us people in the villa who had eaten human flesh; describing the manner of cooking, &c. A *branco* told us, that his father-in-law, having gone into the woods on one of these hunting expeditions, came to the habitation of one of these people who had prisoners to sell, when a mess was offered to him, at the bottom of which he found a human thumb. It was said, that the Indians consider the palm of a white man's hand

delicacy; and it was a joke among the *brancos* at Egas, that I being whiter than most people who had been there, should be more esteemed to cook by the Indians. Indeed, although we never saw human flesh eaten, what we did see was sufficient to convince us that it was far from improbable that such was the case.

'A remarkable point, and which tended to shew that it is from necessity that these Indians are cannibals, we were told, that, although the prisoners are kept in corals, the owners do not treat them with cruelty. When a human being is wanted to cook, the owner takes his *pucuna*, and having fixed upon his object, blows a poisoned arrow; the victim falls, and is dragged out without the others regarding it—custom and necessity having led them to consider such practices as not incorrect. The vicar-general of the Rio Negro told us an anecdote of a girl whom a *branco* offered to purchase of one of these owners, but who chose rather to stay with her relations, and be eaten when her turn came, than save her life as the branco's slave.' pp. 267—272.

The existence of cannibalism among the South American tribes, is a fact beyond all question. M. Humboldt has collected a variety of details relating to this disgusting subject*; but he asserts, that the cannibalism of the natives of Guyana, is never caused by the want of subsistence. This is, perhaps, too strongly stated. It is certain, however, that other motives than the pressure of necessity have originated the horrible practice,—superstition, revenge, hatred, affection, and even a vitiated and abominable taste. The Capanahuas, or Busquipanes, we are told, 'from a sort of piety, eat their deceased parents, 'smoking and roasting them as they do the animals they catch 'in the woods'; while the Sencis 'burn the dead and drink the 'ashes in chicha'. (Maw, p. 468.) M. Humboldt was assured that, in the forests of the Cassiquiare, an Indian alcayde had, a few years before, fattened and eaten one of his wives!

Our Travellers reached Santarem, on the right bank of the river Tapajos, without having met with any accident or obstruction; but, soon after leaving that place, they were overtaken and placed under arrest by order of the military commandant, upon the charge of being not what they professed themselves, Englishmen from Peru. The vexatious conduct of this officer seems to have proceeded from folly and ignorance, more than from malignity; and he did not venture long to detain his prisoners. But the outrage was resented with becoming spirit by Lieutenant Maw; and on arriving at Para, a complaint was made to the Governor, who suspended M. the Commandant from his authority. Our Travellers reached Para on the 19th of April, where they embarked on board the brig Douglas for England. Lieut. Maw has honourably distinguished himself by his successful achievement, nor is less praise due to his enterprising com-

* See Humboldt's Pers. Nar. Vol. V. p. 451.

panion. It will be long, we apprehend, before this route will be again attempted by an Englishman. The time may not be very distant, indeed, when steam-boats shall ply between Para and the Rio Negro; but as to this route from the Pacific to the Atlantic, most travellers will, we apprehend, continue to prefer the common turnpike-road by Cape Horn. We are the more obliged to our Author for the information he has obtained for us.

The other volumes before us describe regions somewhat better known. Lieut. Brand sailed from Falmouth for the Plata in April 1827. From Buenos Ayres, he crossed the vast and dreary *pampas* to Mendoza, and thence made the passage of the Cordillera to Valparaiso, where he embarked for Lima. After remaining not quite two months in that capital, he sailed again for Chile, and returned by the same route to Buenos Ayres. It will be seen, that the title affixed to the Volume, by no means describes its contents, as the 'voyage to Peru', from Valparaiso, is despatched in a single paragraph; the abstract of the voyage having 'unfortunately been lost.' The little that relates to Peru, is contained in a few paragraphs describing the manners of the Limanians, and contrasting them with those of the citizens of Buenos Ayres.

'During my short stay at Buenos Ayres this time, I could plainly perceive that the ladies were entitled to the palm in preference to those either of Lima, Mendoza, or Chili. Independent of being much handsomer, they are decidedly better educated, more accomplished, amiable, and moral. The contrast between those of Lima and Buenos Ayres, is very great; the former are indolent, vain, and extravagant to an amazing degree; while the latter are industrious, amiable, and economical; which virtues, independent of their personal attractions and accomplishments, did not appear to be lost on my own countrymen, for the marriages between the English and natives of Buenos Ayres appear to be very numerous. From one family that I was living with, there were no less than four daughters married to English merchants: those and several others with whom I was acquainted, appeared to live very happily together.

'The climate of Buenos Ayres approximates much more to the European, than either Chili or Lima, not being near so relaxing or debilitating, which may account for the roses to be found in the cheeks of the Buenos Ayres ladies, which are all faded in those of the other climates.'

'The Protestant religion is tolerated at Buenos Ayres, and places of worship are allowed to be built. The English have a very neat church, which was formerly a Catholic chapel: the clergyman is a Mr. Armstrong, a pious, worthy man. It is generally well attended, and a most pleasing sight was it to behold an English congregation assembled together in a foreign land, to render praise to their Maker in their own language and forms, and with the permission of the government of a

Catholic country; this is certainly a step gained towards improvement, and a vast deal from ancient prejudices. God alone can judge how far it may be permitted to extend. The influence of the priests over the minds of the people, is evidently fast falling to decay in many parts of South America. Religious processions, the food and bait of the lower order, are rapidly dwindling away. At Buenos Ayres there are none, in Chili very few; at Lima only are they carried on in any considerable degree: yet the priests, instead of being respected, as they formerly were, have lost all their influence, and are held in the greatest contempt; their society is shunned and despised by the respectable natives, and they do not hesitate at openly calling them a set of rogues and thieves. What all this will ultimately lead to, the "Lord alone can tell." It is to be hoped that the light of the true gospel may shortly spread and take root in that vast city, containing upwards of one hundred thousand souls.'

'The priests in Lima are disgusting. Many have I seen absolutely drunk in the streets; and I only wish this was the worst thing I had to say of them. In their processions, I have witnessed scenes shocking to human nature. In carrying the Virgin Mary through the streets, twelve females, supposed to be virgins, are selected to carry frankincense before her. These women are now generally female slaves of the very worst and most abandoned description *. These women, as they proceed before the Virgin, are screaming and hallooing with all their might, at the same time throwing up the incense to her. The priests are singing psalms, and I have seen them in many of these processions absolutely drunk while singing their psalms; and between every verse laughing and talking, and even with their arms round the waists of these females. On the arrival of the Virgin at the church, the scene becomes more like a riot than a religious procession. Being once in a church when a procession entered, I could not imagine what in the world was the matter; such screaming, hallooing, hooting, and roaring, as I never heard in my life, was set up immediately the Virgin made her appearance. The boys outside were huzzaing, and throwing fire-works within, which occasioned a scene of tumult impossible to be described. When this uproar had subsided a little, a beautiful deep-toned organ vibrated through the many aisles of the magnificent Santo Domingo, and the finest sacred music I ever heard was chaunted by the choir of singers; between each cadence, had a pin dropped, it might have been heard throughout the crowded church, which but a minute before was all uproar and confusion. Alas! as I came away, I could not but think what a mixture of frenzy, bigotry, and mockery of religion was all this.'

The Pampas and the Cordilleras have been so repeatedly described,—there is, moreover, so little to describe in the former, and the latter so utterly defy description,—that much novelty cannot be looked for in any account of the now familiar route

* 'Formerly it was considered an honour for the daughters of the first families in the place to carry the frankincense before the Virgin.'

from Buenos Ayres to Chile; names which have almost lost their attractions. Captain Head's very agreeable little volume, however, already in its third edition, may be recommended to any of our readers who have not yet seen it, as comprising in a brief compass more general information, combined with excellent description, than many more bulky and costly works about the same countries. His 'rough notes' are thrown together without any regard to method, and the style is hurried and familiar; but he is always entertaining, and the vividness and animation of his graphic sketches prevent the attention from ever flagging. The report which he gives of the country, its condition and its resources, is somewhat gloomy and discouraging; there is, however, nothing querulous or bitter in his language; he never seems to lose his temper; but appears to have discharged his arduous task with equal perseverance and fortitude. As the volume has been so long before the public, we need hardly say more respecting its contents; but, before we close this article, shall make room for a brief specimen.

Mr. Haigh's volume comes rather late as a description of Buenos Ayres and Chile in 1820. He has been, of course, anticipated by Mr. Miller in his narrative, and by Mr. Caldcleugh, Mrs. Graham, and others, in his topographical descriptions. His extensive opportunities of observation, and his intimacy with several of the revolutionary leaders, have enabled him, however, to bear the testimony of an eye-witness to several important facts, and to furnish some additional details of considerable interest; and, altogether, his volume, without containing much novelty, is well worthy of perusal. For the best description of the Gauchos of the plains, he refers his readers to the 'very intelligent' and accurate account given of them by Captain Head; and speaking of the famous march over the Andes, of the army under San Martin, he says, that he cannot refer them to a better account than is contained in the Memoirs of General Miller. His own situation, overtaken by a snow storm on the summit of the *Cumbre*, was sufficiently critical; and we must make room for the passage in which it is described.

'It was, however, late in the evening when we arrived at the foot of the Cumbre, and our mules were too fatigued to ascend the mountain without rest, so we were compelled to halt until next morning. We slept on the ground in the open air. A night fatal to our comfort ensued, for the storm began about midnight, and on awakening, we found ourselves covered three inches deep in snow. The whole face of the country was one sheet of white, and the flakes beginning to thicken and whirl around, rendered it impossible to proceed. The casucha was within five hundred yards of our bivouac, and we were forced to betake ourselves to it for safety.'

'The casucha is built of brick, with a vaulted roof of great strength, describing a Gothic arch in the interior; but, on the outside, the roof is shelving to prevent the snow from resting upon it, as, after a certain weight, it glides off at each side. The building is about fourteen feet square, but affords no other accommodation than the black, bare walls. Formerly, the Spanish Government used to have provisions and wood placed in these huts, and they were each secured with a door and window-shutter; both of these, however, had been consumed for firing, and the Government had discontinued the supplies of food, as the practice did not answer, for the muleteers failed to supply themselves, and relied upon the plunder of the casuchas. Our own provisions had fallen short, on account of the delay we had experienced in the journey, and the appearance of the weather indicated that the *temporale*, as these storms are called, would be of some duration. We made a fire in the middle of the hut, with the wood we had brought with us; the smoke escaping at the door-way and windows, and also at several loop-holes made in the walls. Before the close of the day, our cabin was filled with strange muleteers who kept constantly arriving; and before dark, I counted twenty-two persons in the hut. At night, our fire was suffered to go out, for our wood being scarce, we wished to preserve it for cooking; and a hide and blanket having been substituted for a door and window-shutter, we were soon left in total darkness, with scarcely room to stretch our limbs. For my own part, I wrapped myself in my cloak, and inclined my back against the wall; but I could not sleep in so uncomfortable a position; and several times, during the night, I had to remove the head of one of my neighbours who had by mistake made a pillow of my legs. In fact, we were so thronged that there was not an inch of ground vacant, yet it was, notwithstanding, bitterly cold. Dismal and dreary did the night roll over, whilst the howling of the storm without gave us no hopes of being speedily emancipated; and it is hardly possible for one who has not experienced such a miserable situation, to conceive the various emotions which such a prospect must create in the breast of the boldest and most practised traveller. The fact of many persons having, at times, perished in these huts, from cold and hunger, was of itself sufficient to render us uneasy; and the crosses on the wall plainly shewed that their number was far from small. When day dawned, the storm had rather increased; we all stood up to allow room for a fire to be made, and cooked *baldiviano* (charque and onions), which was the only food left us. . . . . Our wood was all burnt, and we were reduced to raw charque and biscuit; our only beverage was water, which was procured from a spring a few yards from the casucha. I afterwards observed there was always water close to these mountain vaults. The storm continued unabated, and the snow, accumulating fast on the top of the hut, at times fell in masses with a deadened sound, from each side of the shelving roof; the muleteers, however, amused themselves by singing and telling stories of mountain-hobgoblins and ghosts; but, as there were no signs of the storm decreasing, towards evening they began to be quieter. About the hour of *oraçion*, they all knelt down and re-

cited their vesper prayers. Another horrible sleepless night succeeded, and the prospect before us became every moment more miserable; our provisions were almost gone, and there was no chance of replenishing them, for our mules had strayed away; and should the storm continue a few days longer, our fate would be truly deplorable. This appeared in the face of every one, and a selfish feeling took possession of each individual; there was a gloomy silence on this day, far different to the preceding, and each was apparently occupied in contemplating his own impending fate. I must confess that, after frequently closing my eyes in a reverie, upon opening them, and perceiving the strange objects around me, I could hardly conceive the reality of my being in such a situation. The muleteers seated on the ground or standing against the dark walls of the hut, with their small eyes peering through their black and matted elf-locks, and the certainty of starvation before us, should the storm not abate very soon,—all seemed to me to give the hut the appearance of a place of punishment, where, for some sin or sorrow, I was cast; and I could not help contemplating how very unsatisfactory it would be to perish in such an unknown and miserable situation. Another long, cold, and boisterous night passed away. . . *Viva la Patria!* shouted the muleteers, the next morning, when they observed the sun gilding the pinnacles of the mountains. We were on our feet in an instant, without the trouble of a toilet, for we had not had our cloaks off, during our stay in this mountain dungeon. The storm was over; not a cloud was to be seen.' *Haigh*, pp. 104–111.

Lieut. Brand gives a terrific account of sliding down these *not* 'Russian mountains'. He had already made an experiment of this way of descending, higher up the mountain; but at length he came to the Cuesta de Concual.

'This was a dreadful descent, leading down to an awful depth below, with the river running at the bottom, but a very short distance to the right. It was really terrific to look down; and I am speaking within the opinion of many whom I have consulted on the subject, when I say, that it was at least eleven or twelve hundred feet, in a direct descent; in all parts so steep, that there was no possibility of standing; many parts were also hard and slippery, and how to get down this was now our task, which I should never have thought in the power of human beings to accomplish, had I not witnessed it and done it myself: so little are we aware what we are capable of performing, till brought to the trial.

'I stood and gazed with wonder, scarcely believing it possible they would attempt it. However, the loads were cast off, and away they flew, tumbling and sliding down like lightning. Our beds went into the river, and were soon swept out of sight. Then the peons prepared, and laying themselves flat on their backs, with their arms and legs extended, to my utter amazement, they flew down one after the other, with the swiftness of an arrow, guiding themselves clear of the river, although going down with such velocity; one turned, and rolled once or twice head over heels, then round and round like a ball, till he reached the bottom without the slightest injury. Now, I thought this

would never do for me; so I waited to see how my companion would manage. He approached the brink, and working a hole first to rest his heel in, thrust his stick half way in the snow, so that it might support him to lower himself down a little, and then dig another hole. In this manner he went down the very steepest part, and then let go, and slid the rest in a sitting posture. Now came my turn: I commenced with the plan of my companion, but finding it so very steep, and not liking the hanging posture by one arm, I acted more securely, but was much longer about it; first working a hole with my stick, and putting my heel in it; then working another hole, and putting the other heel in, thus seeing my way clearly before me; and having a footing of both feet at a time in a sitting posture, while I worked myself steps with my stick, till I passed the steepest part: then I let go, lying flat on my back, and went down with amazing velocity, a distance of five hundred feet. Coming down this place occupied me nearly two hours; but, I would not have let go on the steepest part for all the gold and silver in the mines of Peru.' *Brand*, pp. 153—156.

This *convenient* way of getting on is, of course, practicable only in the winter. In summer, the torrents formed by the melted snow become a new source of danger; and the *Ladera de las Vacas* is then for some time impassable. This, Capt. Head says, is the worst pass in the Cordillera, and baggage mules are very often lost there. The path which goes across the rapid slope, is, for about 70 yards, only a few inches broad; but the point of danger is a spot where the water which rushes down from the summit, either washes the path away, or covers it with loose stones. Capt. Head witnessed the passage of a drove of mules along this dangerous path; and it must have been, as he says, an interesting scene.

'As soon as the leading mule came to the commencement of the pass, he stopped, evidently unwilling to proceed, and of course, all the rest stopped also. He was the finest mule we had, and on that account had twice as much to carry as any of the others. His load had never been relieved, and it consisted of four portmanteaus, two of which belonged to me, and which contained not only a very heavy bag of dollars, but also papers which were of such consequence that I could hardly have continued my journey without them. The peons now redoubled their cries, and leaning over the sides of their mules, and picking up stones, they threw them at the leading mule, who now commenced his journey over the path. With his nose to the ground, literally smelling his way, he walked gently on, often changing the position of his feet, if he found the ground would not bear, until he came to the bad part of the pass, where he again stopped, and I then certainly began to look with great anxiety at my portmanteaus; but the peons again threw stones at him, and he continued his path, and reached me in safety: several others followed. At last, a young mule carrying a portmanteau, with two large sacks of provisions and many other things, in passing the bad point, struck his load against the rock, which knocked his two hind-legs over the precipice, and the loose

stones immediately began to roll away from under them; however, his fore-legs were still upon the narrow path; he had no room to put his head there; but he placed his nose upon the path on his left, which gave him the appearance of holding on by his mouth. His perilous fate was soon decided by a loose mule who came, and in walking along the Ladera, knocked his comrade's nose off the path, destroyed his balance, and, head over heels, the poor creature instantly commenced a fall which was really quite terrific. With all his baggage firmly lashed to him, he rolled down the steep slope, until he came to the part which was perpendicular, and then he seemed to bound off, and turning round in the air, fell into the deep torrent on his back and upon his baggage, and instantly disappeared. I thought of course that he was killed; but up he rose, looking wild and scared, and immediately endeavoured to stem the torrent which was foaming about him. It was a noble effort; and for a moment he seemed to succeed; but the eddy suddenly caught the great load which was upon his back, and turned him completely over; down went his head with all the baggage, and as he was carried down the stream, all I saw were his hind-quarters, and his long, thin, wet tail lashing the water. As suddenly, however, up his head came again; but he was now weak, and went down the stream, turning round and round by the eddy, until, passing the corner of the rock, I lost sight of him. I saw, however, the peons, with their lassos in their hands, run down the side of the torrent for some little distance; but they soon stopped, and after looking towards the poor mule for some seconds, their earnest attitude gradually relaxed, and when they walked towards me, I concluded that all was over. I walked up to the peons, and was just going to speak to them, when I saw at a distance a solitary mule walking towards us! We instantly perceived that he was the Phäeton whose fall we had just witnessed, and in a few moments he came up to us, to join his comrades. He was, of course, dripping wet; his eye looked dull, and his whole countenance was dejected: however, none of his bones were broken, he was very little cut, and the bulletin of his health was altogether incredible.' *Head*, pp. 163—166.

During the greater part of the year, however, the river Las Vacas is crossed without difficulty; and Mr. Miers assures us, that the ascent of the Cumbre itself, though long and tedious, is, in general, free from all danger. 'All the accounts of dan-'gerous ascents and of precipices, which almost every traveller 'has given of this part of the journey, are', he broadly affirms, 'untrue, there being neither precipice nor danger'!* He doubts too, whether the *puna* is ever violently felt, except by pedestrians, and as the consequence of violent exertion. 'I

* "Travels in Chile and La Plata. By John Miers." 2 vols. 8vo. 1826. Vol. I. p. 318. To a person visiting those countries, this is certainly the most valuable work in point of topographical information, that has appeared.

'have walked both up and down the Cumbre', he says, 'without being affected. Neither did my wife, nor my child, when 'an infant scarcely six months old, with the thermometer standing at 35°, and the barometer at 19⅛ inches, experience the 'least difficulty in breathing.' Mr. Schmidtmeyer found the Cumbre so very slippery from frozen snow, that, had he attempted to walk, or even to stand, he must have rolled down like a snow-ball, the distance of *a mile;* and great was his surprise at finding the mules proceed securely. But this dangerous road, which continued for about half a mile, when without snow, he says, 'is very easy'*. Mr. Caldcleugh, who crossed the Cordillera in June, gives a frightful account of the passage. Two of the peons were knocked up with *puna;* and several of them had formidable falls, saving themselves only by adroitly forcing their staffs into the snow. It is evident, that much of the comparative difficulty of the route depends upon the season, and upon the precise track that is taken by the guides; but, for six months out of the twelve, at all events, scaling the Andes is no joke. The road from Mendoza to Santiago is turnpike, however, compared with some of the more private tracks. Capt. Head's account of his journey to the silver mine of San Pedro Nolasco, touches upon the superlative; and we cannot do better than extract it as a finishing scene.

'Our path, which had been long neglected, was in many places very dangerous, being infinitely more so than any of the passes we had crossed in coming from Mendoza over the Cordillera. The laderas were literally only a few inches wide, and were covered with stones, which were so loose, that every instant they rolled from under the mules' feet, and fell with an accelerating violence into the torrent. As I rode almost the whole of the day by myself, I would willingly have got off; but the mules will never lead, and besides this, when once a person is on the ladera, on the back of his mule, it is impossible to dismount, for there is no room to get off, and the attempt to do so might throw the mule off his balance, and precipitate him into the torrent, which was at an extraordinary depth beneath. In some few places, the path was actually washed away, and the mule had only to hurry over the inclined surface the best way he could; but the manner in which these patient animals preserve their footing is quite extraordinary, and to know their value one must see them in the Cordillera. After passing two or three very violent torrents, which rushed from the mountains above into the river beneath us, we came to one which looked worse than those which we had with great difficulty crossed; however, we had no alternative but to cross it, or return to Santiago. We attempted to drive the loose mules, but one had scarcely put his feet into it, when he was carried away, and in less than twenty yards, the box which he had on his back was dashed to pieces, and its con-

* Schmidtmeyer's Travels, p. 223.

tents were hurried down the surface of the stream. In order to get across, we put a lasso round our bodies, and then rode through: but the holes were so deep, that the water occasionally came over the neck of the mule, and we passed with great difficulty. These poor creatures are dreadfully afraid of crossing such torrents; it is only constant spurring that obliges them to attempt it, and sometimes in the middle of the stream they will tremble and refuse to advance for several seconds. When the water is very deep, the arrieros always tie the lasso round their bodies; but I never could feel it was any security, because if the torrent will dash a wooden box to pieces, a man's skull would surely have a very bad chance. I was, therefore, always very glad when I found myself across them; and, as our lives were insured in London for a large sum of money, I used often to think, that if the insurers could have looked down upon us, the sight of the laderas and of these torrents would have given a quickness to their pulse, a flush to their cheek, and a singing in their ears, very unlike the symptoms of placid calculation.

'Shortly after passing this torrent, we turned towards the south, and began to climb the mountain of San Pedro Nolasco, which I can only describe by saying, that it is the steepest ascent which we ever made in all our expeditions among the Andes. For five hours we were continually holding on by the ears or neck of our mule, and the path was in some places so steep, that for a considerable time it was quite impossible to stop. We soon passed the limits of vegetation. The path went in zig-zags, although it was scarcely perceptible, and if the mules above us had fallen, they would certainly have rolled down upon us, and carried us with them.

'In mounting, we constantly inquired of the arriero, if the point above our heads was the summit, but as soon as we attained it, we found that we had still higher to go. On both sides of us, we now came to groupes of little wooden crosses, which were the spots where people formerly employed in the mine had been overtaken by a storm, and had perished. However, we continued our course; and at last, gaining the summit, we found ourselves close to the silver lode of San Pedro Nolasco, which is situated on one of the loftiest pinnacles of the Andes. A small solitary hut was before us, and we were accosted by two or three wretched-looking miners, whose pale countenances and exhausted frames seemed to assimilate with the scene around them. The view from the eminence on which we stood was magnificent—it was sublime; but it was, at the same time, so terrific, that one could hardly help shuddering.

'Although it was midsummer, the snow where we stood was, according to the statement made to me by the agent of the mine, from twenty to a hundred and twenty feet deep, but blown by the wind into the most irregular forms, while in some places the black rock was visible. Beneath was the river and valley of Maypo, fed by a number of tributary streams, which we could see descending like small silver threads down the different ravines. We appeared to have a bird's-eye view of the great chain of the Andes, and we looked down upon a series of pinnacles of indescribable shapes and forms, all covered with an eternal snow. The whole scene around us in every direction was

devoid of vegetation, and was a picture of desolation, on a scale of magnificence which made it peculiarly awful; and the knowledge that this vast mass of snow, so cheerless in appearance, was created for the use, and comfort, and happiness, and even luxury of man; that it was the inexhaustible reservoir from which the plains were supplied with water,—made us feel that there is no spot in creation which man should term barren, though there are many which Nature never intended for his residence. A large cloud of smoke was issuing from one of the pinnacles, which is the great volcano of San Francesco; and the silver lode, which was before us, seemed to run into the centre of the crater.

'As it was in the middle of the summer, I could not help reflecting, what a dreadful abode this must be in winter!' *Head,* pp. 225—230.

This mine, for seven months in the year, is totally inaccessible; yet, the miners used to be kept there throughout the year! That system of oppression, however, is for ever broken up. The mode in which these mineral treasures were first obtained, forms, as Capt. Head justly remarks, 'one of the most guilty pages in 'the moral history of man'; and it is a mystery, how they were ever discovered in spots thus dreary and inaccessible. The Spaniards, it must be recollected, were not the first to discover these treasures; nor did they originate the system of compulsory labour, by means of which these mines were worked long before Pizarro or Almagro set foot on the eastern coast. But, with the emancipation of the people, the profitable cultivation of these mines must to a great extent cease; 'for the evident 'reason, that poor mines, as well as poor land, may be made 'productive by a system of cruelty and tyranny, when, under a 'free government, they must be inactive and barren.' This lesson in political economy is a salutary one; but it has cost us something to acquire the knowledge, that the boasted wealth of Peru is an illusion. Mr. Miers gives a very correct account of the matter in remarking, that this *El Dorado* of our eager speculators has proved to be, 'a country barren and unproduc-'tive beyond all belief; incapable of traffic; presenting an in-'hospitable climate; bare of population; and its few inhabitants 'effeminate, indolent, and wanting in enterprise; its shores for-'bidding; and its boasted mines placed out of the reach of all 'beings excepting Indians, who, to be made to work them, must 'be treated as beings inferior to dogs. By dissolving the charm', he adds, 'which, under the grossest deception, has smothered 'the earliest embryo development of the aboriginal people, the 'Revolution, which has called forth the energies of the native 'Creoles, must gradually bring into action, and slowly expand 'into vigour, the natural resources of the soil.'* How strange is the fatality by which the precious metals seem to entail po-

* Miers's Travels, vol. i. p. 265.

verty and degradation upon the countries in which they abound,—whether amid the snows of the barren Andes, or beneath the torrid skies of Senegambia and Guinea,—in Peru or in Bambook, in Mexico or Ashantee!

Art. II. 1. *A View of the American Indians, their General Character, Customs, Language, Public Festivals, Religious Rites, and Traditions*: shewing them to be the Descendants of the Ten Tribes of Israel. The language of Prophecy concerning them, and the Course by which they travelled from Media into America. By Israel Worsley. 12mo. pp. 186. Price 6*s*. London, 1828.

2. *The Hope of Israel;* presumptive Evidence that the Aborigines of the Western Hemisphere are descended from the Ten Missing Tribes of Israel. By Barbara Anne Simon. 8vo. pp. 328. Price 8*s*. London, 1829.

THE origin of the American Indians, (as the Aborigines of the New Continent are styled with singular impropriety, since they are neither *Indi* nor in any way connected with India,) has been, both to the learned and the unlearned, a fruitful subject of speculation and romantic conjecture. In Garcia's 'very learned and very credulous work' on the "Origin of the Indians", a variety of opinions are referred to, of which the Author of Madoc has given us some curious specimens. One hypothesis deduces the descent of the Mexicans from the Carthaginians, because the original name of New Spain was Anahuac, and the Phenicians were children of Anak. Moreover, the Carthaginians bored their ears, and so did the Incas of Peru! Others, with somewhat more plausibility, have contended for their affinity to the Egyptians. The ubiquitous Celts have been made their progenitors by a third hypothesis. Some have still more ingeniously supposed, that America was peopled from Plato's Island; 'observing, that the *tl*, a combination so remarkably frequent in the Mexican tongue, has probably a reference to Atlantis and the Atlantic, *Atl* being the Mexican word for water, and Tlaloc the God of the waters; an argument', adds Dr. Southey, 'quite worthy of the hypothesis.' But 'the quaintest opinion ever started upon this obscure subject, is that of Fr. Pedro Simon, who argued, that the Indians were of the tribe of Issachar, because he was "a strong ass in "a pleasant land, who bowed his shoulder to bear, and became "a servant unto tribute."' 'It will scarcely be believed, that the 'resemblance between Mexico' (Mejico) 'and Messiah, should 'have been adduced (by Fr. Estevan de Salazar) as a proof that 'America was peopled by the *Ten Tribes*.'

This last opinion has more recently found several zealous advocates among Protestant writers; particularly Adair, who was

for many years employed as agent among the Indians of North America, and who published a "History of the Indian Tribes." In the year 1816, this notion was revived in the United States, when a volume appeared in New Jersey, entitled, "A Star in the West, or an humble Attempt to discover the long lost Ten Tribes of Israel", by the Rev. Dr. Elias Boudinot. In 1825, appeared another volume on the same subject, written by the Rev. Ethnan Smith, pastor of a church in Poultney, entitled, "View of the Hebrews, or the Tribes of Israel in America." 'The great objection to these works', says Mr. Worsley in his Preface, 'and especially the last, is their lengthyness, the 'profusion of matter which they contain, frequent repetition, 'much of it foreign to the subject, and the disposition shewn to 'intermix religious views and party zeal, which cannot but be 'offensive to many readers.' From these two works and other sources, his own volume is avowedly compiled; but he has kept clear of their 'lengthiness', and has observed something like order and method in his amusing dissertation. Mrs. Simon's volume is a most curious farrago, displaying considerable reading and no small diligence in the accumulation of materials, but without the slightest attempt at arrangement. It would be unreasonable to look for cool discrimination in combination with so much sheer enthusiasm; but the Author's piety must at least awaken respect; her earnestness is interesting; and we cannot but commend the modest discretion which has led her to claim no higher character for her historical proofs, than 'presumptive 'evidence.'

But both Mr. Israel Worsley and Mrs. Simon overlook the previous question,—Are the Ten Tribes of Israel lost or missing? If they are not, we may really spare ourselves the trouble of undertaking so long a voyage in search of them. Jews may have found their way to America, as well as to India, China, and all parts of the Old World; but the supposition, that the Ten Tribes are collectively extant in some unknown region, a nation *incognito*, mysteriously preserved in secret till the time of their restoration shall come,—is a fantastic reverie of the Jewish rabbies, having no better foundation than their misinterpretation of their own prophecies. The notion is, indeed, as old as the second book of Esdras, the Author of which 'valuable fragment 'of history', as Mrs. Simon styles it, has not failed to make use of this favourite idea in one of his apocryphal prophecies. Dr. Boudinot appears to have been greatly biassed by accidentally stumbling upon this passage. And, as we have elsewhere shewn, the Apocrypha is at once the New Testament of the Jews, and the Apocalypse of the Millenarians. That the Ten Tribes never returned into their own country by virtue of Cyrus's edict, is maintained, indeed, by St. Jerome; but even Mede deprecates

this 'foolish notion,' as Dr. Allix justly styles it. The language of the New Testament*, to say nothing of that of the First Book of Maccabees †, clearly proves, that the restored commonwealth of the Jews virtually comprehended the twelve tribes. To the twelve tribes of Israel, were the apostles commissioned to bear, in the first instance, the glad tidings. Jewish emigrants and settlers, there were in all the surrounding countries; but it was by choice that they remained 'dispersed' among the Gentiles. Captives, they were not. Mr. Worsley is willing to admit, that the holy city was never entirely without a few of every tribe,—we suppose he means after it was rebuilt. When Ptolemy Philadelphus sent for a copy of the sacred writings of the Jews, in order to have them translated into Greek, they were accompanied by a letter from Eleazar the high-priest, in which he expressly says: 'We have also chosen six elders out 'of every tribe, whom we have sent, and the law with them.' And Josephus tells us, they were seventy-two in number ‡. The ten tribes, then, are no more lost and missing, than are the whole twelve; and the hope of Israel is in no respect whatever implicated in the origin or destiny of the American Indians.

The Rev. Ethnan Smith, however, was of a different opinion. 'The most essential pile of the prophet Ezekiel's dry bones of 'Israel', he quaintly affirms to have been discovered by Columbus. And Mrs. Simon believes, that the Discoverer of America, in his unextinguishable desire to explore that unknown world, 'was as much under the influence of a superior power as 'was Cyrus, when he became instrumental in the restoration of 'the *two* tribes from the seventy years' Chaldean captivity.' This comparison between Cyrus and Columbus is a little unfortunate, considering the treatment the western tribes have met with at the hands of the first European conquerors. But, in the atrocities of Cortes and Pizarro, Mrs. Simon discovers a fulfilment of prophecy.

'The people are represented in an unresisting and powerless character. "Israel is a silly dove". In this character, the Spaniards, like a vulture, swooped upon them in the south, and the disciples of the Cromwelian school in the north,—both returning evil for good,—both dealing treacherously with those who dealt not treacherously with them.' p. 30.

The exquisite propriety of this simile, as applied to the *dove*-like character of the Mexicans, will be evident to all who have read any description of their execrable rites, their warlike habits,

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* See Acts, xxvi. 7. James, i. 1. † 1 Macc. v. and xiv.
‡ Josephus, Ant. B. xii. ch. 2.

and their fierce, though unavailing resistance.—We shall indulge ourselves in one more extract from this volume.

'Emanuel de Moraez, a Portuguese historian, in his History of Brazil, says: "America has been wholly peopled by the *Carthaginians* and *Israelites.*" As to the last, he says, *nothing but* circumcision is *wanting*, to constitute a perfect resemblance between them and the Brazilians.

'Monsieur Poutrincourt observes, that at an early day, when the Canada Indians saluted him, they said *ho—ho—ho.*' p. 136.

Evidence like this, who can resist? On reading this last passage, we could hardly refrain from catching up this Canadian euphemism, and exclaiming to ourselves ho! ho! ho! The 'nothing but' of Don Emanuel, is inimitable.

From these specimens, the reader may possibly be led to think, that the subject is altogether unworthy of grave investigation; that a theory so wild, founded upon error, and supported by such palpable absurdities, can have nothing even plausible about it. This is not altogether the case. If implicit dependence could be placed upon the veracity and correctness of the various authorities upon which the statements rest, the coincidences insisted upon, though sometimes imaginary or trivial, would altogether form a very strong presumption in favour of the derivation of many of the Indian notions from a Jewish source. The following extract from Mr. Worsley's concluding chapter, contains a summary of his argument.

'They (the American Indians) are living in tribes, with heads of tribes—they have all a family likeness, though covering thousands of leagues of land; and have a tradition prevailing universally, that they came into that country at the North-west corner—they are a very religious people, and yet have entirely escaped the idolatry of the old world—they acknowledge One God, the Great Spirit, who created all things seen and unseen—the name by which this being is known to them is *ale*, the old Hebrew name of God; he is also called *yehowah*, sometimes *yah*, and also *abba*—for this Great Being they profess a high reverence, calling him the head of their community, and themselves his favourite people—they believe that he was more favourable to them in old times than he is now, that their fathers were in covenant with him, that he talked with them and gave them laws—they are distinctly heard to sing with their religious dances, *halleluyah* or praise to *jah:* other remarkable sounds go out of their mouths, as *shilu-yo, shilu-he, ale-yo, he-wah, yohewah:* but they profess not to know the meaning of these words; only that they learned to use them upon sacred occasions—they acknowledge the government of a providence over-ruling all things, and express a willing submission to whatever takes place—they keep annual feasts which resemble those of the Mosaic ritual; a feast of first fruits, which they do not permit themselves to taste until they have made an offering of them to God; also

an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighbouring family is called in to assist: the whole of it is consumed, and the relics are burned before the rising of the next day's sun: there is one part of the animal which they never eat, the hollow part of the thigh—they eat bitter vegetables and observe severe fasts, for the purpose of cleansing themselves from sin—they have also a feast of harvest, when their fruits are gathered in, a daily sacrifice and a feast of love—their forefathers practised the right of circumcision; but not knowing why so strange a practice was continued, and not approving of it, they gave it up—there is a sort of jubilee kept by some of them—they have cities of refuge, to which a guilty man and even a murderer may fly and be safe; for these beloved or sacred towns are never defiled by the shedding of blood—in their temples is a holy place into which none may enter but the priest, and he only on particular occasions—there he makes a yearly atonement for sin, dressed in a fantastic garb, which is a humble imitation of the High Priest's robes, with a breast plate and other ornaments—he addresses the people in the *old divine speech*, and calls them *the beloved and holy people*—they have a succession of priests, who are inducted into office by purification and anointing—they had once a holy book, which while they kept, things went well with them; they lost it, and in consequence of the loss fell under the displeasure of the Great Spirit; but they believe they shall one day regain it—they are looking for and expecting some one to come and teach them the right way.' *Worsley*, pp. 181, 182.

Among the witnesses cited in support of these statements, our readers may be surprised to find the venerable name of Penn.

'When Mr. Penn first landed on the American shores, and had held his first intercourse with the Natives of it, he was exceedingly struck with their appearance and manners. He found them very different from any people he had met with any where else, and thought them unlike any nation he had read of. He saw them in their state of native purity, undebased by slavery and uncontaminated with the vices of Europeans. In a letter to his friends in England he wrote, "I found them with countenances much like the Jewish race; and their children have so lively a resemblance of them, that a man would think himself in Duke's Place or Berry Street, in London, when he seeth them."

'"They wore ear-rings and nose-jewels, bracelets on their arms and legs, rings on their fingers, necklaces made of highly polished shells found in their rivers and on their coasts. The females tied up their hair behind, worked bands round their heads, and ornamented them with shells and feathers, and wore strings of beads round several parts of their bodies. Round their mocasins they had shells and turkey spurs, to tinkle like little bells as they walked."' *Worsley*, pp. 65, 66.

'Mr. Penn, who acquired his knowledge of this people from his own observation, informed his friends in England in the year 1683, that "their worship consisted of two parts—sacrifice and cantico: the first is for their first fruits. The first fat buck they kill, goes to the fire,

where it is all burned with a doleful chaunt of the priest, and with such fervency and labour of body that he sweats to a foam. The other is the cantico, performed by round dances, words, songs and shouts, and drumming on a board." At one of the feasts Mr. Penn was present: it consisted of twenty bucks with hot cakes made of new corn, of both wheat and beans, in a square form, wrapped in leaves and baked in the ashes: when these were eaten, they fell to dancing. Every visitor takes with him a present in their money, which is made of the bone of a fish; the black is as gold, the white as silver; they call it wampum. He also remarks, " that they reckon by moons, they offer their first fruits, they have a kind of feast of tabernacles, they are said to lay their altars upon twelve stones, they mourn a year, they have a separation of women"; and other things which do not occur in the present day.' *Worsley*, pp. 89, 90.

The more marvellous statements rest chiefly upon the authority of Adair. But a Dr. Beatty gives the following account of what (he says) he witnessed among the Indians west of the Ohio.'

' " Before they make use of any of the first fruits of the earth, twelve of their old men meet, when a deer is divided into twelve parts; and the corn, beaten in a mortar, and prepared for use by boiling, or baking under the ashes, (of course unleavened;) this also is divided into twelve parts. *These twelve men hold up the venison and fruits, and, with their faces to the east,* acknowledge the bounty of God to them. It is then eaten. On the evening of the same day", continues the Doctor, " they have another feast, which looks like the Passover. A great quantity of venison is provided, with their things dressed in the usual way, and distributed among the guests: that which is left is thrown into the fire and burned; *and none of it must remain till sunrise, nor must a bone of the venison be broken.*" The Indians also purify themselves with *bitter herbs* and roots. Describing one of their feasts, the writer says:—" One of the old beloved women returns home to hasten the feast. Meanwhile every one at the temple drinks plentifully of the cussena, and other bitter liquids, to cleanse, as they suppose, their sinful bodies." ' *Simon*, pp. 126, 127.

Mr. Worsley cites the same authority in support of another still more remarkable statement.

' " Beatty, who went at an early period into the Delaware nation, was present at a great meeting on a consultation for going to war with a neighbouring nation. They killed a buck, and roasted it as a kind of sacrifice, on an altar formed of twelve stones, upon which stones they would not suffer any tool or instrument to be used. The whole of this animal was afterwards eaten by them, excepting the middle joint of the thigh." ' *Worsley*, p. 95.

It is even confidently asserted, that the rite of circumcision was in use among some of the tribes, even at a comparatively recent period, but was given up by the young men, because they

thought it an unnecessary and cruel custom, and did not know for what reason their ancestors had appointed it. This vague *on dit*, unfortunately, like many of the other statements, rests upon no clear evidence. In the last volume of "The Amulet", there is, however, a paper containing 'Notices of the Canadian 'Indians, by Edward Walsh, M.D.', in which we find an authentication of several of the above remarkable statements.

'In order to witness any circumstance that might corroborate this opinion' (respecting the Israelitish origin of the Indians), 'I went, on another occasion, with a party from Fort Erie to the Shawanese Town, near Buffalo Creek. It was early in May, when the country had shaken off its white robe, and appeared in the bright verdant dress of spring. We found the village of a superior order, the houses well constructed and comfortable, and some even with an upper story. They surrounded a large green or common, in the centre of which the council-house or temple was erected. This was a large oval building, thirty-two paces long by twenty-four broad, and about fourteen feet high to the roof. It was lighted by a few small square apertures close to the eaves, which also let out the smoke, consequently it was somewhat dark. The door facing the west had a rude but spacious portico. The roof, which had a high pitch, was propped up within by four strong posts, between which was the hearth, with a large kettle over it. There was a seat all round, and the walls, which were formed of split plank, were half-way up covered with mats. Here we found a great number of Indians assembled. The women were ranged outside the wall, and the men surrounded the fire inside, at the head of whom was the High Priest in his pontificals. His face was painted like the quarterings of a coat of arms, and he was furnished with a beard. He wore on his head a high tiara of beaver-fur, stuck round with dyed porcupine quills. He had over his chest a kind of stomacher, worked in figures, and ornamented with wampum, which was supposed to represent the Jewish Urim and Thummim; in this, the Indians imagine some little spirit resides, which they talk to and consult in dubious events. Whilst the usual dance or chorus was performing, a dog, which had been previously selected and fattened, was boiling in the kettle; when cooked, the flesh was cut off, and the bones scraped clean and wrapped up in its skin. The flesh was then divided into small bits, and handed round, on a wooden platter, to all those that surrounded the fire: at the same time, the High Priest dipped a branch of hemlock pine in the broth, and sprinkled it every where as well on the people as on the walls. The ceremony concluded with the circular dance and chant, in which the women joined. This chant or hymn is sung by all the Indian nations in North America, however they may differ in custom and language. Humboldt even heard it in Mexico, and it is supposed to be synonymous with the Hallelujah of the Psalms. It was pricked down for me by a gentleman, who understood musical composition; to my ears, it sounds like the lullaby of the nursery:—

'"Tam le yah al lah le lu lah tam ye lah yo ha wah ha ha hah!"

'It must be admitted, that this ceremony bears some rude resem-

blance to the Feast of the Passover, substituting a dog for a lamb, of which they have none,—but dogs are sacrificed on all solemn occasions. The Indians also resemble the Jews in many other particulars. They are divided into tribes, which bear armorial banners; at least, they make figures of the tortoise, bear, eagle, &c. to distinguish the tribes; and thus was each of the Jewish tribes distinguished. They also place great dependence on their prophets and their dreams, and consult them on all important occasions, as King Ahab did. When they slaughter an animal, they spill the blood on the ground, according to the Mosaical injunction. The purification of women is remarkably similar to the Jewish law.'

Most of these points of coincidence or approximation are, after all, not stronger than might be detected in the rites and customs of various African nations; and, admitting them to be an imitation of the Hebrew rites, this would prove nothing more than the wide diffusion of the Jewish civilization,—a subject which has never received an adequate examination. Alvarez, in his History of China, asserts, that Jews had been settled in that empire for about six hundred years; and long before that period, they had established themselves in the great plains of Central Asia. No records of any American nation go further back than the sixth century of our era; but there are traces of an earlier civilization: and, at the time of the Spanish conquest of Peru, tradition had preserved the memory of a race of white and bearded men, to whom the construction of the oldest monuments was attributed. Those white men were not, however, regarded as the progenitors of the Peruvians; and their having beards, would sufficiently indicate that they did not belong to the American family. For the same reason, to assign to the beardless Indians a Hebrew pedigree, is about as absurd as it would be, to make the Arabians the progenitors of the Chinese. When it can be made to appear, that a Jewish tribe has, in the course of ages, lost this token of manhood, we shall no longer regard Lord Monboddo's hypothesis as totally incredible, respecting another appendage supposed to have originally attached to the human race.

But may not those bearded men have been Jews? We cannot say: but some will have it, that they were Christians; and what is more, Britons—or Irishmen. And there is no lack of '*presumptive* evidence' and strong testimony in favour of this notion. 'The fable of Welsh *Indians*,' says Humboldt, 'having preserved 'the Welsh or Celtic language, is of very old date. In the time 'of Sir Walter Raleigh, a confused report was spread over 'England, that, on the coast of Virginia, the Welsh salutation 'had been heard; *hao, haou, iach*. Owen Chapelain relates, 'that in 1669, by pronouncing some Celtic words, he saved him-'self from the hands of the Indians of Tuscarora, by whom he

'was on the point of being scalped! The same thing, it is pre-
'tended, happened to Benjamin Beatty, in going from Virginia
'to Carolina. This Beatty asserts, that he found a whole Welsh
'tribe, who preserved the tradition of the voyage of Madoc-ap-
'Owen, which took place in 1170! John Filson, in his History
'of Kentucky, has revived these tales of the first travellers. Ac-
'cording to him, Captain Abraham Chaplain saw Indians arrive
'at the port of Kaskasky, and converse in the Welsh language
'with some soldiers, who were natives of Wales. He also be-
'lieves, that "far off to the west, on the banks of the Missouri,
'"there exists a tribe which, besides the Celtic language, has also
'"preserved some rites of the Christian religion." Captain Isaac
'Stewart asserts, that on the Red River of Natchitotches, at
'the distance of 700 miles above its mouth, in the Mississippi,
'he discovered Indians with a fair skin and red hair, who con-
'versed in Welsh, and possessed the titles of their origin. "They
'"produced, in proof of what they said of their arrival on the
'"eastern coast, rolls of parchment, carefully wrapped up in otter-
'"skins, and on which great characters were written in blue,
'"which neither Stewart nor his fellow-traveller could decipher."
'All these testimonies,' however, the learned Author remarks,
'are extremely vague, as regards the indication of places. The
'last letter of Mr. Owen, (copied in the journals of Europe, of
'Feb. 11, 1819,) places the posts of the Welsh Indians on the
'Madwaga, and divides them into two tribes, the Brydones and
'the Chadogians. "They speak Welsh with greater purity
'"than it is spoken in the principality of Wales (!), since it is
'"exempt from anglicisms; they profess Christianity strongly
'"mixed with Druidism." We cannot read such assertions
'without recollecting, that all those fabulous stories which flat-
'ter the imagination, are periodically renewed under new forms.
'The learned and judicious geographer of the United States,
'Mr. Warden, inquires justly, why all the traces of Welsh colo-
'nies and the Celtic tongue have disappeared, since less credu-
'lous travellers, and who in some sort control one another, have
'visited the country situated between the Ohio and the Rocky
'Mountains. Mackenzie, Barton, Clarke, Lewis, Pike, Drake,
'Mitchill, and the Editors of the new *Archæologia Americana*,
'have found absolutely nothing which denotes the remains of
'European colonies of the twelfth century. The voyage also of
'Madoc-ap-Owen is much more uncertain than the expeditions
'of the Scandinavians. If we were to find the vestiges of any
'European language in the North of America, it would (proba-
'bly) be Teutonic, (Scandinavian, Germanic, or Gothic,) rather
'than Celtic or Welsh, which differs essentially from the Ger-
'manic tongues. As the structure of the American idioms
'appears singularly strange to the different nations who speak

'the modern European languages, theologians have fancied they 'detected in it the Hebrew or Aramean; the Spanish colonists, 'Basque or Iberian; the English and French planters, Welsh, 'Irish, and Bas Breton. The pretensions of the Basques and 'the inhabitants of Wales, who regard their languages not only 'as mother tongues, but as the sources of all other tongues, 'extend far beyond America, to the Isles of the South Sea. I 'met with two officers of the Spanish and English navies, on 'the coast of Peru, one of whom pretended that he had heard 'the Basque at Tahiti, and the other, the Irish at the Sandwich 'Islands.'*

Those writers who have adopted the strange notion of the Israelitish origin of the American nations, of course imagine the Hebrew to be the parent of all the dialects spoken from Labrador to Cape Horn. It will be seen, that Mr. Israel Worsley and Mrs. Simon, like their American authorities, refer indiscriminately to the Mexicans, the Peruvians, the Araucans, the Brazilians, the Canadians, the Mississippi tribes,—in short, to a variety of nations differing respectively in language and in all their physical characteristics, not less widely than the Persians do from the Hindoos, or the Germans from the Portuguese,—as having a common origin, and being, in fact, the same people. Not the slightest attempt is made to support this assumption by any facts or reasonings; and, indeed, the very notion betrays a total want of information on the subject. It is true, that, notwithstanding the prodigious variety and diversity of the languages spoken in the New World, and the marked difference in the native races, a general resemblance to each other has been thought to prevail throughout the American family. The Indians of Mexico are described by Humboldt as bearing a general resemblance to those who inhabit Canada, Florida, Peru, and Brazil. 'They have the same swarthy and copper colour, flat 'and smooth hair, small beard, squat body, long eye with the 'corner directed upwards towards the temples, prominent cheek-'bones, thick lips, and an expression of gentleness in the mouth, 'strongly contrasted with a gloomy and severe look.' But there is reason to believe that this mutual resemblance has been much exaggerated. The diversities which exist in point of colour, are quite as marked as between any of the European or Asiatic races. The colour which prevails from the cold table-lands of Quito and Cundinamarca to the burning plains of the Amazons, is *not* a copper colour. 'The denomination of *rouge-'couvrés* or copper-coloured', Humboldt remarks, 'could never 'have originated in Equinoctial America, as descriptive of the

* Humboldt's Pers. Narr. Vol. VI. pp. 324—326.

'native inhabitants.' The colour of the Chaymas and other tribes of this region, is 'a dark brown inclining to tawny.' Lieut. Maw's Yaguas are a tawny yellow. The Paraguay Indians of the Charrua tribe are, according to Azzara, very dark with scarcely any mixture of the red tinge. A white race is stated to exist in Araucania. The Cherokees are somewhat of an olive cast, and some of their young women are nearly as fair as Europeans. The northernmost nations, those who inhabit the cold country behind Nootka, are white; while the natives of the low maritime countries of California, are nearly black. This variety of complexion by no means corresponds in all cases to the temperature of the country; but, as in Africa, races of lighter and clearer complexion are found existing in the midst of tribes of coppery or swarthy hue. In respect to figure, notwithstanding the prevailing uniformity, there are some very striking varieties. The Caribbees are distinguished from all the surrounding nations by their almost gigantic stature. The Patagonians are proverbially distinguished by their size. The Peruvians are rather diminutive. With regard to their craniological characteristics, the conclusion which Dr. Pritchard draws from a careful examination of the evidence laboriously collected, is, that 'the analogy between the Asiatic and the 'American nations in respect to the shape of their sculls, is 'much more remarkable than any difference that has been 'traced between them.'* 'We cannot refuse to admit', says Baron Humboldt, 'that the human species does not contain 'races resembling one another more nearly than the Americans, 'the Mongols, the Mantchoos, and the Malays.' It is remarkable, however, that the Mexican hieroglyphical paintings preserved at Vienna, Veletri, and Rome, exhibit figures with enormous aquiline noses, which seem to indicate the physiognomy of some races now extinct. As the figures so distinguished appear to be, for the most part, either priests or other dignified personages, there is, perhaps, room to suspect that they were of a foreign race. And to whom can the honourable prominence of nose be so properly assigned, as to the Hebrews? We throw out this hint for Mr. Worsley.

In the two thousand languages of the New World, notwithstanding an almost entire difference in their vocabularies and articulation, learned philologists tell us, that there prevails a remarkable analogy of structure, indicating a common centre. We must again cite the Baron Humboldt. 'In America, from 'the country of the Eskimoes to the banks of the Oroonoko, 'and again, from those torrid banks to the frozen climate of

* Pritchard's "Researches into the Physical History of Mankind". Vol. II. p. 408.

'the Straits of Magellan, mother tongues entirely different with 'regard to their roots, have, if we may so express it, the same 'physiognomy. Striking analogies of grammatical construction 'are acknowledged (to exist), not only in the more perfect lan-'guages, as that of the Incas, the Aymara, the Guarani, the 'Mexican, and the Cora, but also in languages extremely rude. 'Idioms, the roots of which do not resemble each other more 'than the roots of the Slavonian and the Biscayan, have those 'resemblances of internal mechanism which are found between 'the Sanscrit, the Persian, the Greek, and the German lan-'guages. It is on account of this general analogy of structure,— 'because American languages having no word in common, (the 'Mexican and the Peruvian for instance,) resemble each other 'by their organization, forming at the same time a complete 'contrast to the languages of Latin Europe,—that the Indians 'of the Missions familiarize themselves more easily with an 'American idiom, than with that of the metropolis.'*

Those Hebraists who contend for the derivation of all other languages from the sacred tongue, are accustomed to lay the whole stress of their argument upon a similarity, real or imaginary, in the primitive roots. Indeed, to make out a resemblance or analogy of structure between the Semitic and the Indo-European families, would tax the utmost ingenuity of the most German philologist. The notion, that the Indians are descended from the Israelites, we have seen, rests partly on the statement, that Hebrew words, or rather Hebrew sounds, have been heard among them. Were this the fact, it would prove, as we have already remarked, only thus much; that Jewish civilization had by some means extended itself to these remote tribes: just as the word *Allah*, occurring in the languages of Nigritia, indicates the extent to which the Mohammedan civilization has penetrated. But the only resemblance between the Semitic languages and the American idioms, consists not in the vocabulary, but in the grammatical structure. This analogy *may* have suggested 'the very ancient and universal opinion in the Missions,' that the American languages are related to the Hebrew, although a Hebrew scholar could alone have detected so recondite a resemblance. But we must recollect that the Spanish *padres* were not unfrequently nearly related to the Jewish nation; which may account for their predilections and many of their notions. 'Every where', remarks the learned Traveller above cited, 'on 'the Oroonoko as well as in Peru and Mexico, I heard this idea 'announced, and particularly by monks who had some vague no-'tions of the Semitic languages. In the north of America, among 'the Chactaws and the Chickasaws, travellers somewhat credu-

* Humboldt's Pers. Narr. Vol. III. pp. 245—7.

'lous (L'Escarbot, Charlevoix, and even Adair) have heard the 'Hallelujah of the Hebrews sung; as, according to the pundits, 'the three sacred words of the mysteries of Eleusis (*konx om 'pax*) resound still in India. I rather think, that the gram-'matical system of the American idioms confirmed the Mission-'aries of the sixteenth century in their ideas respecting the 'Asiatic origin of the nations of the New World. The tedious 'compilation of Father Garcia is a proof of this. The position 'of the possessive and personal pronouns at the end of the noun 'and the verb, as well as the numerous tenses of the latter, 'characterize the Hebrew and the other Semitic languages. 'The minds of some of the Missionaries have been struck at 'finding the same gradations in the American tongues. They 'were ignorant, that the analogy of several scattered features, 'does not prove that languages belong to the same stock.'*

The complex moods and conjugations by which the sense of the verb in the American language is modified, are so much more numerous than in the Hebrew, that, admitting this to be an excellence or beauty in their grammatical structure, we must suppose, that these barbarous dialects have been carried to a higher perfection than the sacred language. But, in their complicated inflexions, they are affirmed by Professor Vater, M. Duponceau, and other learned philologists, to approach much nearer to the Biscayan, the Georgian, and even the Congo. M. Duponceau, indeed, disputes their affinity to the Basque, chiefly on account of their supposed want of the verb substantive. This conclusion has been too hastily drawn from the absence of the auxiliary in forms of expression which would seem to require it. But, so far as this verb may be employed to denote simple existence, it is found in most, if not all the Indian languages. 'It would be as just to deny', remarks the ingenious writer on whose authority we make this statement, 'that they have any verbs indicating action and possession, be-'cause the words *do* and *have* are not used as auxiliaries to 'other verbs, as it is to deny the existence of the substantive 'verb, so far as *being* is implied by it, because it does not per-'form in combination the office of asserting or affirming.'†

M. Duponceau is very eloquent in praise of the *polysynthe-*

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* Humboldt's Pers. Narr. Vol. III. pp. 266, 7.

† American Review, No. LIX. p. 391. The conjugation of the verb *Iau*, to be, in the Chippewa language, is given at length in this interesting philological article.

In the Chayma, the substantive verb is expressed by *az*, and in Tamanac, by *uochiri*. 'It serves not only to form the passive, but is added also, incontestably, to the radical of attributive verbs in a number of tenses.' Humboldt's Pers. Nar. Vol. III. 259.

tic system of the American languages. After quoting from the Delaware language a more than sesquipedalian word,—*Walemulsoohauleen*, which signifies 'thou who makest me happy',—he exclaims: 'What would Tibullus or Sappho have given, to 'have had at their command a word at once so tender and so 'expressive'!! And he informs us, that the sentence, 'I do 'not wish to eat with him', is expressed by one word in the same language, *n'schingiwipoma*, and in the Araucan, *iduancloclavin*. In the Delaware, *Mamanoonxu* means, 'He-has-been-angry-some-time-and-is-yet-angry'. But, in point of the length of words, the Aztee, or Mexican, seems to have the pre-eminence. Thus, a kiss is called *tetennamiquilitztli*; a word formed from the verb *tennamiqui*, and the additive particles, *te*, and *litztli*. 'The most remarkable example', says Humboldt, 'that I have met with of a real composition of words, is found 'in the word *amatlacuilolitquitcatlaxtlahuilli*, which signifies, 'the reward-given-to-the-messenger-who-carries-a-paper-on-'which-is-painted-tidings. The word, which forms by itself an 'Alexandrine line, contains *amatl*, paper; *cuiloa*, to paint or 'trace hieroglyphics; and *tlaxtlahuilli*, the wages of a work-'man.'* The word *notlazomahuiztespixcatatzin*, 'venerable-'priest-whom-I-cherish-as-my-father', is used by the Mexicans in addressing the priests. 'What soft ideas', remarks Dr. Walsh, 'must be comprised in the Canadian word, *noohoman-'tammoneeknannoonnonash*, our loves!'† The following compound word in the Munsee, is scarcely less amusing; *mattapewiwaknik-schwannakwak*, 'bad-people-they-whites'.‡ The Biscayan comes very near to the American dialects in the length and structure of some of its words. Thus, 'I love him', is, *maitetutendot*; literally, I-loving-have-him.§

But is this 'polysynthetic character' of the American tongues, this enormous complication of tenses, of affixes and suffixes, this '*agglutination* of words', as Humboldt styles it, a perfection in their structure, a proof of their richness and expressiveness? So far from it, that, as the learned Traveller justly remarks, languages formed upon this principle, are not only of necessity rude and poor, but, in their very nature, oppose obstacles all but insuperable to the improvement of the human mind. 'They are, in fact, unfurnished with that rapid 'movement, that interior life, to which the inflexion of the root 'is favourable, and which gives so many charms to works of 'imagination. The American languages (he adds) are like 'complicated machines, the wheels of which are exposed: the

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* Humboldt's Researches, Vol. II. p. 246.
† Amulet, p. 60. ‡ Amer. Rev. No. LIX. p. 386.
§ Humboldt's Pers. Nar. Vol. III. p. 268.

'artifice of their construction is visible.' And that artifice is a mechanism of the clumsiest kind. They may be characterized, in a word, as *unorganized* languages, having no interior principle of development. What Humboldt calls 'aggregation', takes place in the grammatical system of other languages, the tenses being formed originally by this process; but the roots have as it were the power of assimilating to themselves the particles which adhere to them, and acquire new properties with a slight increase of bulk. There is an intimate connexion, it has justly been remarked, between the powers and processes of the mind, and the means by which its operations are disclosed, the vehicle in which the thoughts are conveyed. 'After all the laudatory remarks which have been made on the subject of the Indian languages', says the American Reviewer, 'it will be found, that they partake essentially of the character of the people who use them. They are generally harsh in the utterance, inartificial in their construction, indeterminate in their application, and incapable of expressing a vast variety of ideas, particularly those which relate to invisible objects. The Indians are more prone to action, than to reflection; and this trait in their character has produced a corresponding effect upon their mode of speech. They employ few abstract terms, because their attention is directed to the visible objects around them, and to the relations which these bear to themselves. A similar tendency existed in the Latin language, and led to the complaint of Cicero, that it was unfit for metaphysical investigations.' *

A highly figurative language, how well soever adapted to the purposes of oratory,—and we are told of Lenni-lenapee Demostheneses and Shawanese Ciceroes,—must be utterly unfit for the communication of either abstract ideas or severe reasoning, as well as for the straight-forward intercourse of life. It suits the merchant as ill as it does the philosopher. '*Assonte-layeway-lhadeshaw*, the night-walking-sun', (Canadian,) may be a very poetical periphrase for the moon; but language is yet in its childhood, when such modes of expression form the shortest way of describing a familiar object. In the African dialects, we meet with similar instances of metaphorical language in common use. Thus, in the Mandingo, *jusu-bota*, angry, means literally, 'the heart comes out'. *Eree-ding*, fruit, is literally, 'child of the tree'. *Teelingabalia*, proud, is strictly, 'strait-bodied'. And noon is expressed by *teelee-kooniata*, sun-over-head. For brother, they have no better phrase than *ba-ding-kea*, mother's-male-child. Those travellers who have

* Amer. Review, No. LIX. p. 387.

laudably employed themselves in collecting vocabularies, have not been sufficiently careful to obtain the real force and literal import of the words which they have given us.

The present state of our knowledge does not enable us to determine what degree of affinity may exist between the American languages and the dialects of Northern Asia, from which region, unquestionably, the Mexican civilization proceeded. Out of eighty-three American dialects examined by Professor Vater, only a hundred and thirty-seven roots were recognized, which are found in the Mantchoo, Mongol, Celtic, Basque, or Esthonian. Professor Barton, of Pennsylvania, who has pursued the same mode of comparison, speaks with confidence of the traces of the Samoiede dialects unequivocally preserved in an immense portion of America. He has also discovered words common to the vocabularies of some American nations and those of the Koriaks, Tungoosians, and Kamtshatkans. On the other hand, accidental coincidences are found in the vocabularies of nations the most completely unconnected. Among other curious instances may be mentioned, the words *Inis*, island; *Isca*, (or *Uske*) water; *Boge*, soft; *Kak'eli*, all; which occur in both the Algonquin and the Irish. *Anah*, mother, in the dialects of the Tuscaroras and the Six Nations, corresponds very closely at once to the Tongoosian *Anee*, and the Mantchoo *Ana*, and to the *Neni*, *Ni*, *Ne*, *Nna*, or *Nne* of the Foolah and four or five other African dialects. *Attai*, father, in the Nadowassee or Sioux, is very like the Cantabrian *Aita*, and the Irish *At'air;* it occurs also in several African dialects. *Nika*, brother, in Illinois, approaches very near to the Ertana *Nitta*. *Tat*, or *Tata*, fire, in the Brazilian and Ostiak, resembles, though less closely, the *Eëta*, *Teea*, *Tah*, and *Uta* of the Foolah, Soosoo, Mandingo, and Houssa vocabularies. *Desa* and *Dees*, eye, in the Brazilian and Yenisean, seem identical with *Dees* and *Deesh* in the Moko and Bongo vocabularies, as given by Mrs. Kilham.

In some of the most striking points of resemblance, adduced by Humboldt, between the Mexican Indians and the Tatar and Mongol hordes, (e. g. their imitative arts, and their fondness for carving,) it might be shewn, that an analogy not less remarkable exists in the character and customs of some of the African nations. The Mexican calendar and zodiac are, however, clearly the same as those of Eastern Asia; and historical traditions, as well as many of their institutions, symbols, and monuments, connect the civilization of Central America with Tibet, Mongolia, and Japan. That civilization does not, however, according to the native annals, ascend higher than the sixth century; and it was of exotic origin. The sciences and arts of the Aztecs and Toltecs were clearly Asiatic; and they

appeared in the plains of Anahuac as strangers and emigrants among the previous inhabitants of the New World. The Peruvians were probably a more ancient colony; but their Manco Capac, like the Mexican Quetzalcoatl, the Bochica of Cundinamarca, the Paye Tzome of the Brazilians, and the Amalivaca of the Tamanacs, was a foreign stranger, white and bearded. Upon the origin of the aboriginal nations of the New World, history sheds no light; nor can philology afford us a clew that shall lead us through the dark labyrinth. In some important respects, the North American Indians are most remarkably distinguished from the more highly civilized nations of Mexico and Peru. Their spirit of independence, their patriarchal government, and their religious notions, (all natural, perhaps, to a nomade race, and partly attributable to that circumstance,) are in striking contrast to the hierocratic and regal governments and complicated social system of Anahuac and the Cordilleras, the terrible and bloody superstition of the worshippers of Mexitli, or the milder idolatry of the Peruvians. Their medicine-men and magicians, their mystic societies and colleges, their use of 'baptismal names' and *soubriquets*, as well as of generic marks distinguishing the clans, are all African, rather than Asiatic in their character, and remind us of the customs of the Mandingoes, the Timmanees, and the Soosoos, as described by Park, Golberry, and Laing. We offer no theory, but merely throw out these hints with a view to guard such of our readers as may feel any interest in such investigations, against premature or hasty induction from the most marked coincidences; as well as to shew the necessity of taking a wide range in our inquiries, if we would arrive at any satisfactory conclusions upon a subject so complicated and recondite as the origin or affinity of nations.

Art. III. *Illustrations of the Atmospheric Origin of Epidemic Disorders of Health, &c. &c.* By T. Forster, M.B. F.L.S. M.A.S. 8vo. pp. 216. London. 1829.

THE phenomena which are usually considered and designated as electric, are among the most remarkable in nature. It is to this hour a subject of dispute, whether those effects that are supposed to be connected in some way or other with the impulse of electricity, owe their production to mere modification, or to some actual substance. In other words, it is a point in debate, how far we are justified in viewing electric operations as manifestations of a subtile matter mingling with and transmitted through some bodies, while other bodies resist and repel it; or how far the production of the phenomena is explicable upon the supposition of a mere change in the condition of those

masses that are the subjects of the workings of this extraordinary power.

Recent discoveries have seemed to establish in some degree the affinity of electric and chemical agency; but notwithstanding the intimate connexion of these two wonderful principles in nature, as especially shewn to exist by the stupendous discoveries of Sir Humphry Davy, something still connects itself with electric action, which seems to leave the laws and combinations of chemistry far, very far, behind it. We know nothing, for example, in chemical mutation, at all comparable to that astonishing velocity with which the electric power traverses matter, so as almost to mock the computations of time and distance; and the mighty operations that are momentarily going on in the atmosphere with which we are surrounded,—if they are chemistry, are chemistry of a magnificent character and peculiar kind! Then again there is another point of view in which electric causation presents itself as possessing distinct efficiency and peculiar interest; and that is, in its connexion with those properties which are designated and discriminated by the term *vital.*

Some of our readers will recollect, that when we were engaged in considering the subject of Digestion, those very remarkable and very important experiments of Dr. Wilson Philip were alluded to, in which the power of galvanism (a species or mode of the electric power) was proved to operate the same effect as nervous agency, upon some of the most important functions of life. Those experiments, together with other observations and discoveries, have led to the deduction, that the rationale of nervous and electric impulse is identical; and a modern Author, treating on Digestion, while he objects to analogical inferences of this kind being too hastily deduced, or too far extended, remarks, that 'if we should ever be fortunate 'enough to discover a leading and master principle connecting 'the organic and inorganic world, it will be most likely found 'in some *electric* relations that the one has with the other.'

From as long ago as the days of Hippocrates, and, indeed, before the time of that great physician, the variations of the atmosphere, in connexion with the varying state of the human frame, have been a matter of observation and remark; and the connexion of health and disease with the state of the air, has always excited the inquiry of philosophic observers. When modern chemistry at length unfolded the constitution of the atmosphere, it was natural enough to suppose, that much light would be thrown on this interesting, but hitherto obscure subject; that the salubrity or insalubrity of the air would be found to be referrible to the deficiency of this, or the superabundance of that quality. But no such variation has been de-

tected by eudiometrical experiments. Why plague reigns and rages with all its dread malignity in this district, while the disease is unknown in that, no chemistry has yet shewn,—no eudiometer, however skilfully constructed, has hitherto detected. Even the sensible or physical and obvious qualities of the air have no direct or seeming parallel with the production of disorder, in any thing like a satisfactory combination of cause and effect;—and thus, while atmospheric change demonstrably influences the animal economy (as it does indeed the vegetable) to a large amount, the *modus operandi* of its influence is for the most part quite as difficult of explication as when philosophers talked of air, and earth, and water, and fire, as so many material essences.

It has long appeared to us, that some modification of electricity is at the root, as it were, of many changes and effects consequent upon aërial influence. Whoever may take the pains of remarking upon his own sensations in connection with meteorological phenomena, will find, that there is no stretch of fancy required to establish the hypothesis, that man is more or less barometrically circumstanced in reference to atmospheric electricity:—more or less, we say; and the very degree, or rather the difference in degree, by which the susceptibility is marked, may in some sort be considered as proof and illustration of the principle contended for. It is those individuals who are erroneously termed *nervous*, who are the most sensible of the influence here adverted to. And this, it might be said, favours that doctrine which regards the link of communication between animate and inanimate being, as constituted by the electric conditions of the sentient or nervous system. The raving mad man is often more raving and more mad than ordinary, while storm and tempest are brewing in the vast magazine of circumambient space; and this fact, which in former times was deemed a proof that the κῆλα θεοῖο were the direct sources of maniacal paroxysms, would seem to harmonize with our present assumption.

Planetary attractions and lunar phases continued for a long time to be favourite ideas with theorists; but these notions have recently been rather scouted, and the bearings and circumstances of nervous or mental malady, have been sought for in physical or interior change, rather than in occult or exterior agency. Dr. Forster, however, seems to suppose, that we have too precipitately expelled the notion of planetary influence from our theories of madness, and that the term lunacy is not, as most of us at present imagine, too far fetched. But the reader shall have the Author's opinions in his own words.

'Atmospherical electricity, of all the phenomena of the air which

affect health, is, perhaps, the most evident. To all these we may add, as links in the chain of causes, the attraction or some other equivalent power exercised on our globe by the moon and planets, which, though not perceived by us, nor detected by instruments, is nevertheless very easily deduced from the ebb and flow of the tides; a phenomenon tending to prove by analogy, the effect which solar and lunar influence must have on all the moveable fluid matter of the earth.

'It has been a popular notion time out of mind, that atmospheric changes have an influence on the state of human health. And such a belief appears to be founded on reason; for, since a number of persons of various ages, of dissimilar constitutions and habits of life, and at different places, often become the subjects of disorder at the same time, so, is it rational to attribute their malady to some general cause which then prevails: and the occurrence of disorder in particular kinds of weather, or at stated seasons of the year, which some persons experience, naturally suggests the opinion that such cause resides in the air.

'But it appears to me, that it is not the heat, the cold, the dampness, or the drought of the air, which is chiefly concerned in causing disorders, nor the sudden change from one to another of these states; but that it is some peculiarity in its impregnations and in its electric state. The pain felt in limbs which have been formerly broken, and the disturbed state of the stomach of many persons before and during thunder-storms, are sufficient, I think, to warrant such a conjecture.—During what has been called unhealthy weather, when other practitioners have spoken of the general ill-health of their patients, I have remarked circumstances which appeared to denote an irregular distribution of the atmospheric electricity.

'But, though we admit the influence of atmospheric peculiarities on the health, yet, the manner and extent of their operation cannot be easily ascertained. They may deprive persons already weak of a portion of their electricity, and thus the energies of the brain and nervous system may be diminished; or the atmospheric electricity being unequally distributed in the air, or propagated downwards at intervals, it may occasion an irregular distribution of it in our bodies, and produce an irregularity of function.'

From this postulate of the aerial origin and modification of disorder, Dr. Forster goes on to illustrate the principle, by referring to the atmospheric influence manifested on plants and on animals; and in the course of his remarks, he alludes to the periodical tendency which Nature exhibits, when she has to do with organic functions. It will be in the recollection of those among our readers who are at all acquainted with medical literature, that Dr. Darwin and others have insisted upon the necessity of tracing these periodical dispositions, in order to gain any accurate knowledge of pathology; but the present Writer tells us, that 'the periodicity of nature' was first pointed out to his attention by Dr. Spurzheim. As the section which contains our Author's opinions and observations on this head, is some-

what curious, and may lead others to pursue the same train of investigation, we shall extract a considerable portion of it.

'I had long before', says Dr. F., 'noticed the influence of the various states of the air on the health; but I was unaware that such conditions of the atmosphere had periods within the span of human life. Dr. S. observed to me one period which excited a phenomenon of very general operation;—that for one or two days, and at the interval of twenty-seven, many persons, without any ostensible cause, and without any particular complaint, felt themselves more irritable, and less disposed for intellectual exertion, than usual. He assured me, that very irritable persons experienced a certain irritability at the half distance of time between two such periods. This remark roused my attention to the subject of periodicity in general. I observed, that it was in this manner that the great phenomena of nature are wont to unfold themselves.

'The round of the seasons was one striking example; the revival of nature in spring, her maturation in summer, the fall of the leaf and the general decay of autumn, and the winter's gloomy picture of suspended life, are monuments of periodicity. Time alone appears to me not to be the cause of the phenomena of the seasons, but something which takes place at particular times. The place of our globe with respect to the sun, the grand mover of the seasons, naturally produces other secondary agents in the atmosphere wherein resides the periodical power exerted over the surface of the earth. That electricity is the principal of these agents, I have no doubt, from numerous experiments and observations which I have detailed in another place. Botanists have of late regarded the vernal rising of the sap and the growth of plants as affected by electrical causes. In proof of this, I may observe, that I have found hail and snow, so generally the vehicle of electricity, to be more conducive to early vegetation, than a warmer air, in a dry spring, or one which was attended by much unwholesome non-electric rain. The learned Abbé Bertholon goes further, and asserts, that plants growing near to conductors of atmospherical electricity, flourish better than those that are at a distance from them; and he relates one remarkable instance in France, in which some jasmine shrubs were planted against the side of a house, down the side of which was carried a metallic conductor of lightning. Of these jasmines, those which grew near the insertion of the metallic rod, acquired three times the size of the others, and extended so high as to reach the upper windows. If this be a right explanation of the disparity of size in the shrubs, those which grew by the conductor might not only have a larger share of the fluid exerted on them, but the conductor, according to the known laws of electricity, might deprive the circumjacent air, and consequently the more distant jasmines, of their natural quantity. Seasons in which there is much thunder and lightning, are the most productive of vegetable life. And the equilibrium of atmospherical electricity has been found much disturbed in seasons of epidemic pestilence. What are the remote periods of these electrical vicissitudes? Indeed, what are the great remote causes of aërial changes in general, are questions which still remain desiderata in philosophy.'

Dr. Forster has, we think, been more successful in shewing the connexion of electric impulse with organic, animal, and human existence, than in his aim to prove the periodicity, as he terms it, first suggested to him by his friend Dr. Spurzheim. We cannot help imagining, that there is a great deal taken for granted by those physiologists who advocate the regularity of function and connexion with solar, lunar, and planetary influence, which this regularity and periodicity suppose. For it appears to us, that, had there been a stable foundation upon which to erect their theories, philosophers, by this time, would have substantiated some conclusions, for the correctness of which they might have appealed to facts. At the same time, we are ready to concede, that something more than philosophy has yet dreamed of, has place both in the animate and the inanimate relations of the globe upon which we stand with the matter with which it is surrounded; and that observations, provided they keep clear of mere conjecture and the *petitio principii*, can never be too extended or too minute.

When discussing the topic of contagion and infection, Dr. Forster very properly draws a line of distinction between contagious and infectious diseases, the want of recognizing which, has produced considerable confusion and contradictory sentiments as to the laws which regulate the origin and spread of epidemic maladies. It is a curious fact, that modern science, with all its boasted improvements, is behind-hand with the ancients on the subject of pestilential visitation,—and partly on this account; that observers and reasoners respecting the spread of epidemic maladies, have too much overlooked the atmospherical source of distemper, and supposed the cause of all infectious maladies to be a something which, like the virus of small-pox, may be wrapped up in a pocket handkerchief, and conveyed from continent to continent. Then again, those who have opposed this principle of the importable property of infection, have erred on the other side by maintaining that a disease originally atmospheric, can never be communicated as a contagion; and have even, with more incautiousness than the contagionists themselves, flown in the face of fact, in advocating their favourite hypothesis. We must all, however, agree with the Author now under review, that 'the particular laws which 'epidemics obey, are, like other atmospheric phenomena, in-'volved in much obscurity.'

Having been so long free from pestilential visitation in this part of the world, we are inclined, perhaps too presumptuously, to attribute our immunity to improvements in medical polity, and to altered habits with respect to those particulars by which plagues of various kinds were wont to be engendered and propagated; and there cannot be a doubt, that the malignancy of

febrile disorder generally, has been much mitigated by the practical application of modern science. We are cautioned, however, in a work recently published by the Poet Laureat, not to rest too secure against future invasions. The passage to which we allude, is the following.

'As for famine, that curse will always follow in the train of war; and even now, the public tranquillity of England is fearfully dependent upon the seasons. And touching pestilence, you fancy yourselves secure, because the plague has not appeared among you for the last hundred and fifty years; a portion of time which, long as it may seem when compared with the brief term of mortal existence, is as nothing in the physical history of the globe. The importation of that scourge is as possible now, as it was in former times; and were it once imported, do you suppose it would rage with less violence among the crowded population of your metropolis, than it did before the Fire, or that it would not reach parts of the country which were never infected in any former visitation? On the contrary, its ravages would be more general and more tremendous, for it would inevitably be carried every where.' (All this, we remark by the way, remains to be proved.) 'Your provincial cities have doubled and trebled in size; and in London itself, great part of the population is as much crowded now as it was then, and the space which is covered with houses is increased at least fourfold. What if the sweating sickness, emphatically called the English disease, were to shew itself again? Can any cause be assigned why it is not as likely to break out in the nineteenth century as in the fifteenth? What if your manufactures, avoiding the ominous opinion which your greatest physiologist has expressed, were to generate for you new physical plagues, as they have already produced a moral pestilence unknown to all preceding ages? What if the small-pox, which you vainly believed to be subdued, should have assumed a new and more formidable character; and (as there seems no trifling grounds for apprehending) instead of being protected by vaccination from its danger, you should ascertain that inoculation itself affords no security?'

In a long and learned section of the work now under notice, Dr. Forster has endeavoured to connect the appearances of comets from the earliest times, with states of general sickliness, and frequently of specific or infectious disease. The following, we present as a specimen of the manner which the Author has adopted in the section to which we now refer:

'1828. *Comet* called Encke's Comet, still to be seen: it began to approach our orbit in autumn. On Sept. 29, the remarkable zodiacal light was seen, of which an account will be found in the Essex Herald and Chelmsford Chronicle. About the same time, the pestilential fever broke out at Gibraltar, and soon afterwards lesser epidemicals appeared at Cadiz, at Paris, at Edinburgh, and other places in the outskirts of the central fever, which still prevail. See Lancet for December 1828, and January 1829. Intermittents had prevailed every where last win-

ter and early in this spring in Europe.—1829. I have thus brought the catalogue up to the beginning of the present year. We have still the remains of the Gibraltar fever, and the epidemics in regions situated in its periphery.

'The great Comet called Halley's, which will appear in 1833 and 1834, is now expected with great additional interest, not only from its having appeared so often before, but from its appearance having been accompanied with some remarkable atmospherical commotions, and with great pestilence. Whether this was the effect of accidental coincidence, or of some natural connexion, remains still in doubt, and will receive additional illustration by the sort of phenomena which may be found to attend its re-appearance. It appeared before in the years 1456, 1607, 1682, and 1759;—the first a year of earthquake in Italy, which destroyed 40,000 people; the second, a time of great atmospherical commotions, and swell of the ocean and rivers, and a winter of uncommon severity all over the world. In 1682, the plague was actually sporadic in Europe; and in the last year marked above, a great meteor made its appearance at Bombay, there was an earthquake at Damascus, and, with general pestilence, a mortal scurvy prevailed in Canada, and typhus in Bethlem.

'It is recorded', continues our Author, 'that about 500 comets have appeared since the Christian era, and above 100 are noticed before it. No doubt many small ones have at all periods passed unnoticed, and others have escaped observation from their position. It is certain that the most unhealthy periods have been those when comets of some size have re-appeared, and they have been accompanied by earthquakes, volcanoes, and atmospherical commotions, while healthy periods have been those when none of these phenomena have occurred. I have made out the above catalogue from curiosity, and with a desire to see, if possible, how far the opinions of the ancients, and of Mead, Sydenham, and Webster, among the moderns, respecting the influence of these phenomena, might be found correct; and though I am by no means prepared to make any positive assertion on the subject, yet, no one who dispassionately compares facts, can, I think, deny the coincidence to which I have alluded, however much he may doubt any theory of causation founded thereon. At all events, I have established it as certain, that epidemics depend immediately on atmospherical causes, whatever may be their remote origins; and have confuted, I trust, the idle tales about contagion being the source of pestilence, which seem calculated to produce mischief, by leading to erroneous, and oftentimes to unjust modes of practice.'

Were the Government of this country equally convinced with our Author of the rectitude of this last opinion,—or, more properly speaking, were the opinion absolutely proved to be established in verity,—much of annual expenditure might be saved by the abolition of quarantine enactments. But, although, with Dr. Forster and other anti-contagionists, we are inclined to go a great way, we hesitate in accompanying them to the full length of their inferences. Our sentiments on this interesting question are rather intermediate, and more nearly

allied to those broached some three or four years since in an elaborate work by Dr. Hancock; a work, by the way, which has not been sufficiently appreciated by the public,—probably because it refuses unqualified subscription to the creed of either party.

In that part of Dr. Forster's publication which is devoted to the consideration of electric influences acting more obviously and immediately upon the brain and nerves, he takes occasion to go considerably into the theory of spectral illusions. While he subscribes generally to the opinion of Ferrier and others respecting their explicable nature on the grounds of physiology, he seems to mix up a little of mysticism with his sentiments on the question of coincidence between prediction and fulfilment.

'How,' he asks, 'shall we account for the spectra which are so accurately recorded as the forewarnings of death and other momentous events? The spectre which appeared to Lord Lyttleton,* and foretold the hour of his death; the warning voice heard by Quarreus; the vision of Achilles; the shade of Brutus; the curious relations of Cardan, Koller, and of numerous other writers in every country of the world, will furnish ample instances of the cases I allude to. The same obscurity overhangs prophetic dreams as well as visions, and, indeed, belongs to all those events *which seem related to each other by some hidden law of coincidence,* without having any apparent natural connection. All reasoning on this subject,' he adds, 'must be rendered futile by our want of knowledge of the relations that may subsist between all the coincident and consecutive phenomena of the universe, regarded as constituting a whole, of which our imperfect perception of its parts renders us incapable of comprehending the harmony that pervades it.'

We are rather surprised that Dr. Forster should have overlooked the pathological law which often obtains in reference to mental impressions; *viz.* that they are as it were the accomplishers of their own predictions. This fact may be admitted without at all interfering with the still unsettled question of actual visits from 'the world of shadows.' Whatever may have been the nature or the providential design of the first conception or vision, the individual who shall have been the subject of it, and is fully convinced of its reality, has such an effect operated upon his physical organization through the medium of the sentient part of the frame, as to produce the effect either desired or dreaded. A very curious and instructive example illustrative of this principle, has been copied from a German work into the Pantalogia, the Quarterly Review, and the London Encyclopædia; in which instance, there is every reason to

* This story is now well ascertained to have been a mere fiction. His Lordship's death took place under very different circumstances.

suppose the event of dissolution would have proved actually coincident in point of time and circumstance with the imaginary announcement of it, had it not been for the skill and address of Dr. Hufeland, who, by giving the patient opiates, so as to throw him asleep till the critical period had passed, thus prevented death, which he saw visibly approaching. On waking from sleep, the narrator says, the youth eagerly inquired the time of day; and finding that the destined hour had passed, he immediately lost his hallucination, and his life was thus saved.

It will be obvious to our readers, that this explanation is offered of some thoroughly attested facts, not with a view of encouraging that scepticism which would deny and deride occasional interposition out of the natural order of things,—but for the purpose of discountenancing that disposition which some persons manifest to believe every idle tale which superstition or knavery may invent,—and to serve as a reply to what otherwise might be considered as an unanswerable appeal to actual observation and fact. It is even said, that an individual died not long since, on the very day of Mr. Abernethy's prediction, which was announced somewhat after the following manner: "Leave of absence for a month, friend!—why this day fortnight you will be a dead man!" Now we should be glad to hear from any person the most disposed to put faith in prescience, whether the announcer meant any thing more in this case—or knew any thing more about it,—than that, from his appearance, the probability was, the man whose death-warrant was thus signed, would not survive above a week or two.

But we find ourselves compelled to bring this article to a conclusion, having no space for further expansion of the notes we made in perusing the rather interesting, although not very well written volume which has elicited these remarks. Its Author, we must just add, is a strenuous defender of the fasting practice; so much so, that he almost unhesitatingly avows his desire for the return of Roman rites and Catholic ordinances, because the practice of periodical fasting is a wholesome injunction! The expression of this desire will be taken by some persons as a fearful sign of the present times. For ourselves, however, we continue fearless. Wellington may unrivet their chains; Cobbett may defend their Church; and Dr. Forster may approve their diet and regimen;—but neither Pope nor Pagan shall prevail!

Art. IV. *Aids to Developement;* or Mental and Moral Instruction exemplified in Conversations between a Mother and her Children. 2 vols. 12mo. pp. 572. Price 12*s*. London, 1829.

OUR ancestors believed, that the great object of education was the formation of character. Whatever faculties existed in man, bodily or mental, they considered it as their duty to cultivate. In their schools, they provided for the body, manly exercises; for the understanding, the studies of logic and mathematics; for the creative powers, the study of that which is the greatest manifestation of them, language; for the will, the study of religion. The spirits who threw such glory over the fifteenth, sixteenth, and one large moiety of the seventeenth century, were trained upon this principle. And in whatever other merits their descendants have excelled them, for strength of sinew, for energy of thought, and energy of action, we certainly have never since looked upon their like.

The next period to this, however, was a very important one. As the age preceding the Reformation, the age of the Reformation itself, and that which immediately followed it, were destined, in the counsels of Divine providence, to be eminent in spiritual energy, so, the eighteenth century was to be that which should bring to light innumerable improvements in mechanism.

It would be more than ridiculous, it would be impious, to complain of the age, because this task was allotted to it, rather than those more noble and glorious ones which the foregone times had achieved. It was most desirable that circuitous routes to important ends should be exchanged for shorter ones; that simple and convenient methods should be exchanged for clumsy methods. But out of this good came forth an evil. As men are much more apt to be vain of that which they invent, than of that which they discover, the men of the eighteenth century became eminently more self-conceited and contemptuous, than those were who preceded them. Instead of admiring their predecessors for accomplishing such wonderful feats with so few advantages, against such a tremendous resistance; —instead of seeing what a vast spiritual power must have carried them forward when they had so little help from mechanical appliances;—instead of coveting their energy to direct their own skill, they laughed at those giants for the heaviness of the swords with which they hewed down so many opposers, and actually exulted in being unable to wield them. Pride brought its own punishment. The new and improved methods were worthless in themselves; they were useful only by bringing great ends sooner to pass; and when the ends were forgotten, they became converted into instruments for promoting mere selfish

and sordid interests,—absolutely insufficient for the higher object of cultivating the soul.

When men began to consider mechanism as all-important, and spirit as nothing, Education became a synonime of Instruction. How to classify and arrange,—how to cram the greatest quantity into the mind in the shortest time,—how to get over a given portion of ground in a certain number of hours;—these became the great problems, which were solved by a thousand empirical system-mongers, all equally plausible in their means, and all about equally careless of the end.

The public endowed schools which our ancestors bequeathed to us, were still witnesses in favour of the true principle; but they were not faithful witnesses. The mechanical fever of the age had seized them also; and under its influence, they lost nearly all recollection of the ends of their institution. Only there was this peculiarity in their symptoms, that they clung to the old methods, merely because they were old, when better might have been formed; while the empirical innovators proposed to change them and the objects of education together.

This evil state of things has lasted in England till the present moment. Its existence has been protracted by a discovery which we must still regard as immeasurably important, though the fruits of it as yet have been feeble, and though it has produced this accidental evil consequence. We mean the discovery, that the poorer classes have a right to be educated. This persuasion took hold of men's minds at the time when the evil system we have been describing was in its highest and rankest state; and it is not perhaps surprising, that, in the vanity of benevolence, they should have declined asking themselves too curiously, what that education was worth, of which they were about to extend the benefits. Certain it is, that, in the works of Joseph Lancaster, the principle of substituting for true education,—the culture of the soul,—mere instruction or discipline, is carried to a height which it cannot easily go beyond.

Meanwhile, however, an important change had taken place in another country, Switzerland. Every body has heard the name of Pestalozzi; and it has been hawked about of late on all booksellers' counters, and in all newspapers; but we apprehend, that very erroneous notions are entertained of him and of what he achieved. He was not the inventor of a system; he was not the discoverer of any new truth. To suppose that he was the first, is the error of some quacks who have prostituted his name in this country: to suppose that he was even the second, is an exaggeration of his merit, which has proceeded from the affection of his foreign disciples. His great glory was, to revive the truth which animated our forefathers, and which had so long slept in our minds; that the business of education is to educe

the feelings and powers; in short, to form the man. His subsidiary merit is, that he has pointed out to instructors the order in which the faculties of the child develop themselves, and that he has furnished them with hints as to the best method of bringing those faculties to light. These hints are of course exceedingly valuable, because they are drawn from the long experience of an humble and diligent man who devoted himself, body and soul, to the work which he had undertaken. But they do not make up a system; he never regarded them in that light; he was miserable whenever it occurred to him, that others might so consider them. His work was to guide the instructors, not to fetter them; and it is precisely for this reason that we recommend the study of his works to all instructors. Many of his plans, they will find, may be improved by their own experience; and, as they were intended for Switzerland, no one who understands the importance of national characteristic differences, will import any of them unchanged into England. It would require a long study, to ascertain exactly the changes which would be necessary; but, speaking at random, we should say, that a somewhat tougher discipline, with a somewhat more palpable exhibition of religion than seemed to have entered into Pestalozzi's scheme, would be necessary in order to give due prominence to some of the more important elements in our national character.

The book at the head of our article, proceeds upon the Pestalozzian principle, that the development of the faculties is the object of education. It contains a series of conversations between a mother and her children, in which (with a few exceptions which we think blemishes) the children are not *taught*, but led to think for themselves. The preface states, that the book is intended less for children, than for parents, who are to use it, not as a manual, but simply as a guide to assist them in discovering the best methods of educating their own children. Any other view of the book would have been inconsistent with the scheme upon which it professes to be written; and in this view, we think it may be extremely useful.

A faultless work of this kind, or one nearly faultless, would, in the first place, be impossible, and in the second, mischievous, because it would lead instructors to trust more to it than to their own resources. The experiment of drawing out the powers of a child, is no easy one, as every person knows who has made it; and it saves so much trouble, occasionally to insert a little of our own when we ought to be seeking what is in the child, that no one has yet entirely resisted the temptation. The Writers of the "Aids to Development" have evidently felt it strongly, and occasionally have yielded to it. These deviations, however, as they do not constitute by any means a large propor-

tion of the work, and as the readers are warned very emphatically in the preface to expect them, will be almost as useful to intelligent parents in the way of beacons, as the more consistent and valuable parts of the book will be in the way of guide-posts. For this reason, as well as for the excellence of its design and general execution, we cordially recommend the work to those who think for themselves. To those who do not, of course, like all other works, it will be useless or dangerous.

The religious conversations, which constitute more than half the book, are arranged with great skill, and for the most part inculcate doctrines which we warmly approve; but they are, perhaps, more open to the objection we have mentioned, than the rest of the volumes. Nevertheless, few of those to whom the work is addressed, and to whom we have recommended it, will fail to derive great benefit from the perusal of them; and, as mere pieces of divinity, many of them are highly interesting.

These conversations embrace various subjects of education, and are held between a mother and her children, who differ from each other both in age and dispositions. We give the following with the youngest of the family, as the most convenient in point of length, though by no means the best specimen of the style in which the book is written.

'INFANT DEVELOPMENT AND ARITHMETIC.

'*Mamma.* Come, my little boy, tell me what this is?

Edward. My hand, mamma.

Mamma. And how many hands have you, Edward?

Edward. Two, mamma.

Mamma. Of what else have you two?

Edward. Two eyes, mamma.

Mamma. And what other two things have you?

Edward. Two feet, mamma.

Mamma. And have you two of any thing else?

Edward. Two holes in my nose, mamma.

Mamma. Those are called nostrils, my dear; and how many have you got of those fat, rosy things on each side of your nose?

Edward. Oh, two cheeks, mamma.

Mamma. Now, think of some other things of which you have two?

Edward. Two shoulders, mamma.

Mamma. And what is between your shoulders and your hands, Edward?

Edward. Elbows, mamma, and two wrists also.

Mamma. Look about you, and you will find several more things, of which you have two.

Edward. Two thumbs, mamma.

Mamma. Put your hands on your face, and find me some more things there, of which you have two also?

Edward. I said eyes, cheeks, and nostrils; oh, there is the skin that covers my eyes.

Mamma. Your eye-lids, Edward; and think of some things higher up in your face; what are they called?

Edward. Eyebrows, mamma. I cannot remember anything else that I have two of.

Mamma. You used two things, Edward, which you have not named, when you spoke to me now.

Edward. Did I, mamma? I have only one tongue. Two teeth was it, mamma?

Mamma. Have you only two teeth, Edward?

Edward. Yes, mamma, many teeth.

Mamma. Well, dear, think again then.

Edward. Two jaws and two gums, mamma.

Mamma. Well, that is right, but there are two more things I want you to remember.

Edward. Oh, I have found out! two lips, mamma.

Mamma. Yes, Edward; but we have still many things to find out, of which you have two.

Edward. Two! Two! Two sides, mamma.

Mamma. Right; now go on.

Edward. Two legs, mamma.

Mamma. And are your legs joined any where?

Edward. Yes, to my feet.—Ah! I have two ancles, and two heels, and two knees. Oh, what a number of things I have got two of! Let me add them all together. Two eyes, two eyebrows, that is four; two eyelids, that is six; two nostrils, eight; two cheeks, ten; two lips, twelve; two ears, fourteen; two shoulders, sixteen; two elbows, eighteen; two wrists, twenty; two arms, twenty-two; two hands, twenty-four; two thumbs, twenty-six; two sides, twenty-eight; two feet, thirty; two ancles, thirty-two; two heels, thirty-four; two legs, thirty-six; and two knees, thirty-eight.

Mamma. You have forgotten some things, Edward.

Edward. Oh yes, I forgot two jaws, forty; and two gums, they make forty-two. What a number of things, mamma! I did not know I had so many things!

Mamma. And don't you think, my dear, they are all of use to you?

Edward. Yes, mamma, of great use.

Mamma. Let us talk about the use of some of them.—Can you tell me the use of your hands, Edward?

Edward. Yes, mamma; to lift things with, and to carry them about, and to roll my ball, and to open the door, and shut it, and to put on my hat, and to tie my shoes, and to eat with.

Mamma. What, do you eat with your hands, Edward?

Edward. No, mamma, but I put my food in my mouth with them.

Mamma. True, my dear; now think of some more uses for your hands.

Edward. To pluck flowers, mamma, and to give bread to poor people with, and to shake hands with you and papa and other people. I don't know any more uses, mamma.

Mamma. What would you have done without your hands this morning, Edward, when you were in my room? What were you doing then?

Edward. Oh, mamma, I use my hands to draw and to write with, and to hold my book, and to build bricks too, mamma, and to stir the fire with.

Mamma. I hope you never use your little hands for that purpose, Edward. That is one use for my hands, but not for yours, till you grow older.

Edward. Mamma, I can cut out paper with my hands, when you lend me your scissors.

Mamma. You can so, my dear; and there is another use which I wonder you have forgotten. I saw you using them just now for it.

Edward. Just now, mamma? Oh, to stroke my cat; and, when I was a little boy, I used them to hold by Jane, for fear she should let me down when she carried me.

Mamma. Cannot you remember any other use for your hands, my dear?

Edward. I will think, mamma. Yes, to dig in my garden with, and to pull up the weeds too, and draw the curtains with, and to wash my face with. Mamma, are they of any other use than those I have said?

Mamma. Think, my dear, for yourself.

Edward. I forgot to say, to water my flowers with, mamma, and to put crumbs out for the little birds.

Mamma. I remember another use, Edward; do you like to oblige me?

Edward. Yes, mamma, very much.

Mamma. And do your hands ever help you to do so, Edward?

Edward. Yes, mamma, when you tell me to bring you anything; your work-box or a footstool, or many other things. I am very glad God gave me hands, mamma.

Mamma. You must always try and use them, my dear, for the purposes for which they were given to you, and never for anything which God would not like. If you do not now recollect any other use for your hands, we will talk about something else; what shall it be?

Edward. My feet, if you please, mamma.

Mamma. Come then, tell me what is the use of your feet.

Edward. To run, and walk, and jump with, mamma.

Mamma. And what else, my dear?

Edward. Oh, to hop, and skip, and slide with, mamma.

Mamma. And think of some other use you can make of them.

Edward. To climb with, mamma, and to stamp on my spade, and to kick my ball with, and to put my shoes on to.

Mamma. I think your shoes were made to be of use to your feet, and not your feet to fit your shoes, Edward!

Edward. Yes, mamma, certainly; but my feet have not so many things to do with them as my hands. I do not know any more. May we talk about my mouth, mamma?

Mamma. Yes, my dear, if you wish it; but first tell me, how you spell feet, that I may write it down.

Edward. May I make the word with my letters, mamma? I can get the box in a moment.

Mamma. Do so, my love.

Edward. Here, mamma, are the letters—F E E T.

Mamma. How many letters are there, Edward?

Edward. Four, mamma. May I make hands too?

Mamma. You may, my dear; how do you spell it.

Edward. I will give you the letters, mamma, and you shall see if I am right. Here they are.

Mamma. You have given me H E N D S; does that spell hands, my love? Which letter is wrong?

Edward. The second, mamma; it should be A. There it is, don't move the letters, pray, till we have got all the words. Now mouth, mamma; may I talk about my mouth?

Mamma. Yes, my dear, you can easily find the use of that, I think.

Edward. To talk with and to bite with.

Mamma. Do you bite with your mouth, Edward?

Edward. No, mamma, with my teeth; but I eat with my mouth too.

Mamma. You do so; and what else do you do with it.

Edward. Kiss you, mamma, and my sisters.

Mamma. And what else, Edward?

Edward. Blow and breathe, mamma.

Mamma. You breathe *through* your mouth or through your nose, but not *with* them, my dear; when you are older, I will tell you how you breathe.

Edward. I whistle with my mouth, mamma, and pout.

Mamma. The last is a use I should be very sorry to see you make of your mouth, Edward; we were only to find *proper* uses for it, and I don't think that is a proper one; do you, my dear?

Edward. No, mamma; I only pout when I am cross. May I make the word mouth now, I do not know what I can do with it besides?

Mamma. Yes, my dear, if you know how.

Edward. Here, mamma, is this right:—M O W S E?

Mamma. No, my love, only the two first letters are right. I thought you would not find it so easy to spell as the other words. I will pick out the letters, and you shall try and put them together.

Edward. I cannot find out how they go, mamma; is this right—M U O T H? it sounds so.

Mamma. No, my love, you must make the second and third letters change place, and then it will do. Now spell it to me.

Edward. M O U T H. I think I shall know it another time, mamma.'

Vol. I. pp. 84—91.

Art. V. *A Memoir of the Rev. Legh Richmond, A.M. of Trinity College, Cambridge; Rector of Turvey, Bedfordshire; and Chaplain to H.R.H. the late Duke of Kent.* By the Rev. T. S. Grimshawe, A.M., Rector of Burton Latimer, Northamptonshire, and Vicar of Biddenham, Bedfordshire. 8vo. Second Edition. pp. xii. 662. Portrait. Price 14*s.* London. 1828.

THERE are two very different descriptions of biographical memoir; one may be designated as historical, the other as

elegiacal or monumental. In the one, the distinguished character and memorable actions of the dead are the prominent subject of the narrative: in the other, the tribute of affection and regret naturally assumes a more sentimental cast. Every thing which belonged to the venerated or beloved individual, his opinions on all subjects, his most juvenile productions, his most private writings, his friendships and connexions, acquire an interest from association, to which intrinsically they could lay no claim; and as, in ancient times, the dimensions of the tumulus indicated the rank of the deceased, or the honour in which his memory was held; so, in the present day, there seems to be a pleasure felt in accumulating a literary mound that shall correspond in some degree, as to its size, to the estimation felt for the departed. Who can quarrel with this feeling, or who would nicely criticise the works which it originates? We confess that, in reading such memorials, we feel it equally necessary and desirable to dismiss every feeling of the critic; nor would it be fair to try such works by the standard of biographical excellence. That nice analysis of character, that accurate discrimination and stern impartiality which are the main requisites in a philosophical biographer, would, by their ill-timed display, give pain and offence, if employed in the monumental memoir, the object of which is to preserve as much as possible the very lineaments and appearance of the individual; to embalm, not to dissect his remains. The relation which such works bear to genuine biography, is that of documents and materials, of which future writers may be able to avail themselves, if the prominent part taken by the individual, his genius or his piety, render it desirable that he should be held up to posterity as an illustrious or useful exemplar.

It is needless to say, to which class of works the present volume belongs: it is sufficiently and very properly indicated by the title. It is a memoir, not a life. It comprises a collection of Mr. Richmond's letters, diaries, fugitive pieces, and other remains, interspersed with copious and desultory observations of a religious and practical nature from the Biographer, illustrative of the character, doctrines, and opinions of his friend. Those who were acquainted with the estimable Author of the Dairyman's Daughter, will not think the volume too large, in which every thing relating to him is thus affectionately accumulated. And the sentiments of which Mr. Grimshawe has made this memoir the vehicle, are in themselves so instructive and excellent, that we are not at all disposed to object to the occasional digressions into which he has been led. Still, he must excuse our saying, that a little compression would have made it more accessible to a large class of readers whom he would wish to benefit, without in the least diminishing its value. There is much

formal detail of insignificant events, a frequent recurrence to the same topics, and a repetition arising from the plan of the work, which ought to have been avoided. And we must add, that a sounder discretion would have led the respected Editor to withhold a very large proportion of the extracts from Mr. Richmond's private journals, which are totally unfit for the public eye, and the publication of which must tend to deter others from the useful practice which Mr. Richmond was accustomed to recommend.

The most interesting portion of the volume is Miss Richmond's letter, containing an account of her father's last illness and death. It displays the marks of a very vigorous and superior mind; and though glowing with filial affection, and therefore open to the suspicion of a duteous partiality, gives us the best insight into Mr. Richmond's real character. Although we suspect that a large proportion of our readers have anticipated our notice of this volume, (which accidental circumstances have delayed, very contrary to our intention,) we cannot refrain from extracting a few paragraphs from this tribute of filial piety.

'"I cannot express the veneration and love with which he was regarded by every one of his children. With an understanding of the very first order, a mind elegantly refined and polished, and feelings of the most delicate susceptibility, he had a heart overflowing with intense affection towards each of them, which was shewn by daily and hourly attentions of the most winning nature; and they found in him not only a counsellor and instructor, but a companion and bosom friend. They clung to him, indeed, with an almost idolatrous fondness. Each of my brothers and sisters will agree with me in the sentiment of dear Wilberforce (it was one of my brother's remarks a little before he closed his eyes upon his weeping parent), 'when my heart feels too cold to thank God for any thing else, it can thank him for giving me such a father.' He was the spiritual as well as the natural father of that dear boy, and I trust others of his children are thus bound to him by a tie strong and lasting as eternity itself. Surely the world does not contain a spot of more sweet and uninterrupted domestic happiness than Turvey rectory presented, before death entered that peaceful dwelling. It was ever the first wish of my beloved father, that our *home* should be happy; and he was never so pleased as when we were all sitting around him. Both in our childhood and youth, every innocent pleasure was resorted to, and all his varied attainments brought into exercise to instruct and amuse us. He was the sun of our little system, and from him seemed to be derived the light and glow of domestic happiness. Like the disciple, whose loving spirit I have often thought my dear father's resembled, his motto was, 'little children, love one another'; and he taught this more effectually by sympathy than even by precept. Religion was unfolded to us in its most attractive form. We saw that it was a happy thing to be a Christian. He was exempt from gloom and melancholy, and entered with life and cheerfulness into all our sports.

'"But we should not have been thus happy in domestic affection, had not our beloved father so carefully trained us in the religion of Jesus Christ. This was his chief concern, his hourly endeavour. He did not talk much with us about religion; but the books, studies, and even amusements to which he directed us, shewed that God was in all his thoughts, and that his great aim was to prepare his children for heaven. Religion was practically taught in all he said and did, and recommended to us, in his lovely domestic character, more powerfully than in any other way. He had a thousand winning ways to lead our infant minds to God, and explain to us the love of the Saviour to little children. It was then our first impressions were received; and though for a time they were obscured by youthful vanities, they were never totally erased; he lived to see them, in some instances, ripened into true conversion. It was his custom, when we were very young, to pray with us alone: he used to take us by turns into his study; and memory still recalls the simple language and affecting earnestness with which he pleaded for the conversion of his child. I used to weep because he wept, though I understood and felt little of his meaning; but I saw it was all love, and thus my earliest impression was associated with the idea that it was *religion* which made him love us so tenderly, and that prayer was an expression of that love. I was led in this way to pray for those who were kind to me, as dear papa did."

'"His reproofs were inexpressibly tender. He was never angry with us; but when we displeased him, he shewed it by such a sad and mournful countenance, that it touched us to the very heart, and produced more effect than any punishment could have done, for we saw that it was our dear father who suffered the most. In this way he gained such an ascendancy over our affections, that none of his children could feel happy if his smile was withdrawn, and all regarded that smile as a rich reward.

'"The anniversaries of our birth-days were always seasons of festivity amongst us. We were generally awakened with his congratulations and blessing. 'He rose up early in the morning, and offered 'sacrifice, according to the number of them all: thus did he continu-'ally.' I love to recall those happy and innocent days, when our dear father, even in our childish sports, was the main-spring of our joys, and the contriver of every amusement. We always found a birth-day present for us, often accompanied by an affectionate note.

'"It was very pleasant to travel with my father, he had such an exquisite perception of the beauties of nature; and every object of interest was pointed out to us with his own elegant and devotional associations. Often has he wandered on through the fine scenes of Scotland, both by day-light and moon-light, with poor Willy and myself at his side; and we have set down together on the sea-shore, or by the hedge-side, while he shewed us the image of the Deity in the beauty of his works: and whether he was contemplating the simple wild-flower or the resplendent firmament, he would point to the hand of Omnipotence in both. But his enjoyments at this time greatly depended upon his dear boy's being able to participate in them: if Willy drooped, his spirits were gone, and nature lost its power to charm. I think he was gradually declining in his own health, though he did not

complain. He was watching the decay of his beloved son, while his own frame was giving way.

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'"At this time, his character as a parish priest shone forth most eminently. He was singularly blessed among his flock. His heart was always in his work; but more particularly did he now preach the word, in season and out of season; 'reproving, rebuking, exhorting, 'with all long-suffering and doctrine.' An increase of religious inquiry and anxiety among his people produced a corresponding increase of visiting and teaching on his part. He regularly met a party of his pious poor at a neighbouring cottage, on Tuesdays; frequently a different set on Thursdays; and on Sunday nights, after his fatiguing duties in the church, he met those who had been newly awakened to spiritual life. His heart seemed particularly interested in this last little party, which he used to call 'his *spiritual nursery*'. I have looked at him with astonishment, when he came to us on Sunday nights. Unceasingly occupied, from ten in the morning till ten at night, he met us with his usual cheerfulness, and entered into animated and interesting conversation, as if no fatigue was felt. On Sunday evenings, after the administration of the sacrament, he met the communicants. On these occasions, he was happy in being surrounded by his spiritual children, dearly loved by him; and, *on the whole*, he could look on them with approbation and confidence, as his 'glory and 'joy'. He was earnest in enforcing upon them consistency of character, and uprightness in temporal affairs: anxious that the enemies of true religion should have no cause to blaspheme from the inconsistencies of its professors, but that his people should adorn the doctrine of God their Saviour, and put to silence the ignorance of foolish men; shewing, that *the doctrines of grace are the doctrines of holiness.*"

'"What he was in his family during the two last years of his life, my pen can but faintly describe. Since Nugent's and Willy's death, his affections were more concentrated on those who were left; and he had also a more endearing tie, for he could now look on some of his family as his spiritual children. In conversation and reading, he could find companions in them. Very pleasant is the recollection of the happy and profitable hours spent in my father's study. He used to awake me at six o'clock every morning, and I read to him till breakfast. He was fond of this early hour, and kept up the plan even through the last winter. But it was injurious to him; for when his cough was bad, and his health sinking daily, he would still rise before the servants were up, call me and my brothers, and then light his own fire, that all might be ready for the reading to commence. He made many valuable remarks as we went on. The last winter months, he wished me to read to him the Cripplegate Lectures. Archbishop Leighton, who was a particular favourite with him, was the last author we read together. Sacred is the memory of those hours: his health was declining, but his soul was ripening for glory; and while listening with interest to the deep experience and triumphant victories of these holy men, he was probably anticipating the near approach of that time when he should join their company."' pp. 595—609.

'The vulnerable part of Mr. Richmond's character', says Mr. Grimshawe, 'has been considered to be his supposed neg-'lect of his family and parish'. One is at a loss to conceive how so unjust and cruel an aspersion could have originated, till we recollect how prominent a place he occupied in the public eye, as the advocate of our leading religious institutions, and his disinterested activity in their service, which led him to turn to the account of public usefulness, all his occasional excursions from home. When, however, the claims of the different societies, and the calls of his distant friends, required him to give up a certain portion of his time, he appointed a regular curate, who united with that office the care and tuition of his children. He was also in the habit, during these intervals, of writing pastoral letters to his parishioners. Of his ceaseless solicitude for the welfare of his children, (whom he left, on such occasions, in the hands of an excellent mother,) his letters afford the strongest and most interesting indications; and they are replete with the most salutary counsel. But nothing on this point needs be added to the testimony of Miss Richmond.

That such a man as Mr. Richmond should have obtained no higher preferment in the Establishment, might awaken surprise as well as regret, did not the venerable name of Scott and many others occur to our recollection as parallel cases. There are some circumstances, however, connected with Mr. Richmond's preferment, such as it was, which deserve to be stated, as they do not appear to have been fully known to his Biographer. Mr. Grimshawe's account of his removal to Turvey is as follows.

'A few weeks after his engagement' (at the Lock Chapel), 'the rectory of Turvey, in Bedfordshire, became vacant by the death of the late Rev. Erasmus Middleton, author of "*Biographia Evangelica.*" Mrs. Fuller, an eminently pious lady, was at that period in possession of the patronage of this benefice; and being desirous of conscientiously fulfilling the important and sacred trust committed to her, she wrote to the late Ambrose Serle, Esq., one of the commissioners of the Transport Office, author of "*Horæ Solitariæ,*" and many other valuable works, stating, that as she was much indebted to him for the benefit she had received from his writings, she would present the rectory of Turvey to any clergyman, of similar sentiments with himself, whom he might choose to recommend. Mr. Serle, who at that time attended the Lock chapel as his constant place of worship, immediately fixed on Mr. Richmond, as the fittest person among his clerical friends and connexions to fill this situation.' pp. 108, 109.

Now, it is possible, that Mr. Serle may, in some way or other, have expressed an opinion respecting the eligibility of Mr. Richmond; but we have authority for stating, that there were others, whether Mr. R. knew it at the time or not, whose ac-

tivity in the business was the efficient means of his nomination. Mr. Richmond, when in the Isle of Wight, was intimately acquainted with Mr. (now Dr.) Winter, who then resided there, and on whose services during the week, Mr. R. often attended. By him, Mr. R. was introduced to his relatives, Mr. and Mrs. Ebenezer Maitland, whose son was connected, by marriage, with Mrs. Fuller. To them it occurred, on hearing of the death of the Rev. E. Middleton, that Mr. Richmond would be a most suitable successor, and that it was desirable to secure the Rectory for him. Under this impression, Mr. Maitland lost no time in applying to Mrs. Fuller, either directly or through his son and daughter; the application was successful, and Mr. Richmond obtained the living. This, we have reason to believe, was the real way in which Mr. R. became Rector of Turvey; it was entirely through the medium of Dissenters.

At that period, there were neither so many evangelical clergymen nor so many evangelical patrons in the Church of England, as there are now; and hence, to Dissenters, the Church was occasionally indebted for some of her best Ministers, and *they* for their personal promotion. Indeed, we have understood, that some opulent dissenters have purchased benefices in the Church, for the very purpose of conferring them upon good men, and, by this means, saving so much of the power of patronage from that prostitution and abuse which too frequently characterize its exercise; and we have heard, (but we cannot vouch for the fact,) that Turvey was obtained in this way, and with this view. There is something truly noble in such generous conduct; but, at the same time, surely, there must be something wrong in a system which can admit of, or require, such interposition. If the benefice in question was thus snatched from misappropriation by private benevolence, it would seem, from recent occurrences, that even this expensive generosity may be exercised without conferring *permanent* advantages upon that church for which it is put forth. There would seem, therefore, to be some *constitutional* defect in the system itself; and, until that be attacked, by those who alone have ability to reach it, all external applications, how well intentioned soever, can afford nothing but temporary palliatives. As the circumstance of a number of Mr. Richmond's parishioners having formed themselves into an independent congregation since his death, is well known, and as he himself seems to have suffered much, during his last days, from distressing apprehensions 'that all would be confusion in his parish' after his removal, we need offer no apology for looking at the fact according to the different suppositions that it seems to admit of, by way of explanation.

That amazing power, by which one unknown individual may place another individual equally unknown over the spiritual and eternal interests of hundreds or thousands of souls, was procured, we shall say, and exercised, with a scrupulous and conscientious regard to the responsibility it involved, and the stupendous results suspended upon it. A minister was thus placed in a certain parish, to many of the inhabitants of which he was eminently blessed, by conveying to their minds just views of evangelical truth; affecting and transforming them by its power; leading them to value it as they had never done before; and, in short, (instrumentally) "filling them with joy and peace in "believing." After years of usefulness like this, he is called to his rest and his reward. That power, of which we have spoken, is again to be exercised,—that mysterious power, by which these people, as so much secular property, are to be transferred by one individual to another, neither of whom, it may be, they have ever seen,—and *one* of whom, by the *dictum* of the other, they are to receive and submit to, as their guide, in a matter of infinite importance! The one, we shall say, has exercised his power to the best of his judgement; and the other is a person of kindly feelings, and moral worth, and amiable character; still, the people may feel that, spiritually considered, they cannot approve of, or profit by his ministry. They have been taught certain specific principles, which to them are 'the truth', which they have learned to regard as the source of hope, and activity, and joy;—in *this*, they have been exhorted "to con-"tinue" and "to walk";—upon it, they are "to live";—they know and feel it to be essential to religious vitality. If, therefore, it be not imparted, what *can* they do but seek it for themselves? To this, then, we shall suppose them to be morally compelled,—compelled to retire from the edifice in which their fathers worshipped, and in which they themselves were "born to God";—to realize the distressing apprehensions which disturbed the dying hours of their departed friend;—to become, in fact, *dissenters* from the Establishment, not from any views opposed to it as such, but because, by the exercise of a certain power, interests which they dare not neglect, are in their estimation not promoted;—interests, for the very purpose of promoting which, the *previous* exercise of the power was made on their behalf. In thus departing from their hereditary fold, these people have either done right or done wrong. They have either been so badly taught, that they do not know the gospel when purely presented, and they depart from ignorance;—or, they do know it, but have it not, and are asserting the "necessity that is laid "upon them", of seeking *that* "first of all." Or, here they may be in error; they do not know, perhaps, the rule laid down by some evangelical clergymen themselves, which forbids their for-

saking the church under any circumstances,—because, if they have error in the pulpit, they have the truth in the desk. Or, setting aside all these suppositions, they are captious and turbulent;—they are rebelling against the law of patronage, which, as part and parcel of the Establishment, they ought to know, is part and parcel of "our truly pure and apostolical church", to which, therefore, so sanctioned, it becomes them most religiously to submit.

As the conclusion of the whole matter, several distinct and important considerations present themselves, which we can only briefly advert to. In the first place, it would seem, that the purchasing and the bestowment of livings, in an Ecclesiastical Establishment, by persons aware of the impropriety of the power they exercise, but who use it because it *would* be used, and would probably be used amiss, can produce, after all, but a temporary good;—so far, we mean, as the Establishment itself is concerned: collaterally, its benefits may be far more extensive. Then, since the future exercise of such power in the desired direction, cannot be guaranteed, it becomes difficult to say, whether any one is justified in voluntarily putting forth their hand to assume it at all. But further, it would appear, that the preaching of the Gospel by the evangelical clergy, instead of being, what Legh Richmond, almost with his dying breath, pronounced it, the best mode of preaching in order to promote the interests of the Church, *because* the least likely to make Dissenters,—is precisely that which will make them in the end, unless an alteration take place in the very constitution of the Establishment as regards the appointment of parochial ministers. They do not intend it, but it is not the less true, that, while they are teaching the people to love the Gospel, they are inevitably infusing into their minds something of the spirit of Dissent;—a spirit which springs from the fundamental maxims, that every man is to place the essential before the ceremonial;—that he is bound to do this for himself, because *of himself* he must give an account to God;—that, as to all external institutions, the apostolic declaration holds good,—the "kingdom of God is not meat or drink, but righteousness, and "peace, and joy, in the Holy Ghost";—and that, therefore, *these* must be secured, whatever else may require to be sacrificed or forsaken.

Art. VI. *A comparative View of the Social Life of England and France, from the Restoration of Charles the Second, to the French Revolution.* By the Editor of Madame du Deffand's Letters. 8vo. pp. 474. Price 13*s*. London. 1828.

THIS is a volume of pleasant reading, although it so far falls short of its titular promise, as to be somewhat deficient in distinct delineation and specific result. The subject is well chosen, and the materials for its adequate development are, on the whole, ample; although it may require considerable skill to manage and adapt them, since they lie scattered over an extensive surface, and frequently lurk in unsuspected hiding-places, whence it is not always easy to bring them out into broad daylight and fair equipment. The Writer, too, is evidently not unequal to his task, notwithstanding that a more spirited touch, and a more discriminating employment of shade and colour, would have added very considerably, not only to the attractiveness, but to the substantial excellence of his book. With all these qualifications for success, we cannot, however, congratulate him either on having actually vanquished the difficulties of his task, or even on having formed a correct estimate of its extent and mode of treatment. It includes both a wider range and a more profound research than he has taken into the account. In this case, it is not enough to be superficially conversant with the court memoirs and the average literature of the times under examination; nor will an insulated view of a particular period bring out the required result. Proximate causes are seldom sufficient for the satisfactory explanation of moral phenomena; and, while the originating circumstances are only to be found by the investigation of remote events, it is obvious, that nothing short of a large and comprehensive investigation can give an adequate solution.

One of the most indispensable qualities in the historian generally, but more especially in the historian of social life, is impartiality. The absence of this qualification must be fatal, not merely to fair and correct deduction, but to the very investigations on which sound inference must depend. In the present instance, a fearful trial of this temper presents itself at the very outset of the inquiry; and, unless it be managed with the utmost fairness and the greatest skill, the effects of failure at the first step, will be felt throughout every future movement. When we cast our glance on the aspect of affairs at, and immediately antecedently to, the Restoration, we are at once struck with the apparent conflict between some of the most extreme and important elements of political combination. On one side, we find the stern republican spirit; on the other, the most entire devotedness to royalty: nor is the opposition less obvious between the

high religious principle of the puritans, and the accommodating system of the court. It would be an insult to the understandings of our readers, were we to dwell for a moment on the absolute necessity for holding an even balance in our estimate of such a state of things as this, or on the weakness of the very attempt to exhibit its correct delineation, while under the influence of gross and glaring partialities on some of the most essential points of the matter in hand. Now, this is our preliminary objection to the present Writer, that being, as he is, a decided, not to say an exceedingly shallow anti-puritan and anti-republican, he has undertaken to portray a state of society in which republican and puritanic principles and manners were at mortal strife with Erastianism, libertinism, and absolutism.

'Religious disputes, and religious fears, had a yet greater share than political grievances in the disturbances of the times, and are always the most powerful motive of action in popular insurrections. The parliamentary leaders, therefore, became almost all, during their long struggle, either zealots or hypocrites; their manners assumed a ferocity, their minds contracted an intolerance, and their language a jargon unknown, except among a few fanatics and polemical divines before the civil wars. During the temporary quiet under Cromwell, every one, even of those whose manners and tastes had been formed in better times, and whose minds were above the vulgar prejudices of the day, were yet obliged to conform to their dictates. All the troublesome observances prescribed, and all the restraints exacted by their clergy, were complied with, and all the nonsense they uttered was swallowed, for fear of the suspicion of a secret attachment to Popes, Kings, or Bishops.' pp. 33, 34.

* * * * * *

'The nation, proud of its victorious struggle for civil liberty and independence, and anxious to enjoy the fruits of it, found itself tyrannised over and dictated to, in all the details of social life, by a fanatical clergy. The extraordinary circumstances of the times, and the nearly balanced parties of Puritans and Presbyterians, had lifted both into an authority little less arbitrary, and much more individually oppressive, than that of the Roman Catholic religion. To check the supposed advances of that religion, under the cover of episcopacy, had been the single point of union between two sects, both equally hating each other, and both equally intolerant. The proscription of every thing that would bear the name of amusement, in which the Presbyterians exceeded even the Puritans, left the people no place of public resort but the church.

'Here their preachers laboured continually to perpetuate the influence of those violent prejudices, on which alone their own authority was founded. They excluded from the minds of their auditory every liberal idea, every enlightened and elegant pursuit, and endeavoured to confine their views of human nature, and the affairs of men, within the narrow circle described by the particular creed of their own sect.' pp. 36, 37.

Independently of the exaggeration and coarse colouring which characterize these statements, they have, in their situation, as part of the Introduction, a mischievous tendency to excite prejudice; though, on the other hand, they may serve, in some measure, to supply the antidote, by betraying the spirit and temper in which the general inquiry has been undertaken. Nothing can more clearly prove the want of capacity for large and liberal inquiry, in the present Author, than his attempt to degrade the puritanical clergy by the quotation of absurd and disgusting expressions from their published works. Will he take this as a test? Will he abide by the consequence of an extended examination? It is indicative either of deplorable weakness, or of intense perversity, when a writer snatches up a set of detached phrases for the purpose of proving a point, without reference to the history or the actual state of literary taste. We feel no disposition to argue this matter with a reasoner so exclusively devoted to one view of the question, or we could soon parallel his list of vulgarities and quaintnesses, by citations from men, the appeal to whom he could not himself reject. It is, in fact, a cardinal error in the construction of this work, that it starts at score, without clearing, or even exploring the ground over which the course should lie. We have no illustration of present from past circumstances; nor have we a distinct and comprehensive exposition of things as they are. A slight and rather amusing volume is but a poor substitute for the adequate investigation of an interesting and important inquiry. Of courts and courtiers, we have enough, and more than enough; but, of the national character, the modes of life and the habits of thinking of the English people, we have little or nothing. We feel, indeed, some difficulty in dealing with a book which furnishes us with little more than citations or statements from publications already noticed by us, or in other ways familiar to our readers; and we shall evade, rather than overcome our embarrassment, by considerable brevity in our notice.

The profligacy, unmitigated by the smallest regard for decency, which distinguished the English Court at the Restoration, is fairly exhibited. The disgusting coarseness from which the King's mistresses were by no means exempt; the absence of all principle among the court nobility and the hangers-on of royalty, and the consequent negligence of high moral feeling and behaviour, even on the part of those who had not positively yielded to the prevailing grossness of conduct, are illustrated by references to contemporary evidence. A remarkable contrast to this undisguised depravity, is presented by the equally debased, but better managed, state of morals at the court of France. Nothing, it is probable, ever exceeded the depravity which prevailed there during the reign of Louis the Fourteenth.

Sensuality, rapacity, intrigue, the most selfish aims, and the basest compliances, were, among those of rank, the characteristics of the time. Virtue, however, though *but* a name, kept its name still; and we scarcely know how to condemn as hypocrisy, the etiquette which, in the very midst of criminal indulgence, maintained a grave and dignified demeanour. In England, vice in its gross nakedness, was avowed and patronised with so little reserve, that, among the great, 'not to be corrupted was 'the shame'; while, in France, though equally cherished, it was never permitted to make its appearance, but in full and fashionable dress. A decided proof, however, that this superior regard to appearances, was the result merely of the personal characters of the two monarchs, and not of any national superiority in morals or intellect, is deducible from the circumstances of the civil commotions which, about this time, agitated the rival nations. This point is well stated by the present Writer, and we shall allow him to express his sentiments at length.

'The difference of national character is perhaps nowhere more strongly marked than in the motives and conduct of the contemporary civil wars of France and England. The Fronde was directed entirely against individual character,—our Rebellion against principles of government. Both may be said to have failed in their object, the one by the establishment in power of Cardinal Mazarin, the other by the Restoration of Charles the Second. But the war against principles had served to develope the human mind, and to throw light on the real end and only true means of government. The war against individual character had debased the mind, and given expansion, only, to private pique and hatred. It took away all dignity of motive, and all shame of abandoning or supporting leaders, except as they rose or fell with the wheel of fortune. The parliament of Paris, after having put a price on the head of Mazarin in 1653, publicly harangued him as the saviour of the state in 1660, without any other change in circumstances than his having established his authority. By this conduct they lost the power ever to do more than make useless remonstrances against measures, which they had neither the right to oppose, nor the virtue to control.

'But the parliament of England, which had defended five of its members from the King himself in person, when coming to seek their punishment in 1642, preserved and developed within it the seeds of that power, which, in 1676, voted the exclusion of the only brother of the reigning king from the succession to the throne, and in 1688, spoke the voice of the nation in declaring that brother for ever an alien to that throne, of which he had proved himself unworthy.

'Nor is the difference of the two national characters less remarkable in the conduct, than in the motive of their civil commotions.

'The reluctance with which in England both parties resorted to arms; the length and patience of the discussions, in which one side claimed, and the other allowed, rights, at that time unheard of in the

other governments of Europe, contrasts remarkably with the unfortunate precipitancy with which, 150 years afterwards, the Declaration of Rights was made and enforced in France at the beginning of her Revolution. The same reluctance is observable in the appeal at last made by England to the "*ratio ultima*" of nations, as well as of princes, and the same precipitancy in the whole conduct of the Fronde. The facility with which the leaders on either side raised armies to support pretensions, or avenge wrongs, in which those armies had neither interest nor participation, marks the unaltered mobility of the national character, its love of military enterprise, and of the bustle and business of military glory.

'With us, the troops were enlisted, not as the followers of such or such a leader, but called on to defend by arms, in the last resort, a solemn league and covenant between the governors and the governed, which they had all individually sworn to observe and to maintain. The few followers who surrounded the standard of the unfortunate monarch, when first erected against such opponents, proved how entirely a conviction of the identity of their *own* rights, with those they were called on to assert, was necessary to bring them into action.'

pp. 141—144.

But the relative condition of the two countries underwent a complete change in the course of a few years. The reigns of William and of Anne restored the habit of external decorum, and raised the moral standard of society, in England; while the regency of the Duke of Orleans in France, gave a blow to virtuous principle, of which the injurious effects are not yet healed. Perhaps, there is hardly to be traced, in the history of nations, an instance of a series of administrations so peculiarly and mischievously influential, in this respect, as the boasted *siècle de Louis Quatorze*, the vice-regal government of his profligate nephew, and the reign of the sensual and selfish Louis the Fifteenth. Of all these various shiftings in the social and political scene, illustrations, entertaining enough, will be found in the present volume, although they are not sufficiently striking or original to tempt us into lengthened extract or comment. It is, in fact, the fault of the book, that these things are indicated, rather than discriminated; and we have no alternative between this brief notice, and a more extensive examination of the matters in question, than we feel disposed at this moment to undertake.

Art. VII. *The Age.* A Poem. In Eight Books. 12mo. pp. 298. Price 7*s.* 6*d.* London. 1829.

AMONG the various orders of the reading world, there is one pretty numerous class, comprising persons who, when

a volume of poetry is put into their hands, accompanied with a strong recommendation, will submit to read it, and, when asked for their opinion, will, perhaps, praise it; they liked it very well, but would have liked it better had it been in prose. For once, we can enter into their feelings: we should much have preferred the production before us, had it been in plain prose. And this on many accounts. In the first place, in reviewing prose composition, if the subject be important, and the sentiments just, we are not called upon to scrutinize very nicely the Author's style and mode of expression, which are at least subordinate considerations; and if, upon essential points, we are in accordance with the Writer, we can, without committing ourselves, give our recommendation to his work. Whereas, when a volume of poetry comes before us, we feel called upon to examine in the first instance, the metrical structure of the composition,—the flights of fancy or felicities of diction by which its pretensions to the character of poetry may be substantiated. The circumstantials of prose are the essentials of verse; we mean the beauty and melody of language. But this is not all. Were it true, as Moliere's *Bourgeois Gentilhomme* was taught, that all that is not verse is prose, and all that is not prose is verse, then, what failed to be good poetry, might perchance still pass for respectable prose. But this is not the case. There is a style which is neither the one nor the other; a hybrid sort of composition, resembling blank verse to the eye, and prose to the ear, but not reducible within the laws of either. Those ill-natured fellows, the Edinburgh Reviewers, once printed some lines extracted from a poem in blank verse, in the form of a running paragraph, in order to make it appear that it was not poetry, because it might be read as prose. Now a bad reader may make the best blank-verse read very prosaically, and therefore the experiment was an unfair test. Yet, if a passage thus *transprosed* reads fluently and harmoniously, we may be tolerably sure that it is susceptible of the genuine cadence of verse. On the contrary, while the following lines are very far from being verse, no one could mistake them for prose.

> 'Like him is seen the lordly overseer,
> Intended primarily as the priest
> Of mercy, and the Father of the poor,
> But now become their tyrant and their scourge.
> 'Tis true, the real evil he performs,
> The other's far from equals;—but the pride
> Of heart, the haughty will is just the same.
>
> 'Pride reigns too, in the senate, if that name
> Can still be given to the motley crowd
> Who form its ranks,—the half more fit to learn.
> And yet on earth, 'tis called the choice select,

Of all the wisdom, virtue, excellence,
And talents of the nation. And in truth
It may be so; but more's the pity, more
The shame that wisdom is so scant, so rare
Is virtue, excellence so far from good,
Talents so wasted and so misapplied.
All countries are the same, but Britain's light
So far superior, where the gospel's sun
Has burn'd so long and brightly, one would think
Had purified her senate, and redeemed
Her from the sweeping charge;—far otherwise
The Truth. Bear witness, Oh, ye echoing roofs,
And you, ye walls, repeat the tart reply,
The angry taunt, foul Slander's whisper, oaths
Half-spoken, curses muttered, and,—Oh, worse
Than all,—repeat it not,—the name of God,
The three-times holy name of God, abused
By light appeals, and heartless reverence.
Gather it up ye winds, and waft away
The stigma, the reproach from British isles.
The wisdom of the nation!—then the wise
Are wise in their own foolishness; "the world
By wisdom knows not God;"—and all through pride.'

pp. 32, 33.

Had we met with this passage in a prose essay, we should have felt bound to examine how far this representation is true. But the first question with most readers will be, Is this poetry? We repeat, that we wish the present Writer had presented his sentiments to us in another form, because we are persuaded he would have done more justice both to his subject and to himself. His views are liberal and patriotic, his observations for the most part just; his design is evidently good; and his 'poem', if it has not the pungency of satire, is free from its malignity. He deals occasionally, it will be seen, in a little round invective, but it is directed only against vice. He avails himself, of course, of the poet's privilege, to despatch various difficult questions in the oracular manner belonging to the craft; and he does the office of a prophet (as Mr. Irving would say) in loftily rebuking England for her faults, and threatening her with impending punishments. The following passage is a fair specimen of the poem.

'Nor must be thought this Age is wiser, taught
By past experience fatal, that to live
In freedom, man must ever live in love.
Alike, from east and west of Britain cries
Are hourly wafted o'er the ocean's breast
By gales of heav'n indignant, to her ear,
For mercy and for justice like refused.
But oh! my harp! how can I sing the shame

Of Britain? how declare her crimes? how tell
Of brethren carried from their homes,—their all
Of happiness destroyed,—their country left
Far in the distant wave, while they are borne
To other countries, other climes,—there forc'd
By blows man would not offer to his beast,
By threats,—than which hell's promise scarce were worse,—
By curses, oaths, and lacerated flesh,
And nameless other cruelties, to till
The ground on which they were not born; to rear
The plant for which they care not, and whose worth
They ne'er receive;—sufficient just to keep
Their life within them,—is their own, no more;
To sweat and wear away that life for whom
They love not,—that their tyrants may enjoy
The fruits of their hard labour,—rendered rich
And grateful to their palate, by the thought
Of all the stripes and sufferings and woes
And ignominy that the slaves endured,
To gratify their carnal appetite.
Such in the Western Indies is the state
Of men,—of brethren though in colour chang'd,
The Britain from the Afric;—as the sun
The fruit makes darker which remains exposed
To noontide warmth, than that which lies concealed
In shade impenetrable:—brethren both,—
Sons of one parent, bearing visibly
Alike, God's image on their front; alike
Their form, their senses, appetites, and lusts,
Their wants, their reason;—all alike but hue
And power;—and the Briton's heart is black
As is the Afric's outside,—he within,
Comparatively pure;—and for the power
The Briton has superior, has the black
The greater feeling, more humanity,
More meekness, patience, virtue,—and is viewed
By God with wrath less hot, with far more love.

'Nor doth the Eastern Indian make appeal
Less loud, less forcible; atrocity
May perhaps shun the noontide splendour there,—
Dark outrage, the meridian sun;—but groans,
The voice of kings and people dispossess'd
Of country, justice, wealth, and,—though the last
Mentioned, the dearest to the soul of man,—
Their independence and their liberty,—
The voice of kings and people, bowed by yoke
Of strangers whom they know not, of a land
That felt no injury from them;—the voice
Of millions of immortal souls, of minds
That must endure through all eternity,
Soliciting of fellow-men the rights

Made free by God to all—for all ordained,—
Are wafted ceaseless to the British shores,
To British ears, but not to British hearts.
These far-famed sons of freedom boasting tell
Of Indian tyrants slain, dislodged, through whose
Oppression and abuse of power, and foul
Extortion, were the people sunk in slavery;—
By them dislodg'd;—but better far the sway
Of native tyrants, native conquerors,
Than that of strangers to them barbarous,
Far distant and unknown, or never known
But as the lawless victors, as a horde
Of restless, avaricious despots, men
Whose ruling passion is the spirit malign
Of lust, of power, and of wealth.—Alas!
My country! slavish souls are sons of thine.

'But hark! I hear another sound distinct,
Across the Western Sea;—from Canada,
Majestic province! grand and wondrous work,
And beautiful as grand, of God Almighty.
But 'tis not like the others, a shrill cry,
A plaintive pray'r for freedom; these are not,
Like Afric's sons, or India's, crushed beneath
The tyrant's yoke, as brutes and not as men
Considered;—mortals they are deemed by sons
Of Britain, though unworthy still of full
And free participation in the rights
Of Britain's subjects;—why unworthy? why
Unequal to their brethren of the East?
The rous'd Canadian knows not; and of strength
And arms, and power possess'd, he utters not
A plaintive pray'r for freedom, but demands,
With tone indignant, and a low-breathed threat,
A restoration to all nature's rights!

'And what says Britain?—With a jealous eye
Fix'd full and steadfast on the blooming land,
The free and independent states, once her's,—
Till, wearied of the proud tyrannic rule
They cast it from them,—with an eye full fix'd
On these self-liberated, ancient slaves,
A bosom that still beats with humbled pride,
Unvented spleen, and mortifying shame
At her defeat, till then unheard of, loss
Of empire vast, of what to her had been
Most dear, the brightest jewel of her crown;
And, with a heart untutor'd by the past,
Still proud and haughty, obstinate and vain,
Inflexible to counsel, by reproof
Unsoftened, by demands and pray'rs unmoved,
Untouch'd, and by her punishments unwarn'd,—

She turns to the Canadian's loud complaints
An unstopped ear,—and to his low-breathed threats—
Low, but alarming, awful, deep, and full,—
The jeer deriding and the laugh of scorn.

'O Britain! thou who standest so secure
In thine own might, to thine own power trusting,—
Take heed and ponder, that thou fallest not.
Laugh on, and take thy fill of joy while joy
And smiles remain,—while thou hast pow'r to laugh;
Aye, revel in thy bliss, while bliss is thine
And thou canst revel; for afar I see
In the horizon's outskirts, half obscured
By hazy mists impervious by the sight,
A seeming speck, portending, O my land!
My country! thy humiliation deep,
Thy slavery, thy fall; unless thou turn
Thee from thy evil ways,——repent and live.
Like the approach of prowling midnight thief
Deceitful, shall it come, unseen, unheard.
Thou in thy bed shalt lie thee down in peace,
But wake in sadness sorrowful; thy laugh
Shall turn to weeping, and to grief thy joy,—
To slavery thy vaunted freedom;—dust
Shall be thy garments,—ashes be thy bed,—
Thy meat affliction,—and thy tears thy drink—
And marred shall be thy beauty; so despoiled,
That even thy familiar friends shall pass
And know thee not;—while they, thine enemies,
To scorn shall laugh thee, shall revile thy state,
Mock at thy fallen grandeur and thy pride
Reproach,—and tread thy glory under foot.
Be wise! avert the evil day, and live.' pp. 120—127.

But are subjects of political economy and great national questions a fit theme for satire or poetical declamation? We think not: they are beyond its grasp and reach. Satire may aim its light shafts at flying follies with success; and sometimes, though rarely, may put to flight, or at least put to shame, some palpable improprieties. If vice can be made ridiculous, something is gained for the cause of virtue. But national sins and legislative delinquencies, the political vices of statesmen, the deep-seated disorders of the heart, ambition, pride, avarice, the sins of the church and the priesthood,—these kinds go not out by means of such exorcism. We question whether Cowper himself, the most virtuous and amiable of satirists, ever effected much by lashing the Church and State of his age. Had he lived in the present day, he would have chosen a far different strain. The present Writer, however, we must do him the justice to say, is not blind to the more pleasing features of the age he sings.

'I envy not the spirit that alone
In the dark vista of futurity,
Known to God only, can discern dark shapes
And fearful spectres, apparitions dull;
Can hear alone the bitter wailing cry,
The startling screech, and the dread voice of doom;—
Mine eye I feast on many a scene of joy;
Behind the darkest cloud is visible
To me, the splendour of a noon-day sun;—
Forms I perceive, and shadows;—but the forms
Are angel-spirits stretching out their arms,—
Auspicious signal!—and the shadows dark
To me appear the ghosts of sin and woe,
From earth their bodies banished;—and I hear
A choir of heav'nly music, soft as sweet,
And sweet as cheering;—and a burst of joy
From bands of souls immortal, in their bliss!

'But wander back, my harp, again to earth,
And tell one other cause, which, manifest
In Britain, helps to light within my soul
The torch of hope,——to drive away despair!
There seems a watchfulness, a looking for,
An expectation, an anxiety
For some great change approaching. Ev'ry rank
And party, of a crisis seem aware:—
Some, eager for its coming. They will stir
Their every energy, and exercise
Their influence, to aid th' expected birth,
To urge on its arrival,—to prepare
Their fellow creatures for this great event;
While on the rest appears a look of doubt,
Of terror and alarm;—each whispers each
Of former warnings known to Ages past,
Of old, portentous signals;—but abroad
They speak not of it; stillness then and gloom
Distinguish them;—like nature, gloomy, still,
Prior to an eruption, to a crash,
A fierce contention of her elements!

'And in America there too appear
Like symptoms, like prognostics of a fate
At no great distance.—But America
Than her less ardent parent, shows more life,
More stir, more motion, more of gladsome joy!
And in her history of late are seen
Blessings more copious,—more of charity
And love divine,—and more of the effusion
Of the most Holy Spirit of our God!
She has attained a giant's strength, ere Time
Her energies hath dried;—and wisdom's crown,
Before her locks are sprinkled through with gray,

Or wasted are her powers!—Shall she lead
The triumph in Creation's jubilee?—
Known unto God are all things, and his will
Shall prosper! ever shall his counsel stand!' pp. 288—291.

* * * * * *

'Then is it not an Age for hope?—Hope thou,
My soul, in God;—and to His Sovereign will
Submit the issue.—Spirit of my God,—
Thou who at Pentecost didst warm the hearts,
The tongues inspire of thy disciples,—warm
The hearts, and fire the tongues, and give success
To the endeavours, of thy faithful seed
On earth; nor their remaining hope defer,
Till sick become their spirits. Shine O God,
Upon them;—show thyself their watchful friend,
Their errless guide, firm stay, and sure support;
Their justifier, and their gracious God.
Give pinions to thy truth,—and bid it fly
With a resistless energy, propelled
For ever onward by thine own soft breath,
Into each bosom, into every heart.

'Great Author and Proprietor of thought!
Master of clear perception!—on the earth
Diffuse still more this heav'nly principle!
Give to mankind clear judgment, to discern
Reality from falsehood,—shadows vague,
Deceitful semblances,—from honest truths,
Substance material;—to understand
Thy will, thy holy pleasure;—to perceive
Thy track in the deep waters;—and to trust
To thee, Almighty,—shouldst thou bid them walk
In the dark barren desert, where to doubt
Is death;—or on the billows of the sea,
Where infidelity is ruin,—want
Of faith, destruction;—or in death's lone vale,
Where languishes humanity,—where flesh
Sinks unavailing, and all earthly hope
Hath fled the bosom;—Then, my God, impart
Assurance of thy presence to their soul;
Fill them with heaven, with Thee;—nor let them feel
A thought terrific;—be thyself their thought!
And mingle with each impulse of their heart!

'Visit, O Lord, the earth!—It pants and thirsts
For the refreshing, vivifying dew,
The moisture of thy breath of blessing. Stay,
Defer not, Great Jehovah!—Hasten down
In fullest plenitude of mercy, clad
In all-creating love;—and the wide earth

Replenish with thy glory and display
Of perfect majesty;—nor let remain
One of thy creatures unconvinced of thee,
To raise again a carnal, sinful Age!' pp. 295—297.

The strain of fervent piety which pervades these lines, will shew, that if the mantle of Cowper has not fallen upon our Poet, he has caught a portion of his spirit. As a poetical model, the Task would mislead imitation, and it has probably misled the present Writer. Cowper, in his satires, emulated with success the rough vigour of Churchill, and he improved upon his master. In the Task, he shines as a descriptive poet; and it is to descriptive poetry, that blank-verse is best adapted. Didactic verse requires the curb of rhyme, to prevent its running away with the poet. All young poets are fond of dabbling in blank verse, tempted by its apparent facility; but it is, in fact, the mode which requires the nicest ear and the most practised hand. It is susceptible of the finest modulation on the one hand, and, on the other, is liable to become the most discordant and untunable.

Art. VIII. *Memoir of the Rev. Pliny Fisk, A.M., late Missionary to Palestine from the American Board of Missions.* By Alvan Bond, Pastor of the Congregational Church in Sturbridge, Massachusets. 12mo. pp. 400. (Portrait.) Price 5*s*. Edinburgh. 1828.

THIS is in some respects the most interesting biographical record that has been given to the public since the Memoirs of Henry Martyn, with whose name that of Pliny Fisk is well worthy of being associated in lasting remembrance. Both laboured and suffered in the same cause, the best of causes; and both, at nearly the same early period of life, were dismissed from their labours to the higher services of the heavenly world. In their characters, they had much in common. 'Decision, 'perseverance, intrepidity, judgement, modesty, patience, and 'benevolence', were traits harmoniously combined in the well-proportioned and truly consistent character of the subject of this memoir.

'As was said of Henry Martyn, "the *symmetry* of his stature in Christ, was as surprising as its height."'

This memoir is drawn up on the plan which has become of late so popular, of interweaving the biographical narrative with copious selections from letters, diaries, and other documents; a method which certainly lessens the trouble of the biographer,

and affords him the opportunity of making up a volume at the least expense of intellectual labour. It has also the apparent recommendation of giving to a memoir somewhat of the character of auto-biography; while it pays the reader the compliment of allowing him to form his own judgement of the talents and characteristics of the individual who is made to furnish this posthumous disclosure of his feelings. These circumstances may account for its very general adoption. We have, nevertheless, strong doubts whether this is the most instructive and efficient mode of writing biography. We really think that it would be far better, were the life of the individual presented to us in a distinct form, interspersed with only such brief extracts from letters or other documents, as might be necessary to illustrate or substantiate the statements in the narration; and the letters and remains to which it would form an introduction, might be given separately. They could not then, indeed, be made to furnish a text for desultory remarks and long digressions; but they would speak for themselves. The biographer would in that case incur the responsibility, it is true, of making a competent use of his materials; and this would require a careful examination of documents, and an effort at analysis and compression; whereas the present receipt for memoir-writing admits of a volume being made up with facility by any man, woman, or, we were going to say, child. But really, religious biography is too important a task to be carelessly or incompetently performed. The portrait of such a man as Fisk, demanded a vigorous pencil.

The interest of the present volume is not much diminished by the slovenly manner in which it is edited, as it consists almost entirely of a compilation from Mr. Fisk's papers. The value of these would, however, have been greatly enhanced by a few judicious notes and some retrenchments. For instance, Mr. Fisk, in one of his letters (p. 191), starts some Biblical inquiries, new to himself, but which have received a full discussion in the pages of Biblical scholars. These ought not to have been suffered to appear without the appropriate solutions. At Jerusalem, Mr. Fisk visited the holy sepulchre, and was induced to believe, that the spot desecrated by the Romish jugglery and mummery, is in all probability the place where our Lord lay. A want of information could alone have led him to pay any attention to Chateaubriand's authority on such a subject. There is the clearest evidence, that Calvary could not have been near that spot. Indeed, the topographical notices which occupy much of the journal, are so scanty, and sometimes so incorrect, that they should either have been accompanied with notes by the Editor, or suppressed. Many of the blunders are evidently typographical. The communications of a Christian missionary are al-

ways highly interesting at the time of receiving them; but their permanent value consists in the light they throw upon the field of missionary enterprise; and they can be made subservient to this end, only so far as they afford original information or convey the matured results of experience. We are almost ready to envy, however, the simplicity of feeling and ardent piety expressed in the following letter, notwithstanding the almost Romish easiness of faith which it betrays.

'"I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house I inhabit, stands on mount Calvary. My little room has but one small window, and this opens towards mount Olivet. I have walked around Zion. I have walked over Calvary. I have passed through the valley of Hinnom, drunk of the waters of Siloam, crossed the brook Cedron, and have been in the garden of Gethsemane. The next day after my arrival, I made my first visit to the tomb of my Lord. I did not stop to inquire, whether the place pointed out as his sepulchre, is really such or not. If in this there is any delusion, I was willing to be deceived for the moment. The church was full of people, but, though surrounded by them, I could not suppress my feelings. I looked at the dome which covers the tomb, and thought of the death and resurrection of my Lord, and burst into tears. I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way I cannot describe. I dedicated myself anew to my Lord, and then offered up my prayers for my father, brothers, sisters, and particular friends.

'"I implored a blessing on Andover, and on all missionaries, and ministers, and on all the world. It seemed then as if Jesus Christ the Son of God had really suffered, died, and risen from the dead. The period of time that has elapsed since his death, dwindled as it were to a moment. The whole seemed present and real. O what sufferings! what love! Dear brethren, it was for us he died. Shall we not then live to him? He died to save us from sin. Shall we not then avoid sin in all its forms? He died to save us. Can we then be unwilling to make efforts and undergo privations to save others? If you think I have made any sacrifices, or undergone any hardships, I assure you I forgot them all when in the church of the Holy Sepulchre. But alas! how little do I see around me of the efficacy of that blood which was shed on the cross. The Christian pilgrim cannot enter the building that covers the tomb of his Redeemer without buying permission from the enemies of his faith. I suppose at least three-fourths of the inhabitants of Jerusalem deny the divinity of our Lord, and the atoning efficacy of his death, and I fear all or nearly all the rest adore his mother and his disciples with almost as much apparent devotion as himself. When I was at Gethsemane there were so many armed Turks about that place, that I did not think it prudent to stop, but only walked across the field,

'Where once thy churches prayed and sang,
Thy foes profanely roar.'" pp. 262—264.

Topographical information, however, it made no part of Mr. Fisk's object to collect, and we find fault only with the indiscreet publication of his imperfect notes. For, after all, it is not the detail of what such a man saw, and of the places that he visited, that we wish for: such pleasant traveller's gossip is quite out of place in a volume that ought to be occupied with the instructive memorial of all that was heroic in his conduct, lovely in his character, animating in his example, or instructive in his experience. These remarks, it may be said, will apply to many volumes besides that which has elicited them: we mean them to have a very general reference. They are not uncalled for.

The following extract from one of Mr. Fisk's letters, deserves consideration. He is speaking of the embarrassments under which the American Board of Missions at that time laboured for want of funds.

'"For missionaries themselves to speak on the subject of contributions for their own support, is a delicate thing. I have more than once resolved never to mention the subject in my communications to you or others. If I know myself, I would never do it for my own support or comfort. I would sooner, in case the provision now made for my support should fail, devote one half my time to labour, and thus support myself. But when I read the journals of our brethren in other missions; and when I look at Smyrna and Armenia, and then see how difficult, how next to impossible it is, for the Board to send additional labourers into any of these fields, though there are young men ready to go, who ask for nothing but their food and clothing, I cannot but wish that I were able to say something which would rouse Christians to greater liberality. When a tabernacle was to be built, the people of Israel, of every condition, age, and sex, came forward voluntarily with their offerings, till the priests were obliged to say, '*Stop!* There is enough and too much.' When a temple was to be built, David offered willingly gold to the value of eighteen or twenty millions sterling, beside a large amount of silver and other things, and his chief men then offered a much larger amount; and David's prayer shows that, instead of feeling any reluctance, he offered all this from choice, and felt unworthy of the privilege of doing it. Thanks be to God for the grace bestowed on his people, there are, in the present day, many bright examples of cheerful liberality. But, alas! how often is the opposite true! What reluctance! What frivolous excuses! What absurd and ridiculous objections! I have been an agent for the missionary cause, and shall never cease to remember, with gratitude, the kind encouragement, the cordial approbation, and the cheerful contributions of a few, in many places which I had occasion to visit. But the coldness, the shyness, the studied neglect, the suspicion, the prejudice, which the simple name of *missionary agent* produced in the minds of many who profess to be Christians, to have their treasure in heaven, to prize the Gospel above all other things, and to pity the perishing heathen,—cannot easily be forgotten. A missionary ought unquestionably to labour contentedly, and

be grateful for whatever support the churches may afford him; and, I am sure, if the donors could know with what emotions missionaries sometimes read over the monthly lists of contributions, they would not think them altogether ungrateful. But, is it a *duty*, is it *right*, while so many are living at home in ease and affluence, that missionaries should bring themselves to an early grave, by cares and labours, which might be relieved by a little pecuniary assistance? I know not how it may seem to others; but, knowing as I now do the various expenses to which a missionary is constantly subjected, it seems to me hardly possible, that the sum you allow should appear too great. The sum which we receive, is a mere pittance, compared with what other travellers, who come into this part of the world, expend. It is, in fact, small when compared with what the episcopal missionaries in these parts receive. You merely defray the expenses of your missionaries, and those kept down by the most rigid economy; and yet there are generally several waiting, who cannot be sent abroad, for want of money."' pp. 165, 6.

In this country, at the present moment, we fear the want of money is not more urgent than the want of suitable agents.

Mr. Fisk was born at Shelburne, U.S., June 24, 1792. In 1811, he was admitted to Middlebury College, Vermont; he completed his professional studies in the theological seminary at Andover. In 1819, he bade an adieu to his native shores, and sailed for the scene of his missionary labours under the auspices of the American Board. He arrived at Smyrna in Jan. 1820, and spent the greater part of the next six years in different parts of Syria and Egypt. The following letter, dated Beyroot, Oct. 20, 1825, was written to his fellow labourer, the Rev. Jonas King, a few days before his death.

'My beloved brother King,

'Little did we think, when we parted, that the first, or nearly the first, intelligence concerning me, would be the news of my death. Yet, at present, this is likely to be the case. I write you as from my dying bed. The Saviour whom I have so imperfectly served, I trust, now grants me his aid; and to his faithful care I commit my immortal spirit. May *your* life be prolonged and be made abundantly useful. Live a life of prayer. Let your conversation be in heaven. Labour abundantly for Christ. Whatever treatment you meet with, whatever difficulties you encounter, whatever vexations fall to your lot, and from whatever source, possess your soul in patience; yea, let patience have her perfect work. I think of you now in my dying moments, and remember many happy hours we have spent together. And I die in the glorious hope of meeting you where we shall be freed from all sin. Till that happy meeting, dear brother, farewell!

'P. Fisk.'

Art. IX. 1. *Letters to a Friend, intended to relieve the Difficulties of an anxious Inquirer,* under Serious Impressions on the Subjects of Conversion and Salvation. By the late Rev. Thomas Charlton Henry, D.D., of Charleston, South Carolina. Second Edition, revised and corrected, with Memoirs of the Author, and other prefatory Matter. 12mo. pp. 266. Price 5*s.* 6*d.* London, 1829.

2. *Advice to Religious Inquirers,* respecting some of the Difficulties arising from the present State of Society. By James Matheson, Minister of the Gospel, Durham. 12mo. pp. 232. Edinburgh, 1828.

THESE two volumes have in a great measure a common object, although the specific difficulties for which they aim at providing relief and remedy, are of a somewhat different character; and they belong to a class of works of which there is confessedly a deficiency. While the religious public have been well provided with doctrinal and practical works, yet, there are few that contain that advice and counsel which are suited to the varied states of individual feeling under the pressure of religious anxiety. Dr. Henry's work appears under the fraternal auspices of the Rev. Dr. Pye Smith, who has been induced to undertake the task of preparing these Letters for the press, 'by 'a conviction that, with much originality and independence of 'sentiment, they exhibit a picture of the human mind in some 'of its most interesting states of feeling.

'The invaluable treatises of Preston and Sibbes, Shepard, Alleine, and Baxter, Halyburton, Doddridge, and Witherspoon', continues Dr. S., 'a part of the richest treasures of the true church of God,—enter only upon some of the sides and sinuosities of this ample field, and fall far short of exploring its obscure and dreary extent. Dr. Henry's prompt and vigorous mind formed a boldly comprehensive idea of the object which it was so desirable to accomplish. That he has carried every point, and left nothing further to be attempted or to be wished for, it would be absurd to pretend. But, by a few rapid and masterly strokes, he has done much; and he has done it well. He has left his dying legacy; a work which could have been produced only by a fine natural genius, aided by extensive scriptural study, habits of deep experimental self-knowledge, large intercourse with men, penetrating observation, and, above all, a very abundant measure of sanctifying influence from the Almighty and Holy Spirit.'

To this encomium on the volume, we feel it unnecessary to add any recommendation of our own; and we shall merely say, that the religious public are laid under fresh obligations to the learned Editor, who, amid his multiplied avocations, academic, pastoral, and literary, has found time to discharge this humbler office of kindness and usefulness. The contents of the letters are too diversified to admit of analysis within convenient limits,

and a specimen seems almost unnecessary. The following very judicious remarks, however, will admit of being detached, and we transcribe them with pleasure into our pages.

'You ask, *whether God ever withholds his grace from the Inquirer, in order to try him further, after he is already endued with a penitent and humble frame of feeling?*" The whole tenor of my letters is against the affirmative of this question. But it deserves more explicit notice.

'I have more than once known persons in deep distress, advised to persevere, under the idea that the Dispenser of pardon may be putting their patience to a test; or, in other words, waiting until they acquire this virtue, as a preliminary to the reward of acceptance. This is very injudicious and unscriptural. Instead of proving an incentive to perseverance, as it is intended to be, it is discouraging in the extreme. The unregenerate sinner can achieve nothing to *entitle* him to favour: and there is no intermediate state, in which he can ever be supposed, between ruin and grace. Nor can any withholding, on the part of God, when the sinner approaches aright, detain him in the former of these conditions. If it were otherwise, and we were allowed a supposition on this subject, then the death of the sinner, in that intermediate state, would leave the fault of his final rejection from heaven at the door of the Author of his being.

'The examples which you have quoted, in the Syrophenician woman, the importunate widow, and the neighbour soliciting bread, were never designed to encourage such a conclusion; nor have they any reference whatever to the case. The trials which God may suffer his people to undergo, while he supports them at the same time, and improves some grace within them to their ultimate good, is no indication that he ever would stand back, a single moment, from the penitent sinner. To require immediate and unconditional submission on our own part; and to tender the promises in return, and then delay their fulfilment; has never been the manner of the Divine dealing. The prayer of the true penitent is answered at once, although it may not be in a way perceptible to himself, nor with the immediate consequences to his own mind, which he had fondly anticipated. We must learn to distinguish between the *manner* and the *thing*; between an utter refusal and the mode of conferring the boon. I should not hesitate to say to any complainer on this subject, that either his prayer was already answered, or the fault was entirely his own. We cannot escape this inference, if we consider the Creator as consistent with himself. I cannot, therefore, restrain an expression of regret, when I read a contrary sentiment, in works expressly designed to relieve or assist the Inquirer. The question seems to be so clearly and unequivocally settled in the word of God, that it is a matter of surprise how it should involve a doubt in any other mind, than one harassed by its fears, and confused by its perplexities.' pp. 225, 226.

The contents of Mr. Matheson's work are as follows: Chap. I. The nature of religious inquiry, and the best means of pursuing it.—II. The influence of erroneous preaching on the

minds of religious inquirers.—III. The influence of human writings.—IV. The influence of intimate intercourse with open transgressors of the Divine law.—V. The influence of worldly professors.—VI. The influence of ridicule.—VII. The difficulties arising from the case of backsliders.—VIII. The difficulties arising from the existence of so many different denominations in the Christian church.—IX. The difficulties arising from the imperfections of real Christians.—These difficulties, it will be seen, are chiefly such as are referred to in Scripture under the denomination of 'offences,' or stumbling-blocks; and they are such as arise out of the existing state of society, secular and religious. The work is more argumentative, therefore, and enters less into the interior workings of the heart and conscience, than Dr. Henry's Letters. It is designed, indeed, to administer succour and advice at a different stage, and one scarcely less critical than that to which Dr. H. has addressed himself; to rescue not so much from anxiety with respect to personal safety, as from scepticism and fatal declension under circumstances of outward difficulty and temptation. Nothing can be more judicious than the manner in which Mr. Matheson has executed his task; and the work is well adapted to do extensive good. If a little more of the vivacity of familiar correspondence could have been thrown into its pages, it might have rendered the perusal more attractive to young persons; but to those who are really in earnest in their inquiries, the substantial value of the advice it tenders, the candour, discrimination, and sound judgement by which the Author's remarks are characterized, and the kindness of his aim and manner, will render it a most suitable and acceptable present. And it may, we think, be very especially useful to younger ministers, and indeed to Christians generally, in supplying them with useful hints as to the best way of dealing with a large and interesting class of the community, whose eternal interests are often placed in jeopardy by the difficulties here combated. As a specimen of the work, we take from the fourth chapter, the Author's statement of a difficulty with which, under some circumstances of a distressing character, it is a more painful and delicate task to engage than with, perhaps, any other.

'If it be indeed true, that evil results from the example of mere acquaintances who are amiable, but destitute of religious principles; we may readily conclude, that when religious inquirers are exposed to the influence of relations, or dear and intimate friends who are irreligious, the injurious effects will be much greater than in the former case. It may be that they are parents, or at least those whose opinions have been adopted as wise, and whose example has powerfully influenced their formation of character. The very supposition, that these persons, so beloved, and so venerated, are exposed to the displeasure of God—that

they are living constantly in a state of the greatest danger, is painful in the extreme. "What", they feel constrained to ask themselves, "are those individuals, whom they have loved and honoured, the enemies of God? Can those who have been so useful in the spheres of life they occupy, be notwithstanning this, among the number who are described as 'having no hope and without God in the world?'" Their minds revolt at the statement.

'Here we perceive that not only has the natural unbelief of the heart been strengthened against the Bible by an evil example; but even filial affection, and the claims of friendship unite to oppose its unbending statements. All the endearments of domestic life, all the pleasures of the social circle, seem to be blighted; and the very idea of receiving tenets which so intimately and fearfully affect a Father's or Mother's welfare, appears little less than parricide. There is a rising up of the spirit against the fearful declarations of Scripture; and the suggestion of the "evil one" may lead them to fancy, that after all, as far as it regards their present peace, they should take their *chance* with their friends.

'But such a state of mind cannot long continue. These persons cannot proceed far in their search after truth, without discovering that their friends are really in the state of danger represented in the word of God. Still, however, the doubt comes across their minds, and they feel inclined sometimes to welcome it—that all this cannot be; and that in some way or other their friends may yet escape, though destitute of even the form of religion.

'Why are their minds thus agitated and distressed? Why do they for a moment cherish thoughts which bear the stamp of infidelity? Because they are not yet sufficiently acquainted with the character of God, the extent of his law, and the nature of sin; and consequently they do not know the fearful transgressions of which their friends have been, and are still guilty, while rejecting religion. They cling to the idea, that God will not be *strict* to mark iniquity; while they forget, that if God were to mark iniquity at all, the holiest must perish.

'While a better acquaintance with divine truth will rectify the above and other mistakes, one or two difficulties which disturbed their minds at first may still linger. They may still ask, "how can we account for the fact, that persons possessed of sound judgement, and who are conscientious, respected, and useful in the world, should yet in the matter of religion be so careless and opposed to God? Or how is it that there is so much in their conduct that is excellent and amiable, even while they make no profession of Christianity, and refuse to be called religious people?"

'They will find these questions also answered, as they proceed in their inquiries after truth. They will soon ascertain, that no natural or acquired talents—no amiability of disposition, will of themselves have any influence in leading men to seek the knowledge of God. Alas! how frequently is a contrary effect produced. These individuals have never seriously examined Christianity, or considered its high and paramount claims: their powers of mind, and their desires after knowledge, have been directed to other pursuits, and exercised

on very different objects. They have willingly allowed the love of error and indifference to keep them from the investigation of divine truth. Conscientious in worldly matters between man and his fellows, they have not been so between God and their own souls. They have been earnest and sincere in the pursuit of knowledge, as far as it was connected with natural and physical truth; but they have shrunk from the investigation of the moral and spiritual truths of Jehovah. The external evidences of Christianity they have indeed glanced at; but they have no wish to find them true. And why is this? Because the heart is diseased, and they dislike God. Because the very character they sustain among men induces them the more readily to reject true religion. They cannot endure a system which seeks to overthrow all their fondest hopes, and bring them down from the fancied elevation on which their pride of heart had placed them, to the level of the guiltiest in the sight of God. Possessing the esteem of men, they try to persuade themselves that they can do well enough without the favour of God: or that if the latter is really needed, their good qualities of heart and life will secure it. All that is respectable, and amiable, and benevolent, they attribute to themselves, and claim boldly the *merit* of a useful life. Can we wonder, then, that with such inadequate views of God—with such high thoughts of themselves—with so much in the heart that is opposed to spiritual religion, they should altogether reject the Gospel of Christ?

'Nor need we be surprised, that in the conduct of such persons before their fellow-creatures, there should be many things to commend. Much of this may be accounted for from the circumstances of life in which they have been placed. They may from early life have associated with those who sustained a high character for kindness and integrity. The principles of honesty and benevolence may have been early instilled into their minds; and being also placed in affluence or comfort, there has been no temptation to do any thing mean or dishonourable. Besides, they have heard benevolent actions extolled as the very essence of virtue, and being naturally of a kind disposition, they have the more readily performed those actions. The grosser vices (at least their display before men) have been described to them as injurious to health, property, and reputation, and they have abstained from many of these.

'There is, however, another way, by which we may account for the conduct of such persons, even while they reject true religion; and perhaps what is about to be mentioned, has the most powerful effect upon some minds. Thus it may safely be affirmed, that the very religion which they will not acknowledge to be true,—that very system, which they declare to be unable, beneficially to influence the morals of men, even when believed, has yet produced a good effect upon them. They may not be willing to admit the fact, but it is nevertheless true. A brief reference to this view of the subject, may therefore be useful.

'Had these individuals been born in a country where Christianity is unknown, they might have been amiable, as it regarded their natural disposition, but they would not have had the same opportunities of displaying their benevolence. Mere science and philosophy, or ci-

vilization, will not of themselves produce kindly dispositions, or incline to their exercise if they already exist. We look in vain, during the brightest days of Greece and Rome, for institutions like those which adorn our country. The purest of their ethical systems never produced the thousandth part of the tender and benevolent effects which Christianity has directly and indirectly produced. These individuals, therefore, from the existence of philanthropic institutions around them, and the example of others, are inclined to assist them with their property and their influence. And how often is all this ascribed to the exercise of reason, or to the native goodness of their own hearts!' pp. 91—93.

Art. X. LITERARY INTELLIGENCE.

Messrs. Dymond and Dawson, of Exeter, are about to publish, a Map of England and Wales, upon a new Plan, in which Numerals and Letters are substituted for the Names of Places and Rivers; the former being used to denote the Places, while the latter designate the Rivers: with an Explanatory Key, including a brief Description of the Counties, Places, and Rivers laid down in it, &c. &c.

In the Press, a revised Edition of the Life and Works of Richard Hooker. With an Introduction, additional Notes, and a characteristic Portrait, finely engraved by E. Finden, after Hollar. By a careful collation with the genuine and earliest copies of this celebrated Author's respective productions, the numerous passages in the subsequent editions, which have been either accidentally rendered obscure, or perverted by conjectural interpolations, are restored to their primary and true reading. Those obscurities, too, which Time had brought upon many brilliant and piquant controversial points in the "Ecclesiastical Polity," are elucidated by apposite Notes; and the Editor has ventured occasionally to remark on the sentiments of the Author, and to discuss some of the subjects of his Works.

In the Press, The Heraldry of Crests, containing nearly 3500 Crests, from Engravings by the late I. P. Elven; with the Bearers' Names alphabetically arranged, and Remarks, Historical and Explanatory; forming a Companion to Clark's "Easy Introduction to the Study of Heraldry."

Preparing for publication, The Work of the Holy Spirit in Conversion, considered in its relation to the Condition of Man and the Administration of God. By John Howard Hinton, M.A.

In the Press, The Early Reformation in Spain, and some Account of the Inquisition. Translated from the French, by the late A. F. Ramsay, Esq. M.D. With a Memoir of the Translator.

Thoughts on the present State of Religion in England, its Impediments, and the Means of Advancement, are preparing for the Press.

Mr. Hood, the Author of "Whims and Oddities", has a new Work in the Press, entitled Epping Hunt. It describes the Adventures of a worthy Citizen, who joins the Easter Hunt, and will be illustrated with several first-rate Engravings on Wood, after the Designs of Mr. George Cruikshank.

Just published, the new Edition of Calmet's Biblical Encyclopædia, in Five Vols. 4to, much improved; with Additions from authentic Sources, New Maps, &c.

Practical Suggestions and Discourses intended to aid a Reformation of the Christian Churches, and the Revival of Religion in Individuals, Families, and Communities. By Charles Moase.

Art. XI. WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Life of John Locke, with Extracts from his Correspondence, Journals, and Common Place Books. By Lord King. 4to.

Memoirs of the King of Sweden; illustrative of his Character, of his Relations with the Emperor Napoleon, and of the present state of his Kingdoms, with a Discourse on the Political Character of Sweden. By William George Meredith, Esq. A.M. of Brazen-nose College, Oxford. 8vo. 12s.

Memoirs of Lady Fanshawe, wife of the Right Hon. Sir Richard Fanshawe, Bart., Ambassador from Charles II. to the Court of Madrid. Written by Herself. Now first published from the original MS. To which are added, Extracts from the Correspondence of Sir Richard Fanshawe. 1 vol. 8vo. Portrait. 14s.

HISTORY.

Polynesian Researches during a Residence of nearly Six Years in the South Sea Islands. Including Descriptions of the Natural History and Scenery of the Islands: with Remarks on the History, Mythology, Traditions, Government, Arts, Manners, and Customs, of the Inhabitants. By W. Ellis, Missionary to the Society and Sandwich Islands. 2 vols. 8vo. Plates. 1*l.* 8s.

MISCELLANEOUS.

Literary Memorials. By the Author of "Four Years in France" and "Italy as it is." 1 vol. 8vo. 14s.

NATURAL PHILOSOPHY.

Conversations on Vegetable Physiology, comprehending the Elements of Botany, with their application to Agriculture. By the Author of "Conversations on Chemistry." 2 vols. 12mo. 12s.

THEOLOGY.

The Nature and Duration of the Papal Apostacy: a Discourse delivered before the Monthly Association of Congregational Ministers and Churches. By Robert Vaughan. 8vo. 2s. 6d.

TRAVELS AND TOPOGRAPHY.

A Journal through Norway, Lapland and part of Sweden, with some Remarks on the Geology of the Country, its climate and scenery; the ascent of some of its mountains; statistical tables; &c. By the Rev. Robert Everest, A.M. F.G.S., late of University College, Oxon. 8vo. 14s.

The Modern Traveller.—Africa. 3 vols. 16s. 6d. boards.

Journal of a Passage from the Pacific to the Atlantic, crossing the Andes in the Northern Provinces of Peru, and descending the River Maranon. By Henry Lister Maw, Lieut. R.N. 8vo. 12s.

Sketches of Buenos Ayres and Chile. By Samuel Haigh. 8vo. 12s.

Forest Scenes and Incidents in the Wilds of North America. By George Head, Esq. Post 8vo. 8s. 6d.

Travels to Constantinople, in the Years 1827 and 1828. By Captain Charles Colville Frankland, R.N. 2 vols. 8vo. With 38 Engravings. 1*l.* 11s. 6d.

Travels in Turkey, Egypt, Nubia, Palestine, &c. By R. R. Madden, Esq. 2 vols. 8vo. 1*l.* 4s.

THE

ECLECTIC REVIEW,

FOR SEPTEMBER, 1829.

Art. I.—1. *The Life of John Locke,* with Extracts from his Correspondence, Journals, and Common-Place Books. By Lord King. 4to. pp. 408. (Portrait.) London, 1829.

2. *Oxford and Locke.* By Lord Grenville. 8vo. pp. 88. London. 1829.

IT is but reasonable to conclude, that the members of an enlightened community, in the possession of the invaluable privileges and benefits which are derived from very ample means of knowledge, and eminently enjoying the blessings of freedom, would be anxious to understand through what channels these advantages have been conveyed to them, and that they would be prepared duly to honour the memory of those individuals to whose labours they chiefly owe their high prerogatives. Society has, however, been but too little careful to preserve the memory of its greatest benefactors, many of whose names have been permitted to pass into oblivion. Omissions and neglects of this kind are most to be remarked in connection with the great moral and religious changes of a country. We have, however, in many instances, the satisfaction of seeing, in the works which survive them, the imperishable monuments of those distinguished persons who were principally instrumental in effecting those changes; and it is very gratifying, occasionally to receive additions to our knowledge of their personal history and character. A statue, said the Lyric Bard of Thebes, is immoveable, but my odes convey men's praises far and wide. And a literary memorial is, after all, perhaps, the best means of rendering justice to merit. Locke's is not altogether a neglected biography; but, till the publication before us, there existed no separate life of that illustrious person, which could be pronounced worthy of his fame: the present volume, therefore, supplies a very important desideratum.

After the death of Locke, his papers came into the possession of Sir Peter King, his near relative and the sole executor of his will. They comprise the originals of many of his printed works, and of some which were never published; the letters of a very extensive correspondence with his friends, both in England and abroad; his common-place books; and many miscellaneous papers; the whole of which have been carefully preserved, and are now in the possession of the noble Lord to whom we are indebted for the volume before us. For the present which he has made to the literature of our country, he is entitled to a very ample measure of grateful acknowledgement. To ourselves, the gift is most truly an acceptable one. Our debt of obligation to the eminent person who is the subject of his book, and our recollection of the benefits derived from his labours, induce in us a feeling of no common satisfaction in possessing the invaluable work before us, and in having the opportunity of recommending it to our readers. It is a fortunate circumstance, both for the memory of Locke, and for the interests of truth, that the selection of the several papers left in the hands of his executor, and the composition of the 'Life', should have devolved upon so competent and liberal a person as the present noble Author. He has, with most correct feeling and judgement, made Locke the exclusive subject of his work, which, in this respect, may very advantageously be contrasted with the numerous instances of redundant biographies, in which the professed subject is almost forgotten, and every kind of digression freely admitted. In the volume before us, the reader will find many interesting papers, and numerous letters selected from Locke's correspondence with the following distinguished persons: Sir Isaac Newton, Mr. (afterwards Lord) Somers, Lord Peterborough, Lord Shaftesbury, Mr. (afterwards Lord Chancellor) King, Sir William Trumbull, Lord Pembroke, and others. He will have the opportunity of learning from the perusal of the extracts and dissertations now first brought under his observation, the early inclination of Locke's mind towards the subjects which, when advanced beyond the meridian of life, he presented to the world in his Essay and other works; as well as his constancy in the studies by which he was endeavouring to correct and enlarge his own knowledge, and to assist others in the pursuit and acquisition of truth. At the close of the volume, there is inserted a 'View of the Essay', drawn up by Locke himself, and originally published in Le Clerc's *Bibliothèque Universelle* before the Essay itself was given to the world.

John Locke was born at Wrington, in Somersetshire, A.D. 1632. His father, who was descended from the Lockes of Charton Court, in Dorsetshire, possessed a moderate landed property at Pensfold and Belluton, where he lived; but this

was considerably impaired in the times of the civil war, in which he supported the cause of the Parliament, in whose army he bore a captain's commission. John Locke was the elder of two sons, and was educated with great care by his father, of whom he always spoke with the greatest respect and affection, and who enjoyed the happiness of surviving for some years the period of his son's maturity. In the early part of his life, the father exacted from his son the utmost respect, but gradually treated him with less of reserve as he advanced in age, and, when grown up, lived with him on terms of the most entire friendship. Locke mentioned the fact of his father having expressed his regret for giving way to his anger and striking him once in his childhood, when he did not deserve it; and the following letter, written by Locke when almost thirty years of age, to his parent, is very satisfactory evidence of the son's tenderness of affection.

' " Most dear and ever loving Father,

' " I did not doubt but that the noise of a very dangerous sickness here would reach you, but I am alarmed with a more dangerous disease from Pensford, and were I as secure of your health as (I thank God) I am of my own, I should not think myself in danger; but I cannot be safe so long as I hear of your weakness, and that increase of your malady upon you, which I beg that you would, by the timely application of remedies, endeavour to remove. Dr. Meary has more than once put a stop to its encroachment; the same skill, the same means, the same God to bless you, is left still. Do not, I beseech you, by that care you ought to have of yourself, by that tenderness I am sure you have of us, neglect your own, and our safety too; do not, by a too pressing care for your children, endanger the only comfort they have left. I cannot distrust that Providence which hath conducted us thus far, and if either your disappointments or necessities shall reduce us to narrower conditions than you could wish, content shall enlarge it; therefore, let not these thoughts distress you. There is nothing that I have which can be so well employed as to his use, from whom I first received it; and if your convenience can leave me nothing else, I shall have a head, and hands, and industry still left me, which alone have been able to raise sufficient fortunes. Pray, Sir, therefore, make your life as comfortable and lasting as you can; let not any consideration of us cast you into the least despondency. If I have any reflections on, or desires of free and competent subsistence, it is more in reference to another (whom you may guess) to whom I am very much obliged, than for myself; but no thoughts, how important soever, shall make me forget my duty; and a father is more than all other relations; and the greatest satisfaction I can propose to myself in the world, is my hopes that you may yet live to receive the return of some comfort, for all that care and indulgence you have placed in,

" Sir, your most obedient son,

" J. L." '

Locke was sent to Westminster School, and in 1651, was admitted a student of Christ Church, Oxford, where, in the earliest period of his residence, he was distinguished among his fellow-students for his talents and learning. From his own confession, however, it appears that he lost much time at the University. He was dissatisfied with the systems and methods of instruction which he found prevailing, and was often heard to express his regret that his father had ever sent him to Oxford. Such a mind as Locke's could find but little that was congenial in the philosophy of the schools. The obscurities, the subtilties, and the vain disputations which had become incorporated with the Aristotelian dogmas, could neither gratify nor excite the interest of an inquirer who was in search of truth, and who regarded as useless the acquirements which were not subsidiary to its attainment. It is, however, certain, that our aversion to systems generally, may induce us to overlook advantages which they are quite adequate to impart; and there are benefits to be derived from particular studies which would greatly contribute to the mental improvement of the scholar who has pronounced them useless. There can be no doubt, that great and solid acquisitions in science and learning, were made at Oxford by many of Locke's contemporaries. The regret which he is said to have expressed on account of his education at that University, is reported on the authority of some of his friends, particularly Le Clerc. But, probably, as Lord King remarks, 'too much stress has been laid upon some accidental expressions; or the regrets expressed by Locke, ought to have been 'understood by Le Clerc to apply to the plan of education 'then generally pursued at English universities.' There can be no difficulty in concluding, with the noble Author, that 'to Ox-'ford, even as Oxford was in the days of Locke, he must have 'been considerably indebted.'

'The course of study and the philosophy, bad as it was, fortunately did not attract much of his attention, and his mind escaped the trammels of the schools, and their endless perplexities and sophistry. If the system of education did not offer assistance, or afford those directions so useful to the young student, the residence at Oxford did, no doubt, confer ease, and leisure, and the opportunity of other studies; it afforded also the means of intercourse with persons, from whose society and conversation, we know that the idea of his great work first arose.'—p. 4.

Whether Locke had, at any time, serious thoughts of engaging in any profession, is uncertain. His inclinations led him to the study of medicine, which he appears to have very ardently prosecuted. His diary contains frequent notices of curious cases;

his collection of medical books was considerable; he was, as appears from his correspondence, occasionally consulted by his friends; and the praise which Sydenham, the greatest authority of his time, bestows on the medical talents of Locke, is sufficient to prove, that his skill and accomplishments, as a student of the healing art, were of a high order. In the retirement of Oxford, he spent many years. In 1665, he engaged, for the first time, in the practical business of life; when he accompanied, as secretary, Sir Walter Vane, the King's envoy to the Elector of Brandenburg. From his correspondence during this first period of his foreign residence, we shall make some extracts, which will exhibit the personage hitherto known to most of our readers only in the character of a grave philosopher, as a lively and amusing writer. The following is part of a letter to Mr. John Strachy, Sutton Court, Bristol.

' " DEAR SIR,

' " Are you at leisure for half an hour's trouble? will you be content I should keep up the custom of writing long letters, with little in them? 'Tis a barren place, and the dull frozen part of the year, and therefore you must not expect great matters. 'Tis enough, that at Christmas you have empty Christmas tales, fit for the chimney corner. To begin, therefore, December 15th, (here 25th,) Christmas-day, about one in the morning, I went a gossipping to our Lady; think me not profane, for the name is a great deal modester than the service I was at. I shall not describe all the particulars I observed in that church, being the principal of the Catholics in Cleves; but only those that were particular to the occasion. Near the high altar was a little altar for this day's solemnity; the scene was a stable, wherein was an ox, an ass, a cradle, the Virgin, the Babe, Joseph, shepherds, and angels, dramatis personæ: had they but given them motion, it had been a perfect puppet play, and might have deserved pence a-piece; for they were of the same size and make that our English puppets are; and I am confident, these shepherds and this Joseph are kin to that Judith and Holophernes which I have seen at Bartholomew fair. A little without the stable was a flock of sheep, cut out of cards; and these, as they then stood, without their shepherds, appeared to me the best emblem I had seen a long time, and methought represented these poor innocent people, who, whilst their shepherds pretend so much to follow Christ, and pay their devotion to him, are left unregarded in the barren wilderness. This was the show: the music to it was all vocal in the quire adjoining, but such as I never heard. They had strong voices, but so ill-tuned, so ill-managed, that it was their misfortune, as well as ours, that they could be heard. He that could not, though he had a cold, make better music with a chevy chace over a pot of smooth ale, deserved well to pay the reckoning, and go away athirst. However, I think they were the honestest singing men I have ever seen, for they endeavoured to deserve their money, and earned it certainly with pains enough; for what they wanted in skill, they made up in loudness and variety: every one had his own tune, and the result of all was like the noise of chose-

ing parliament men, where every one endeavours to cry loudest. Besides the men, there were a company of little choristers. I thought, when I saw them at first, they had danced to the other's music, and that it had been your Gray's-Inn revels; for they were jumping up and down, about a good charcoal fire, that was in the middle of the quire (this, their devotion, and their singing, was enough, I think, to keep them warm, though it were a very cold night); but it was not dancing, but singing they served for: when it came to their turns, away they ran to their places, and there they made as good harmony as a concert of little pigs would, and they were much about as cleanly. Their part being done, out they sallied again to the fire, where they played till their cue called them, and then back to their places they huddled. So negligent and slight are they in their service, in a place where the nearness of adversaries might teach them to be more careful; but I suppose the natural tendency of these outside performances and these mummeries in religion, would bring it every where to this pass, did not fear and the severity of the magistrate preserve it; which being taken away here, they very easily suffer themselves to slobber over their ceremonies, which, in other places, are kept up with so much zeal and exactness; but methinks they are not to be blamed, since the one seems to me as much religion as the other."' pp. 13—15.

Locke returned to England in February 1665. An offer of going into Spain in the public employment, kept him for some time in suspense, but was, soon after his arrival at Oxford, declined by him; as was a similar proposal in the autumn of the same year. Preferment in the Church was offered him, through the medium of a friend, in 1666: his reply has been preserved, and is inserted at p. 27. Before this time, the Act of Uniformity had been passed, and that secession from the Church had been compelled by the terms of it, in respect to which, at a subsequent period, Locke remarked, 'that Bartholomew day was fatal to 'our Church and religion, in throwing out a very great number 'of worthy, learned, pious, and orthodox divines.' What were his impressions of this transaction at the time of its occurrence, we have no means of ascertaining. Among the reasons which he assigns to his friend as determining him against entering into the Church, we find no reference to the demands of the ecclesiastical laws which were established by that Act, and to which it is scarcely to be imagined that Locke could have, even then, been prepared to submit his understanding and his conscience. That he could have approved of the doctrine and discipline of the Church so entirely, as to give solemnly his unfeigned assent and consent to all and every thing contained in the Book of Common Prayer, is not to be believed; and the terms of the Oxford oath, to which a similar assent and declaration were required, 'that it is not lawful, upon any pretence whatsoever, to 'take arms against the king, or attempt any alteration in the 'government', were too abhorrent to the spirit which dictated

and controlled his opinions, to receive his sanction. The seeds of those great principles which were afterwards so fully developed in his writings, had long been germinating, and were expanding and becoming strong in his mental conceptions and determinations; nor is there any room to suppose, that implicit submission to church authority and passive obedience to despotic rulers, were, as practical maxims, at any time consonant with his opinions. The applications, however, which were addressed to him, and the offers of church preferment which he received, were not to him the occasion of a 'fiery trial': his principles and his inclination were at peace with each other. 'I am sure', he says, 'I cannot content myself with being undermost, possibly 'the middlemost of my profession; and you will allow, on con-'sideration, care is to be taken not to engage in a calling, 'wherein, if one chance to be a bungler, there is no retreat.' We subjoin Lord King's reflections on the correspondence.

'Had he accepted this offer of preferment; had he risen beyond the middlemost station in the Church, which his own modesty made him assign to himself, and to which his virtues must have condemned him; had he even risen to the highest station in that profession, he might have acquired all the reputation which belongs to a divine of great talents and learning, or the still higher distinction of great moderation, candour, and Chistian charity, so rare in a high-churchman; but most certainly he would never have attained the name of a great philosopher who has extended the bounds of human knowledge.

'There occurred, in the course of Locke's life, the choice of three distinct roads to fortune, and perhaps to celebrity, either of which was capable of influencing most powerfully, if not of totally changing his future destiny. The temptation of considerable preferment in the Church, already mentioned, the practice of physic as a profession, or the opportunity of engaging in diplomatic employments, from which last he seems, by his own account, to have had a narrow escape. It would have been unfortunate for his own renown, had he been swayed by the advantages which at different times were held out to him; it would also have been unfortunate for the progress of knowledge in the world, if he had placed himself under the influence of circumstances so capable of diverting the current of his thoughts, and changing his labours from their proper and most useful destination; namely, the lifting of the veil of error: because an age might have elapsed before the appearance of so bold a searcher after truth.' pp. 28, 29.

Physical and chemical studies engaged much of Locke's attention at Oxford. In 1666, he began to keep a register of the state of the air; which he continued, with many interruptions, till his final departure from the University. He corresponded with Boyle, who urged him to 'search into the nature of minerals,' and proposed to send him some sheets of articles of in-

quiry into mines. But in this year an incident occurred, which was decisive in fixing the inclinations of Locke, and by which the course of his future life was very materially affected. This was his acquaintance with Lord Ashley, afterwards the celebrated Earl of Shaftesbury. The circumstances in which it originated, were of the most accidental and trivial kind; but to events which in themselves are too insignificant to be recorded, the most important consequences are frequently to be traced; and in the history of the great actors on the stage of human life, as well as in those of the most humble, 'little things are 'sometimes great.' Lord Ashley, we are informed, was suffering from an abscess in his breast, the consequence of a fall from his horse; and, intending to drink the water of Astrop, he had written to Dr. Thomas to procure him the necessary accommodations on his arrival at Oxford. This physician, being called away, desired Locke to execute the commission. On Lord Ashley's arrival, the waters, by some accident, were not ready, and Locke waited upon him to apologize for the disappointment. His apology was satisfactory, and his conversation so much interested the noble visiter, that he desired to improve the acquaintance thus commenced, and the parties were thenceforth most intimate friends. Lord King describes this attachment as alike honourable to both parties; and he has accompanied his account of the connection between them with some remarks in vindication of Locke, against the strictures of Mr. Fox on Shaftesbury's political dishonesty. His Lordship's remarks satisfactorily prove, that Locke was not implicated in the transactions which attach so much odium to the character of Shaftesbury; nor were they necessary indeed for this purpose, since Locke is not charged with the guilt of being his coadjutor in those proceedings; but they have not at all altered our feelings as to the questionable propriety of the connection thus formed with a man by no means the most distinguished for virtuous principle, and who had so very recently placed himself in a situation of mean and base degradation. Shaftesbury had taken up arms against Charles the First, was a republican, supported Cromwell, and then, after the Restoration, sat on the trial of the regicides, the very men whose measures he had himself promoted, and whose associate he had been. It is impossible for a candid and upright mind to avoid Mr. Fox's conclusion, that the splendid qualities of Shaftesbury imposed upon Locke, and prevented his political delinquencies from inducing in his new acquaintance, the hesitation and caution naturally to be expected in an ingenuous mind admitting another to its confidence.

In 1675, Locke went to reside in France for the benefit of his health. From the time of his landing at Calais, he kept a daily journal, in which he recorded his observations on the state of the country, and the various objects which appeared most interesting to him as a stranger; and he also inserted notes and dissertations on medical, metaphysical, and theological subjects. From this journal, a copious selection of extracts is introduced into the 'Life,' which will afford the reader instruction as well as amusement.

'In general, the particulars which have been inserted from the journal, are such as are either curious and interesting, as records of former times, or as they afford a contrast between the present prosperous state of France and its former condition; where the extremes of splendour and misery marked the nature of the old and despotic government, the paradise of monarchs and courtiers, but the purgatory of honest and industrious citizens and peasants, whom French lawyers were pleased to describe, and French nobles to treat, as "tailleable et corvéable" animals, who lived, and moved, and had their beings only for the benefit of the privileged orders.' pp. 39, 40.

The Edict of Nantz was not revoked till ten years after this period; but the journal contains some entries relative to the persecution of the French Protestants, from which we may partly learn the nature and extent of the injuries which they sustained from the bigotry and barbarity of the 'Most Christian 'King,' Lewis XIV.

'January 3, 1676. To Nismes.

'The Protestants at Nismes have now but one temple, the other being pulled down by the King's order about four years since. Two of their consuls are Papists, and two Protestants, but are not permitted to receive the sacrament in their robes as formerly. The Protestants had built themselves an hospital for their sick, but that is taken from them; a chamber in it is left for their sick, but never used, because the Priests trouble them when there; but notwithstanding their discouragement, I do not find that many of them go over: one of them told me, when I asked him the question, that the Papists did nothing but by force or money.

'Uzes, a town in the province not far from Nismes, was wont to send every year a Protestant Deputy to the Assembly of the States at Montpellier, the greatest part being Protestant; but they were forbid to do it this year; and this week, the Protestants have an order from the King to choose no more consuls of the town of their religion. And their temple is ordered to be pulled down, the only one they have left there, though three quarters of the town be Protestants. The pretence given is, that their temple being too near the Papist church, their singing of psalms disturbed the service. * * * *

'Feb. 5th. The Protestants have here (Montpellier) common jus-

tice generally, unless it be against a new convert, whom they will favour; they pay no more taxes than their neighbours, but are incapable of public charges and offices. They have had, within these ten years at least, 160 churches pulled down.

'Montpellier has 30,000 people in it, of whom there are 8,000 communicants of the Protestant church. They tell me, the number of Protestants within the last twenty or thirty years has manifestly increased here, and do daily, notwithstanding their loss every day of some privilege or other. Their consistories had power formerly to examine witnesses upon oath, which within these ten years has been taken from them.

'21st. The King has made a law that persons of different religions shall not marry, which often causes the change of religion, especially *sequioris sexus.* * * * *

'Paris. A devout lady being sick, and besieged by the Carmes, made her will, and gave them all: the Bishop of Bellay coming to see her after it was done, asked whether she had made her will; she answered yes, and told him how: he convinced her it was not well, and she desiring to alter it, found a difficulty how to do it, being so beset by the friars. The Bishop bid her not trouble herself for it, but presently took order that two notaries, habited as physicians, should come to her, who being by her bed-side, the Bishop told the company it was convenient all should withdraw; and so the former will was revoked, and a new one made and put into the Bishop's hands. The lady dies, the Carmes produce their will, and for some time the Bishop lets them enjoy the pleasure of their inheritance; but at last, taking out the other will, he says to them, "Mes frères, you are the sons of Eliah, children of the Old Testament, and have no share in the New." This is that Bishop of Bellay who has writ so much against monks and monkery.'

An excellent article on 'Study', begun in March 1677, continued at intervals, and finished in May, apparently during a journey, is inserted at pp. 90—108. It is quite worthy of its Author, and evinces the same spirit of inquiry and caution, and the same determination in the pursuit of the objects of knowledge, that distinguish the Essay, the rudiments of which, indeed, it comprises. We can scarcely permit ourselves to separate any part of this discourse from its connection; but, as an inducement to our readers to peruse the whole, we present them with the following extracts.

'1677, March 6th. The end of study is knowledge, and the end of knowledge, practice or communication. * * * *

'But if it were fit for me to marshal the parts of knowledge, and allot to any one its place and precedency, thereby to direct one's studies, I should think it were natural to set them in this order.

'1. Heaven being our great business and interest, the knowledge which may direct us thither, is certainly so too, so that this is without

peradventure the study that ought to take the first and chiefest place in our thoughts; but wherein it consists, its parts, method, and application, will deserve a chapter by itself.

'2. The next thing to happiness in the other world, is a quiet prosperous passage through this, which requires a discreet conduct and management of ourselves in the several occurrences of our lives. The study of prudence then seems to me to deserve the second place in our thoughts and studies. A man may be, perhaps, a good man (which lives in truth and sincerity of heart towards God) with a small portion of prudence, but he will never be very happy in himself, nor useful to others without: these two are every man's business.

'3. If those who are left by their predecessors with a plentiful fortune, are excused from having a particular calling, in order to their subsistence in this life, it is yet certain that, by the law of God, they are under an obligation of doing something. * * * *

'Our happiness being thus parcelled out, and being in every part of it very large, it is certain we should set ourselves on work without ceasing, did not both the parts we are made up of bid us hold. Our bodies and our minds are neither of them capable of continual study; and if we take not a just measure of our strength, in endeavouring to do a great deal, we shall do nothing.

'The knowledge we acquire in this world, I am apt to think extends not beyond the limits of this life. The beautiful vision of the other life needs not the help of this dim twilight; but, be that as it will, I am sure the principal end why we are to get knowledge here, is to make use of it for the benefit of ourselves and others in this world; but if by gaining it we destroy our health, we labour for a thing that will be useless in our hands; and if by harassing our bodies (though with a design to render ourselves more useful) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbour of all that help which, in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage. * * * *

'The subject being chosen, the body and mind being both in a temper fit for study, what remains but that a man betake himself to it. These certainly are good preparatories; yet, if there be not something else done, perhaps we shall not make all the profit we might.

'1st. It is a duty we owe to God as the fountain and author of all truth, who is truth itself, and it is a duty also we owe ourselves, if we will deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatsoever appearance of plain or ordinary, strange, new, or perhaps displeasing, it may come in our way. Truth is the proper object, the proper riches and furniture of the mind; and according as his stock of this is, so is the difference and value of one man above another. He that fills his head with vain notions and false

opinions, may have his mind perhaps puffed up and seemingly much enlarged, but in truth it is narrow and empty; for all that it comprehends, all that it contains, amounts to nothing, or less than nothing; for falsehood is below ignorance, and a lie worse than nothing.'

Locke returned to England in May 1679, his patron, Shaftesbury, being then at the head of the administration. From this period, he was committed to the fortunes of his leader, to whose politics his own corresponded, and in the support of which he now took a more active part. The necessities of Charles the Second had compelled him to call Shaftesbury and others to his councils; but that subtle politician found reasons to unite with the popular party, and becoming obnoxious to the Court, where he had possessed only the semblance of favour, he was obliged to provide for his safety. He retired into Holland, at the end of the year 1682, where he died soon after his arrival. Locke also took refuge in that country about the end of August 1683, where he remained till the extraordinary events which changed the politics of his native land, and introduced a new dynasty to the throne, had prepared the way for his safe and honourable return. Lord King has very briefly noticed the arbitrary measures of the Court, which, previously to Locke's constrained expatriation, had destroyed Lord Russell, and was preparing the mock and murderous trial of Sidney; and he very strongly remarks on the part which the church was taking in the support of them.

'Nothing, perhaps, can more clearly prove the unscrupulous atrocity and violence of those unhappy times, than the form of Prayer, or rather of Commination, against the country party, ordered by the King's proclamation to be read, together with his declaration, in all the churches on the 9th of September, 1683. It is indeed lamentable to observe, that the Church of England then made herself the willing handmaid of a bloody government, exciting the passions of the congregations, and through them, inflaming the juries before the trials of all the accused were finished. The following composition may be presumed to be the pious production of the heads of our Church at that time, though, from its tone and spirit, it should seem rather to have proceeded from the mouth of the Mufti and the Ulema, than from the bishops and rulers of the Christian Church of England.'

pp. 139, 140.

This form of Prayer is too copious to be laid before our readers. That time was not the only period in our annals that has afforded pregnant instances of the facility with which the bishops and rulers of the Church could yield to the unhallowed passions and purposes of the Court. We know not to whom is committed the actual preparation of the extraordinary Forms of Prayer in the Church of England; but even in our own day,

these compositions have reflected any thing but credit on their authors. The last, for the King's Recovery, might put even an illiterate person to the blush.

The proceedings of the Court, flushed with its triumphs over the friends of liberty, and exulting in the success which had followed its measures of coercion and terror, were such as to furnish very abundant reasons for congratulation on the part of those who, like Locke, had been able to reach a foreign asylum. Unable to lay its vindictive hand upon the person of the man whose blood it would have been glad to shed, the vengeance of the Court sought its gratification by mean and grovelling methods; and Locke, soon after his flight into Holland, was removed from his studentship at Christ Church by royal mandate. In this instance, says Mr. Fox, 'one would almost imagine there 'was some instinctive sagacity in the Government of that time, 'which pointed out to them, even before he had made himself 'known to the world, the man who was destined to be the most 'successful adversary of superstition and tyranny.' The odium which attaches to this transaction, has been represented, and generally understood, as falling upon the University, which, according to Mr. Fox's account, 'cast away, from the base prin- 'ciple of servility, the man, the having produced whom is now 'her chiefest glory.' Professor Stewart, following this account as his authority, speaks of Oxford as the University 'from 'which Mr. Locke had been expelled.' Lord Grenville, in the tract entitled, "Oxford and Locke", has corrected these misstatements, and shewn, from an examination of the case, that Locke was deprived of his studentship by the dean and chapter of the college to which he belonged, in obedience to the command of the King. Lord King admits the correction, but remarks, that if we acquit the University of any direct share in the business, 'we may not unfairly conclude from the spirit and 'temper then prevalent at Oxford, that the University was ac- 'cessary to that disgraceful deed.' Fell's letter to Sunderland, is stigmatized by Lord Grenville in the strongest terms. 'The 'meanness of Fell's letter', he remarks, 'no honest man could 'wish to palliate: it is stamped with an indelible brand of ser- 'vility and treachery, and shews what are the moral feelings 'acceptable to despotism, and natural to slavery.' But the evidence is certainly as ample and as conclusive, in respect to this kind of moral feelings, against the University itself, as against Fell. Lord Grenville has been at great pains to exonerate the University altogether from the imputation or suspicion of being participant in the disgrace of Locke's removal. The known character of the University, however, and its public acts, forbid us to accept his vindication as a true and efficient defence. He has proved the fact as we have stated it, but he has done no-

thing more. His tract is an elaborate apology for the learned body which has ever been distinguished for high church principles and political toryism. Professor Stewart, referring to the decree passed by the University of Oxford, in full convocation, on the very day of Lord Russell's execution, observes, that he 'should be truly happy for the honour of learning, if it could 'be shewn, that this decree was the consequence of an equally 'imperative interference on the part of Government.' Can that be shewn? A negative answer awaits the question. That decree at least was the spontaneous act of the University, which, in ample demonstration of its servility and intolerance, 'con-'demned as impious and heretical, the principles upon which 'the constitution of this, and of every free country, maintains 'itself.' What accordance can be found between the dogmas which were inculcated and honoured at Oxford, and the doctrines inculcated by Locke?

We are, however, much delighted with the homage which Lord Grenville has offered to the merits and the memory of the illustrious Author of the "Two Treatises of Government" and the "Letters on Toleration." It is most gratifying to us to receive from the pen of the Chancellor of the University of Oxford, so exalted a eulogy as that which pronounces him to have been a 'wise and good man',—'one of the brightest orna-'ments of the University',—'a philosopher famous to all ages 'for the improvement of science, and the assertion of civil and 'religious freedom',—whose voice has 'spoken in imperishable 'accents to Europe, and to posterity.' The Letters on Toleration are pronounced to be '*unanswerable*'; a sentence which we should be happy to consider as an indication, that the mind of this celebrated statesman has felt the full influence of the spirit which pervades those Letters, and of the arguments by which the sacred principles of them are sustained. We are unable to dismiss from our recollections the fact, that Lord Grenville's public declarations and conduct have not always been in agreement with the 'unanswerable' positions and reasonings of Locke, pleading the inalienable rights of conscience; and we regret that the tract before us does not assist us to reach the conclusion in which we should most happily rest, that the maxim of Locke, 'Absolute liberty, just and true liberty, equal 'and impartial liberty', has been adopted by his Lordship in his retirement. Of the claims of the Roman Catholic subjects of the empire, Lord Grenville was ever a warm and efficient advocate; but his voluntary declaration, when asserting and urging their rights, was not wanting, that the relief sought by another class of subjects, certainly not less entitled to consideration, ought not to be conceded. While Lord Grenville was the advocate of the Catholic claims, he opposed himself to the

repeal of the Test and Corporation Acts. In the tract before us, (p. 23, *Note,*) the noble Author has referred with warm and joyous feeling to the tardy recognition of the rights of the Catholic part of the community; but he has not enabled us to discover that the previous act of justice to Protestant Dissenters was equally acceptable to him. It is a very striking fact, in the history of the great transactions which are making way for human freedom to attain its full measure of rights, and its perfect and beneficent exercise, that the repeal of the disgraceful and dishonouring statutes which affected the Protestant Dissenters, notwithstanding that it was resisted most strenuously by Churchmen,—and declared by some of the most devoted advocates for the removal of Catholic disabilities, to be inadmissible,—while, by many most friendly to the object, it was viewed only as an ulterior measure to wait the disposal of the other,—should have been the first accomplished!—'*Let not the wise man glory in his wisdom.*'

The persecution which had driven Locke from his own country, followed him into Holland. The English minister at the Hague demanded of the States General, that he should be given up, together with eighty-three others. He was obliged, therefore, to use great caution; and on one or two occasions, he requested information from his friends, which seems to indicate his sense of danger. Amsterdam, Cleves, Utrecht, and Rotterdam, were, at different times, the places of his residence. At Amsterdam, he became acquainted with Limborch, to whom many of his 'Familiar Letters' are addressed, Le Clerc, Guenelon, and a few others. The last-named person was the first physician of Amsterdam, and was the father-in-law of M. Veen, in whose house, at the same place, he was concealed for two or three months in 1685. It was during this seclusion, that his 'Letter on Toleration' was finished. During his residence in Holland, Locke kept up a regular correspondence with his friends in England; and from some of the letters before us, received by him, he appears to have been regularly apprised of the passing events.

At length, Locke was restored to his native land. The Revolution, which Lord King calls a happy accident, but to which we must give a higher name, regarding it as a most signal instance of the Divine goodness vouchsafed to our country and to the world,—an event ever to be remembered, as the time when it became the business of patriotic men to undo the heavy burdens, and to break the galling yoke of despotism,—this bright change enabled the exiles to return from a foreign soil, to benefit their own, by enriching it with the fruits of their matured wisdom and experience. An offer of diplomatic employment was almost immediately made to Locke by King Wil-

liam; which he declined. He endeavoured to be re-instated in his studentship at Christ Church, but without effect: terms were probably proposed as a condition of his restoration, to which he could not submit. The Essay on Human Understanding, and the Letter on Toleration, were now published. The former production is one of those works which stand as the land-marks of literature, and furnish the means of ascertaining the great eras in the history of the intellectual improvement of mankind. It was more fatal to the systems to which men had been enslaved by the authority of great names, than any previous publication. It laid the axe to the root of prejudices which were become inveterate, and to which no effective opposition had previously been made. The object of its Author was, not to impose one set of dogmas in the place of another, but to conduct the mind to the point from which inquiries should proceed that may enable the examiner to separate truth from error, and to repose only on the evidence which truth presents. In utility, it transcends the most elaborate treatises of the most celebrated masters of the ancient schools. A higher character scarcely can be conferred on any work, than that which an accomplished writer of our own times has bestowed upon the "Essay on Human Understanding." 'Few books have contri-'buted more to rectify prejudice, to undermine established 'errors, to diffuse a just mode of thinking, to excite a fearless 'spirit of inquiry, and yet to contain it within the boundaries 'which Nature has prescribed to the human understanding.' This last excellence is a most distinguishing feature in Locke's investigations. He possessed the sagacity in which so many who had attempted to make discoveries in the same regions, were so signally deficient, which, while suggesting the proper methods of conducting the understanding in its several inquiries into the objects of knowledge, and supplying practical rules to the inquirer, warns him also of his approach to the confines of that bleak and barren region of speculation from which he could bring back no remunerating gains. But it is unnecessary for us to enlarge our remarks on this celebrated work. Its merits have been largely discussed, and its tendencies in all directions acutely examined; its blemishes and its errors have also been detected and exposed; and the student who may now sit down to the serious perusal of it, is most abundantly supplied with the means of benefitting by its instructions, while he is guarded against its mistakes and its defects. The utmost purity of intention is unquestionably to be claimed for its Author; and he is fully entitled to be credited when he declares: 'Whatever I 'write, as soon as I shall discover it not to be truth, my hand 'shall be forwardest to throw it in the fire.'

To the other work, we shall give more of our attention, be-

cause it is less generally known than the Essay; and on account of the importance of its principles and design, we should be happy to promote its increased circulation.

Locke's "Letter on Toleration", which has been characterised as the most original, perhaps, of all his productions, and which the noble Biographer pronounces to be the most useful, because the most practical of all his works, was written during his secluded residence in Holland. It was first printed in Latin, at Tergou, with the title, "*Epistola de Tolerantia ad Clarissimum Virum. T. A. R. P. T. O. L. A. Scripta a P. A. P. Q. J. L. A.*;" a very cabalistical-looking inscription, but meaning nothing more than, '*Theologiæ apud Remonstrantes Professorem, Tyrannidis Osorem, Limburgium Amstelodamensem —Pacis Amico, Persecutionis Osore. Joanne Locke, Anglo.*' (A Letter on Toleration, to the very excellent Limborch of Amsterdam, Professor of Theology among the Remonstrants, a hater of Tyranny, by John Locke, an Englishman, a friend of peace, and an enemy of persecution.) The subject had engaged his attention many years previously; as appears from a long article in his Common Place Book, dated 1667, the conclusion of which Lord King has extracted. Locke's earliest connections and domestic education were adapted to produce impressions on his mind in favour of the freedom of religious profession and worship; and the evils which he had observed as resulting from the denial of it, only tended to strengthen and mature them. His residence in Holland too, where the consequences of religious intolerance had been so afflictive, and where he had become acquainted with men of liberal genius and habits, was not without its advantages in preparing him to become the assertor of religious rights. He was fortunate in the crisis of events with which the publication of his "Letter on Toleration" was coincident. It was printed in England in the year following the Revolution, when the distractions of the Church, not less than the agitations in the State, were forcing on the public attention the consideration of the primary questions which interest society. The exclusion of one sovereign whose maxim of government was the substitution of will for law, and the accession of another whose pretensions were founded on the acknowledgement of popular rights, requiring great changes for their security, furnished the occasion of discussing in all its bearings on the interests of conflicting parties, the principles which were comprised in Locke's immortal work.

Locke, however, is not to be considered (nor does he ever put forth such a claim) as the first writer by whom the true principles of religious liberty have been propounded and explained. During the whole period which intervened between the commencement of the sittings of the Long Parliament, and

the Revolution, the subject was in agitation, and many admirable arguments and illustrations in vindication of the rights of conscience and the obligation of mankind to exercise them, were adduced by contemporary and successive writers; and in some instances, entire treatises were published in assertion of religious toleration. Locke had many predecessors, who, if they must yield to him the pre-eminence in respect to the comprehensive and luminous treatment of this great subject, were not less the enlightened and devoted advocates of religious liberty. His greater and brighter name has eclipsed the splendour of some inferior lights, for whose memory a place may be demanded in the remembrance of every friend of the hallowed rights of conscience. We should be happy to enable our readers to do justice to forgotten names, by endeavouring to trace out the progress of opinion on this subject; but at present, we have neither the opportunity nor the means of gratifying our own wishes in this respect. In such an inquiry, great care must be taken to avoid the bias of party and the prejudices which proceed from our connections; prejudices of which we are not always conscious. But for ourselves we hope we may say, it is a point which we deem of no importance, among what denomination first sprang up the true light which illuminates the most vital inquiry ever proposed to Governments or to subjects.

Milton, whose exertions in the cause of freedom were sustained and directed by the very highest influence of that spirit which inspires great minds in their resistance to enslaving principles, boldly took the field in 'liberty's defence', and displayed the prowess of his mighty genius in the awful conflict which was to determine the differences between the oppressors and the oppressed. A mind like his, which felt the love of liberty as its ruling passion, and was so deeply embued with religious truth, could make no compromise with its convictions of duty. Existence seemed, in his view, to have been given to him at the period in which he lived, in order that he might redress the injuries of suffering consciences, and purify the institutions of his country from the corruptions which had tainted and impaired them. In the first periods of his life, the atrocities of the High Commission and the Star Chamber furnished excitements to his zeal; and in the later periods of it, his spirit was stirred by the tyrannies of the men who, having abolished prelacy, substituted in its place a system of ecclesiastical rule not less rigorous in its intolerance. 'New Presbyter' was not less odious to him than 'old priest.' No service was more inviting to him, than the defence of that 'liberty of conscience which, above all 'other things, ought to be to all men dearest and most precious.' In one brief sentence, he has included the whole subject of religious right; and the numerous powerful and beautiful portions

of his prose writings which were composed in its vindication, are only comments on this text; that 'any law against conscience is 'alike in force against any conscience.' *Treatise of Civil Power, Dedic.* He asserts the principle, that civil laws have no cognizance of church delinquencies; and proves, that 'for belief or 'practice in religion according to the conscientious persuasion 'of man, no man ought to be punished or molested by any out-'ward force on earth whatever.' These demands, however, are made by Milton in respect to parties accrediting the Scriptures. He denies that an idolatrous religion may be tolerated, and thus leaves us dissatisfied with a principle which limits the freedom that it professes to concede. Milton, in his arguments, sometimes forgets the admonition which he tenders to his opponents, to remember, that the state of religion under the gospel, is far differing from what it was under the law. His works, however, with every deduction which may be requisite, are replete with instruction on the question before us, and augmented the means which, in better times than his own, became available for obtaining the recognition of the rights of conscience.

Among the Independents, the principles of religious liberty were less known and less practised than has been sometimes affirmed. In their debates and conferences with the Presbyterians, they involved themselves in the inextricable subtilties and perplexities of 'fundamentals'. Dr. Owen's positions, and the application which he would make of them to practical cases, were not uniformly unexceptionable; but he must be admitted to rank with the most enlightened advocates of his time, who far excelled most of their contemporaries in their pleadings for religious immunities. John Goodwin, whom Symmons, in his "Life of Milton," describes, somewhat flippantly, as a writer of no celebrity, is, perhaps, the most honourable name which appears among the Independents, as a writer on the side of religious freedom. He admits 'Jews, Turks, and Papists,' to the rights and benefits of toleration. But the times which preceded the age of Owen and Goodwin, were not without witnesses, who bore a decisive testimony against the restraining of religious profession by external force. Roger Williams maintained the opinion, that 'the civil magistrate ought not to punish any breach 'of the first table'; and, after his emigration to America, he founded the institutions of Rhode Island on this basis. At a still earlier period, Leonard Busher presented to James I. and the High Court of Parliament, in 1614, his 'Religious Peace,' in defence of general and universal toleration. The principles of this publication are most honourable to its author; he pleads for the protection of every person and all persons differing in religion, and that it might be lawful for them to 'write, dispute, 'confer, print and publish any matters touching religion, either

'for or against whomsoever. He maintained the perfect equality 'of all members, as brethren and fellow disciples.'

This slight and imperfect sketch may be sufficient to shew in what manner the subject of religious freedom was viewed by some of Locke's precursors; and it may perhaps bring under the notice of some of our readers, the names of meritorious individuals, who are much less honoured than they deserve to be. It will also enable them to appreciate the correctness of certain statements, which have been confidently made by various writers of late, in claiming for their respective parties the honour of precedence, in the exposition of the principles of religious liberty. The republican statesmen of the Commonwealth, and the Independent divines, have been severally invested with this merit; but they, in fact, were only successors to others, in this invaluable service to truth. Nor is the account given of "The Discourse on the Liberty of Prophesying," as the first treatise professedly written in defence of toleration in this country, entirely a correct one. Busher's "Plea" is rather entitled to this distinction. Jeremy Taylor's "Discourse" is to be classed with those productions which are written on the principle of limitation. It requires an agreement in the reception of the articles of the Apostles' Creed, as the foundation of faith. It has been objected against the Author of the "Liberty of Prophesying," that he was only a special pleader for toleration to Episcopacy, while under persecution. We see no reason for questioning his perfect sincerity. In regard to the time and circumstances of his writing on the subject, he was only doing as the oppressed and suffering of other denominations have done. Milton's integrity no one can possibly impeach; but the objection against Taylor, to which we refer, might as truly be brought against Milton.

With all its extraordinary merits, Locke's "Letter on Toleration," together with the several defences of it which he successively published, is not faultless. No enlightened and unbiassed advocate of the rights of mankind, who would separate civil immunities and claims altogether from religious obligations, and assign to each their precise limits, and the circle of their operation and control, will ever pronounce Locke's principles adequate to the great subject on which he has written so much and so well. His own works may be cited against him, when he appeals to his reader, that 'absolute liberty, just and true liberty, 'equal and impartial liberty,' is, in respect both to the equity and reason of the case, the subject of demonstration in his discourse. His positions are not always in harmony, and his reasonings are sometimes at variance with them. Sometimes his principle is so stated, as to leave the whole case of a man's religion, or want of religion, as a question between the individual and his Maker, not to be referred to the arbitration of another; and

sometimes it is qualified and restricted in such manner, as to place the judgement of the question of religion in the hands of some men, against their fellows. We refer to the proposition which Locke maintains, that 'those are not at all to be 'tolerated, who deny the being of a God.' Is that a proposition, the truth of which can be established by the kind of demonstration which Locke engaged to supply? We think not;—and to this conclusion, we apprehend most of our readers must come, when they shall well have considered the case. Even atheism is not, upon Locke's principles, to be punished as a political crime by the magistrate, in the just exercise of the civil power which the community has placed in his hands, and which he is authorized to employ for its protection. Let us consider what Locke has said of Toleration. 'The com-'monwealth seems to me to be a society of men, constituted 'only for the procuring, preserving, and advancing their own 'civil interests'.—'*Civil* interests, I call life, liberty, health, 'and indolency of body; and the possession of outward things, 'such as money, lands, houses, furniture, and the like.'—'It is 'the duty of the civil magistrate, by the impartial execution of 'equal laws, to secure unto all the people in general, and to 'every one of his subjects in particular, the just possession of 'these things belonging to this life.' He proceeds to shew, that 'the whole jurisdiction of the magistrate reaches only to 'these civil concernments; and that all civil power, right, and 'dominion, is bounded and confined to the only care of pro-'moting these things.' (See Locke's *First Letter on Toleration*, § 4.) Now, supposing that a man avows himself an atheist, and denies the being of a God, but is, at the same time, correct in his conduct as a member of society, still, he is 'not at all to 'be tolerated'; that is, he is to be deprived of the magistrate's protection, and is to have no secure possession of outward things, and is to be molested with impunity in his person! So Locke asserts; but we must maintain that, even in this extreme case, the magistrate is bound to protect the subject from all injury and wrong. Let us put the case to the reader. You know, you have before you, a person, irreproachable in his conduct as a citizen, but who denies the being of a God: what, then, would you do with him? Would you fine him, that is, deprive him of his money or his goods? Would you imprison him, and so deprive him of his liberty? You would refrain and let him alone; and so, we think, would Locke. But his position, that 'those are not at all to be tolerated who deny the 'being of a God', must then be abandoned. The magistrate has no more right to be a judge of Atheism, than of Judaism. Once invest him with any excluding authority, and he may find many occasions of exercising it. Locke himself might not have

escaped the visitation of the public functionary thus armed with power; for we find him alluded to by John Edwards, in his "Thoughts concerning the Causes and Occasions of Atheism", as the author of opinions pernicious, and 'not far from Soci-'nianism and Atheism'.

Locke seems to have been led to introduce this exception, by the apprehension, that the entire absence of the religious principle would incapacitate men from judicial obligations. But he might have met this difficulty in a more effectual manner, than by putting out of the pale of the law the man who might avow his Atheism. By the constitution of the American States, an affirmation is equal to an oath; and it is at the option of the asseverator, either to invoke the name of God, or to affirm under the pains and penalties of the law in cases of breach of faith. The invoking of the name of God is far enough from being, in the courts of our own country, a safeguard to truth. It should have occurred to Locke, to what persons, and in what circumstances, it had happened, to be subjected to the imputation of Atheism. Sir Walter Raleigh 'was branded with the title of 'an Atheist, though a known assertor of God and Providence'. Actions, not principles, are cognizable by the magistrate, who, as one of Locke's predecessors in this argument, De Laune, remarks, 'is, and ought to punish evil doers, not evil believers:— 'God reserves that to himself.' Locke also excepts from the benefit of toleration, the professors of the Roman Catholic faith.

In the "Extracts from Locke's Common-Place Book", there are some passages on which animadversion would not be misplaced. In the article 'SACERDOS', (p. 287,) Locke represents the magistrate as having 'a power of commanding or forbidding 'things indifferent which have a relation to religion'. This power, indeed, he limits to the church of which the magistrate is a member; and this church he describes as being a voluntary society. But the magistrate has evidently no superiority in such a community over the other members, and therefore no such power. In the paper endorsed 'Excommunication', (p. 303,) we find the opinion of the Author as follows. 'But if 'any one differ from the Church "*in fide aut cultu*", I think 'first, the civil magistrate may punish him for it where he is 'fully persuaded that it will disturb the public peace; other-'wise not.' We need not expose the unwarrantable doctrine here maintained, or enlarge upon its mischievous tendencies. 'Persuasion' is entirely excluded. The worst enormities have been perpetrated, and would receive their justification, on Locke's principle.

We may further observe respecting Locke's writings on the subject of Toleration, that he has never followed out the prin-

ciples which he has so admirably detailed and so perfectly proved. His entire doctrine is opposed to the very existence of national establishments of religion; and he represents a national Christianity as the cause of more disorders, tumults, and bloodshed, than all other causes put together. But he has never directed his arguments against the state religion of this country, which blends and holds in the closest union the objects which Locke is constantly labouring to prove should exist apart.

The "Treatises on Government" were Locke's next publication; and in the following year (1690), a "Second Letter on "Toleration" was given by him to the world, in vindication of the principles of religious liberty, which, Lord King remarks, 'had as naturally been attacked by a churchman'. From the period of the Revolution, Locke's usual residence was in London, where he became known to Sir Isaac Newton. With Somers, he lived in habits of the most intimate friendship; and he was one of a company who met weekly at the house of Lord Pembroke, for the purpose of conversation and discussion. In 1691, Locke, whose asthmatic complaint rendered a London residence very distressing to him, took up his abode with Sir Francis and Lady Masham, at Oates, in the parish of High Laver, near Ongar, in Essex. This lady, who was the daughter of Cudworth, is described by Locke in his letters to Limborch, as ardently attached to the cause of religious freedom, '*tyrannidi ecclesiasticæ inimicissima*', and is said to have been a woman of great sense and of most agreeable manners. In this family, Locke was perfectly at home; and in the society and attentions of the friends whom he warmly regarded, he found his highest gratifications.

'During the last four years of his life, increasing infirmities confined him to the retirement he had chosen at Oates, near High Laver, in Essex; and although labouring under an incurable disorder, he was cheerful to the last, constantly interested in the welfare of his friends, and at the same time perfectly resigned to his own fate. His literary occupation at that time, was the study of and Commentary on St. Paul's Epistles, published among his posthumous works.

'In October, 1704, his disorder greatly increased: on the 27th of that month, Lady Masham, not finding him in his study as usual, went to his bed-side, when he told her, that the fatigue of getting up the day before had been too much for his strength, and that he never expected to rise again from his bed. He said, that he had now finished his career in this world, and that in all probability he should not outlive the night, certainly not be able to survive beyond the next day or two. After taking some refreshment, he said to those present, that he wished them all happiness after he was gone. To Lady Masham, who remained with him, he said, that he thanked God he had passed a happy life, but that now he found that all was vanity, and exhorted her to consider this world only as a preparation for a bet-

ter state hereafter. He would not suffer her to sit up with him, saying, that perhaps he might be able to sleep, but if any change should happen, he would send for her. Having no sleep in the night, he was taken out of bed and carried into his study, where he slept for some time in his chair: after waking, he desired to be dressed, and then heard Lady Masham read the Psalms, apparently with great attention, until, perceiving his end to draw near, he stopped her, and expired a very few minutes afterwards, about three o'clock in the evening of the 28th of October, in his seventy-third year.'—pp. 263, 4.

To the character of Locke which Le Clerc has added to his *Eloge*, Lord King has subjoined his own remarks. These, we should be happy to lay before our readers, but we have already trespassed upon the limits allowed us; and must only transcribe the declaration of its noble Author, which is so entirely in accordance with the facts of history, That 'as for toleration, or 'any true notion of religious liberty, or any general freedom of 'conscience, we owe them not in the least degree to what is 'called the Church of England.' It is to men whom the rulers of the Church oppressed, and persecuted, and proscribed, that we are indebted for these invaluable blessings. The spirit and the acts of the Church have been invariably in opposition to those sacred rights, nor has she ever originated great or liberal measures in favour of freedom.

The examination of Locke's theology, would be a long and irksome task, in which we have but little inclination to engage. We should be glad to be able to give a more satisfactory account of his sentiments, than his previous works, and some parts of the present volume, would seem to authorize. An article entitled '*Adversaria Theologica*,' commenced in 1694, which is inserted at p. 336, rather surprises us by the manner in which he seems to have examined the points which he was comparing.—But we must conclude. We rank ourselves among the warmest admirers of this truly great man; and if, while, with them, we venerate and honour his memory, we dissent from some of his opinions, and deem his expositions, in any particular instances, erroneous, we do but practise the lesson which he is constantly inculcating—to reject all authority but that of Truth.

We must reiterate our thanks to Lord King for this acceptable and invaluable 'Life of John Locke.'

Art. II. *The Divine Origin of Christianity, deduced from some of those Evidences which are not founded on the Authenticity of Scripture.* By John Sheppard, Author of "Thoughts on Private Devotion," &c. In 2 vols. 12mo. pp. 788. Price 14*s*. London, 1829.

THE Author of these volumes is advantageously known by several publications; his Travels in France and Italy, his

Letters maintaining the occasional, though rare, lawfulness of War, and pre-eminently, his "Thoughts" preparatory and subsidiary to Private Devotion, which contains the remarkable correspondence with Lord Byron. The character of Mr. Sheppard's mind seems to be vigilant, sagacious, and scrutinizing, ingenuous and candid to the veriest scrupulosity, and withal delicate, cautious, and apprehensive to a degree far beyond what is necessary. His conclusions, therefore, are often less strongly stated than his premises require; he is scarcely equitable to himself, and he shrinks with undue timidity from his just claims on the confidence and gratitude of his readers. Yet this cast of mind has its advantages. Though it must be often distressing to its possessor, it is advantageous to those who partake of its results. Though it awakens some pain in sympathizing with its hesitations, and something like vexation at the apologetic strain into which it is prone to run, yet, it is a strong auxiliary in matters of argument; it is an assurance for fidelity; it is a guarantee against over-statement; it produces an anticipation of objection, and a fair dealing with difficulty, which, to a conscientious reader, will be always gratifying.

Mr. Sheppard needed not to be disquieted by the apprehension, that a new book on the Evidences of Revealed Religion would appear superfluous; when his materials, though necessarily not new in themselves, must be so to the large majority of English readers; when the mode of disposing those materials and arguing from them, is distinctly his own; and when the attacks of infidelity are renewed every day, with an effrontery of which no honest man is capable, and in every variety of form, from the way-laying sneer of polished literature, to the shameless grin of vulgar falsehood and the coarsest imposture. Numerous as are the treatises on the proofs and authority of religion, we are not unfrequently at a loss to find such as are specifically adapted to particular classes whom we wish to engage in the study, or whose inquiries we desire to satisfy. For instance, there are numerous persons, in both younger and maturer life, who have received an education respectable, or even solid and extensive, who have read much on other subjects, perhaps in the insidious pages of Voltaire, or Hume, or Gibbon, and who are not averse from thinking; but who, very blameably to themselves or their early instructors, have been left miserably ignorant of the most sublime and the best proved of all truths. In their hearts, extreme doubts often lodge, and are secretly nourished: but, as they have not totally silenced the voice of reason and conscience, they have a portion of candour still remaining; and they can be persuaded to give some degree of a patient hearing to the subject of infinite interest, but upon

which they are, in truth, deplorably uninformed. To persons of this description, the work before us is well adapted.

Scarcely less important would be its utility to those who feel no difficulties pressing upon their faith, and who imagine that their mountain stands too strongly to be ever moved. If they neglect to get their minds stored with sound information upon this class of topics, a time may too probably come, when they will bitterly rue their present supine security. Even to the best informed and most established Christian, it is delightful to walk round the ramparts of the sacred city, and, at every examination, to make new discoveries upon the extent and cohesion of the eternal rock on which it rests.

These volumes comprise a great number of Disquisitions, Historical, Literary, and Philosophical, each, in a sense, independent of the others, and bearing a satisfactory conclusion to a mind which is at all accustomed to the weighing of moral evidence; and yet all so grouped and mutually bound together, that the accumulation of proof becomes all but irresistible. The general plan may be conceived of, though, by no means completely, by the two Propositions which lead to the divisions of the whole work.

'I. Before studying either the miraculous or the prophetic proof of Christianity, or the written accounts of its progress, whether by friends or enemies, there may be enough known from a view of its *distinctive character,* of its *actual effects,* of its continued and prospective *spirit* and *tendency,* and of its *acknowledged commencement,* to yield a complex presumption that it is "not of men, but of God."

'II. There are statements concerning Christianity, and other coeval religions, in extant *Jewish and heathen writers;* in citations from lost *works of its adversaries;* in notices of current *oral objections* to it; in *public appeals* as to public facts by early Christian apologists; in details by Christian writers of *events,* the general truth of which is amply confirmed by their opponents; together with *implications* in the *silence* of some Jews and heathens, and in the *conduct* of others; which concur to furnish very strong additional grounds for believing its supernatural origin.' *Introd.* p. xxiv.

These facts and correlates, the Author traces through their multitude of labyrinths, examining, sifting, comparing, with a minuteness and completeness which are evidently dictated by a mind solicitously upright and impartial. The materials and the critical investigations which spring out of them, are brought together in *Notes, Supplements,* and *Appendices,* located throughout the volumes according to their relative proximity to the lines of reasoning which form the general body and texture of the work. The composition must have cost the Author extreme labour in research, as well as much patient reflection. Of

so comprehensive a work, we cannot undertake to give what might serve as a complete outline; but we shall attempt such a sketch, as much as possible in the Author's own words, as shall present to an intelligent mind enough to produce a correct general idea of the whole.

'Christianity differs in *principle* from all religions that men have fabricated, and from any that we can suppose they would fabricate. It differs specifically from all other religions, in its ascertained *effects*, —notwithstanding declensions and aberrations,—and in its continued *tendency* to purify itself from corruption, to regain vitality, and to diffuse itself by pacific and benevolent means. The acknowledged meanness of its commencement augments its extraordinary and wonderful character, and enhances the incredibility of its being a human device.

'The circumstances of Jesus and his first adherents, as collected from the statements, implications, and admissions of enemies to Christianity;—the personal *character* of Jesus;—the singular *morality* of the primitive Christians;—many remarkable testimonies from adversaries upon these points;—the nature, degree, and manner of the opposition which it was to be *rationally calculated* that Christianity would have to encounter from the Jews;—the same inquiry pursued with respect to the Romans and other heathen nations;—the *morality* of heatheniam,—not only its general licentiousness, but its subtle, versatile, and *optional* character, by which it could be made to satisfy the consciences of such men as Scipio and Cicero, Trajan and Aurelius Antoninus, while yet the foundation of moral principle was but the more effectually sapped by the very pretence of goodness;—the peculiar *disadvantages* of the first Christian teachers;—their being of the nation despised above all others, their low condition, the want of philosophic dignity and rhetorical attractions, and the immense difficulties attendant upon any attempt of *foreigners* to instruct on subjects surrounded with nicety and prejudice, either the lettered or the vulgar part of a nation.'

From this theoretical estimate of the project and the obstructions, or rather insuperable difficulties, even palpable impossibilities, which must have surrounded it, Mr. Sheppard proceeds to the collecting and analyzing of known facts. The nature, modes, and degree of the *actual opposition* made by the Jews, both in Palestine and in other countries, both native and proselytic. The correspondent historical statements with regard to the heathen governments and all ranks of the people. Opposition from *acts of the State,—direct,* in *persecutions,* early, never totally ceasing for 250 years, extending through the empire, penetrating into all the classes of society, and diversified in forms next to incredible of remorseless cruelty;—*indirect,* in acts of the savage populace, connived at and often encouraged by the agents of government. Oppositions in the way of calumny, reproach, ridicule; all the modes of private annoyance, public hatred, and ever-pressing seduction.

Having arrived at this point, and confirmed and illustrated the vast multitude of facts by abundant authorities, Mr. Sheppard goes on to shew, that the Religion of Jesus Christ, in the face of all the proved circumstances of resistance, did make a *progress rapid and extensive,* so as to effect a phenomenon the most wonderful and absolutely unique.

'We have seen, from the testimony of Jews and heathens, that this doctrine, alike unacceptable to each and resisted by both, had, from the very period of its Founder's death, sustained and spread itself in his native land; that, within fifty years, it had prevailed over heathenism in some large territories of Asia; and that, within a century, it was widely diffused through the known world, and chiefly through the most lettered and civilized portions of the Roman Empire.

'Yet, this Summary of the facts and arguments is much less impressive than the examination of them separately and in detail; for we cannot do justice, in few words, either to all the incongruities which meet us in supposing Christianity a fiction, or to the contrast between its vast and diversified difficulties and the rapidity of its conquests. But thus much we may say:—if any reader can seriously decide that no miracle, open or secret, was necessary to this great and sudden renunciation of habits and principles, simultaneous through many and distant lands, and taking place amidst obloquy and peril,—that reader should henceforth discard as groundless those Rules of Probability, whether respecting public or private conduct, which have been drawn from the qualities of human nature and the constitution of human society.' Vol. I. p. 332.

With this position of things as they really were, the second volume opens.

——'Christianity, ... combined with its disadvantageous origin and the great obstacles actually opposed to it, could not have triumphed as it did, without some other miracle, or rather some series of miracles, in its support. For that which is a *morally* miraculous feature in its scheme, the absence of accommodation to all the corrupt tastes of mankind, was, in fact, *a miracle of repulsion,* adapted to *preclude* its acceptance, unless that acceptance had been urged by some strong counteractive attestations of divinity.' Vol. II. p. 1.

The Author then, for the first time in this part of his argument, lays hold upon the Resurrection of Christ, as the one and pre-eminent miracle, the belief of which, even infidels must acknowledge, was the fulcrum of the lever that has actually moved the world. He argues upon this fact with great felicity and power; yet, with a scrupulosity which could not fail to impress with a conviction of honour and ingenuousness even the most determined infidel, if he retained (yet where is the determined infidel that does retain?) a spark of love to integrity and truth. The objections and evasions which malignity could invent or desire, which crooked ingenuity might imagine, which

alarmed prejudice might welcome, are fairly stated and patiently examined. This portion of the work is indeed, to our feeling, singularly impressive and convincing. But we know too much of the intellectual injustice, the resolute infatuation of the deistical character, to expect that even so fine a piece of frank and lucid reasoning would be allowed to produce any good effect upon minds so prepossessed. They need to undergo a different process, the production of mental honesty, "the creation of a new heart and a right spirit."

A new and extensive dependency in Mr. Sheppard's chain of argument now appears. From considerations elaborated by profound and original reasoning, he shews that, to solve the entire problem of the early and extensive prevalence of Christianity, there is an antecedent probability that *other miracles* were wrought, accompanying the first message of apostolic Christianity, and attesting, particularly to the heathen auditors, both the reality of the facts announced and the authorized capacity of the announcer. This part of the work is not only extensive but deeply complicated. Our intelligent readers, whose minds are not unversed in habits of intense thought and the tracing of many consecutive ideas, will, perhaps, form an approximating conception of it from a portion of the concluding paragraph.

——'It is not, indeed, probable, that a holy and exalted Being should cause paltry or puerile or ostentatious miracles to be wrought for the attestation of these truths, and in that sense compete with a Pythagoras or an Apollonius; nor that, except for commensurate guilt, he should ordain miracles of destructive or punitive power: but *it is probable* that he who wrought the beneficent miracle of creation, and has manifested his eternal Godhead, should, when imposture had pretended beneficent miracles for its own base ends, cause similar ones to be verily wrought; at once to display his own moral perfection, and to impress on his creatures the truth of that system of doctrine which generates and inculcates theirs. *It is probable* that he should thus cause truth to triumph over falsehood in her own favourite expedients, and far outvie the cunning craftiness of men, in the benign simplicity of genuine miracles as well as of true doctrine. It is probable, also, that these miracles, in favour of the truth, should be for a time frequent, various, and repeated; and wrought in different places, by different teachers of the same truths: inasmuch as the witnessing of them, however ineffectual with prejudice and adverse spirits, would be yet much more efficacious than mere testimony; and their succession and variety, by permitting repeated observation, would tend to obviate that pre-judgment of magic or collusion which might arise concerning one or few. It is probable also, as I conceive, that, when their non-confutation and their triumphant effects had evinced their reality, and when other proofs of the revelation had also been superadded, these would be withdrawn.' Vol. ii. p. 108.

Hence, the Author proceeds to the inquiry into *positive evidence* that the additional miracles, whose utility, if not necessity, had thus been *à priori* established, were actually wrought by those whom Jesus sent to make known to men his message of truth and grace. But this positive evidence, according to the peculiar plan of the work, must not be of the most direct and plainly appropriated kind, the reality and solidity of which sort of proofs have been demonstrated by many well-known writers: but it is to be collected from reluctant and ill-willed witnesses, the sworn and devoted of the adverse party; from their cavils, their accusations, their unwelcome admissions, their inadvertent implications. From this class of testimony, whose direct purpose was only the breathing out of hate and malice, the Author has extracted a surprising body of evidence; evidence, the value of which may be best appreciated by the suitor or the lawyer who triumphantly establishes his cause in court out of the mouths of the opposing witnesses. We give the abstract of this part of the investigation.

'(1.) The Talmuds, or ancient and authorized commentaries of the Jews on their own scriptures, repeatedly record the pretensions of disciples of Jesus to miraculous gifts of healing, and even intimate their possession of some such powers, though, as they contend, unlawfully. (2.) The more formal Jewish accounts of the rise of Christianity distinctly mention prodigies to have been expected and demanded by the earliest Christians, as the signs or credentials of an apostle or envoy of Jesus. (3.) The opinions or pretexts of the Jews, as discovered in controversy, ascribe the success of the religion to the magical arts of its first teachers. (4.) Most of those heathen writers of the first ages, who either name and assail Christianity, or appear covertly to allude to it, either affirm or hint at pretensions of its early propagators to supernatural powers, to prophesying or divination, magic, and wonder-working: and Celsus suggests, that they were actually aided by dæmons, and so influenced their converts. (5.) The Emperor Julian, with a studied accumulation of phrase, denounces St. Paul as a magician quite unrivalled, and attributes eminence in a similar kind of powers to the apostles in general. (6.) The same explanation of their success had been resorted to by Porphyry. (7.) The opinion of their having exercised magic was current among heathens generally, as appears from the queries of magistrates, and from the remarks and replies of Christian controvertists; while other customary evasions, adopted by their enemies, indicate that *they conceded the fact* of preternatural or wonderful works being done in the name of Christ, attempting only to obviate or ward off *the inference* as to the divinity of his mission.' (Vol. ii. p. 114.) 'They might be diversely eluded, both by superstitious and by sceptical minds; while, at the same hour, their artless majesty and pure benignity, gloriously accordant with the glad tidings which they sealed, were owned by each enlightened and susceptible inquirer, as signatures luminously distinctive and infallibly divine.'

p. 162.

But there is another class of considerations which now invites attention. Nothing has yet been said upon miracles wrought by Jesus before his death and resurrection. Yet, the complexity of the case involves a probability, to say the least, that such miracles must have preceded the great fact of the resurrection; and they are variously implied in the details of the apostolic ministry.

'—If JESUS *claimed and undertook* to work miracles, and if the similar claims of his apostles were genuine, much more must this be believed concerning those of their leader. But it is desirable to shew, from the testimony or admission of enemies, that the Founder of our faith *did make such claims,* and was, even by themselves, believed to have in some way wrought such works.'—p. 196.

After some preliminary reasonings on the nature and relations of this branch of the inquiry, the Author resumes the labour of exploring the enemies' country and collecting their contributions. We shall give, in an abridged form, the general results.

Statements made by Jews. '1. In the Talmud, it is repeatedly declared that Jesus seduced the people by præternatural powers, secretly obtained in Egypt. 2. Jewish traditional memoirs ascribe his acquisition of these powers to an unlawful procurement of the ineffable name of God, and state his use of them in healing the disabled, cleansing the leprous, and raising the dead. 3. Some ancient books of the Jews against Christianity admit quite as fully that Jesus wrought wonders, but argue that he could not be thus possessed of the divine name, and anxiously endeavour to shew that his wonders must have been the effects of magic and enchantments: thus agreeing to admit the *actual existence* of the miracles, while differing about their *cause.* 4. These admissions of Jews are likewise mentioned in the Koran; by Justin Martyr and Tertullian, in the second century; by Chrysostom in the fourth; by Agobard and Alphonsus in the middle ages; and by Sandys, in his Travels in Palestine, two centuries ago. 5. Most of these Jewish accounts, and those of the Talmud in particular, ascribe the influence which Jesus obtained over the minds of the people, to these wondrous works; and some expressly affirm that his condemnation was on account of them.'

Heathen admissions.—These stand upon a modified ground of relation. Few heathen authors, or more probably none at all, were in the least likely to have had any personal knowledge of Christ. All their knowledge of his claims, and of the ground on which he made them, was obtained by very remote means of information, often carelessly explored and greatly misunderstood. When we consider, therefore, the secondary character of their information, together with the reluctance naturally felt to introduce the topic,—we shall not expect that references to miracles as wrought by Christ, by persons in their circum-

stances, who viewed the new sect with philosophic contempt, or with hatred, or with indifference, or even with a measure of good-humoured respect, would be frequent or distinct. We acquire, however, from the passages quoted and illustrated, some general view of those heathen admissions, differing in degree and spirit.

'It appears that the notions of the Greeks and Romans on this subject were, to say the least, two-fold; or that they admit of one marked division; namely, into those of a class who viewed our Saviour's works as *Theurgic*, i. e. wrought by a divine magic, or honourable commerce with the gods or good dæmons; and those of another much more zealous, who denounced them as *Goetic*, i. e. wrought by an unlawful commerce with evil dæmons.'

To the former class belong the Emperor Alexander Severus, —probably several other emperors,—perhaps Pilate,—and Amelius, the Platonic philosopher.

'But this whole class were unlikely to appear in controversy. They could not, as heathens, become public and professed apologists, even partially, of the religion or its author, without being either stigmatized as secretly receiving it, or charged with inconsistency for not doing so. In the second and opposite class are naturally found all the controversialists; men who, from the strong prejudices of heathen learning, or superstition, or vice, combined often with bitterness of temper, were disposed to blacken to the utmost the sect and its founder. Nor was it difficult for them, by the surmises of a worldly scepticism, or the notions of a mystic and fanatic philosophy, to interpret the most wonderful works as the product of unlawful arts, human or preterhuman.'

'Celsus . . . . states the powers of Jesus to have been such, that,—on account of them,—he announced himself as a god;—which assumption of divinity is the grand object of this philosopher's assault; who, frequently conceding that certain wonders were wrought by the founder of our faith, labours to degrade them to the level of magical feats, and thus to refute the inference, that he who performed them was "the Son of God."

'Hierocles adopts the same line of argument, censuring the Christians for giving divine honours to Jesus, on account of "certain prodigies," the occurrence of which he does not at all deny, but which, he contends, may have been produced by the illusions of magic or sorcery.

'We find Julian depreciating the miracles of Christ, as not having been magnificent and unequivocal;—as having failed to convince his own kindred; and as rather of a lowly, private, and simple character, than mighty and overpowering.

'This same method of *desecration* and *depreciation* generally pervades the anonymous objections of the controversial heathen, as they are recorded by Justin, Arnobius, Volusian, and others.' —pp. 217-220.

Having now completed his minute and penetrating survey of these multifarious materials, Mr. Sheppard addresses himself to the discussion of difficulties, not only those which have actually

been adduced by enemies or doubters, but such others as have occurred to his own susceptible and scrutinizing mind. In this, his peculiar talent appears to great advantage. If those pages should ever gain access to an honest sceptic, one who sincerely desires to know that which is true and good, and to detect the false and renounce it, he will feel himself in no little degree indebted for the present here made to him of so masterly and truly generous an investigation. Such a sincere and honest sceptic cannot be a scorner; he cannot but feel the subject of his doubts to be of ineffable importance. Those doubts will be serious anxieties: he will not pride himself upon them: he will not violate conscious truth, by representing them as weightier than they actually are: he will not dart them as poisoned shafts into the bosoms of the simple-hearted and unwary, reckless of the mischief which he is trying to do: he will give himself no rest till he has settled the great question, by means which become a rational and accountable being. Such an inquirer will value a friend like Mr. Sheppard, who sympathizes with his solicitudes, who hides or diminishes no objection, who throws open the door to every difficulty that wears the semblance of honesty, and dismisses it not without fair and kind treatment. We could with pleasure make long extracts from this and similar portions of the work; but our limits will not allow of more than one or two citations. To the objection, 'Why, if Chris-'tianity was thus Divinely attested and supported, did not all 'oppositions sink and die before it? Why was not its triumph 'universal?'—the Author gives a reply of which we shall transcribe some paragraphs.

'The difficulty is raised on suppositions that are not tenable; namely, that a miracle, when witnessed, must be an *irresistible* means of conversion; or rather, that there can be no divine revelation, except a miracle be wrought before every one to whom it is proposed; or else, that the outward gift of divine truth, attested by the credible record of miracles, would necessarily imply the accompanying inward gift of a genuine love to that truth; or, at least, of a ready mind to examine it impartially, with a freedom from prejudice and passion, from levity or enmity of spirit.

'The principle of such a difficulty, though its real extent may not be perceived, appears ultimately *atheistical.* It would infer that, because God does not effectuate *all* good, therefore he communicates *none;* that the heavens do not declare his glory, nor the earth bear witness to his providence, nor conscience to his justice; that nature, in short, affords no divine revelations to man, because man has so often resisted them, and grown dreadfully insensible to their monitions. We have no juster cause to suspect that Christianity is not divine, because it has been often scorned and slighted, or because it has been flagrantly corrupted, than that the sun is not a gift of God, because some men shun its light, or because it does not ripen every fruit on which it

shines; or because the most nutritive grains and cooling fruits, which it does ripen, are continually distilled into liquids which, in the practical use of multitudes, become burning poisons, and sin and misery and death are thus extracted, as it were, out of its pure and vivifying beams. The real wonder is, not that such a religion, though divinely attested, was opposed and rejected by multitudes; but that it should, in its primitive purity, in deep sincerity, and at the price of suffering, have been so often received and so firmly maintained.' pp. 281—283.

'It would be a strange inference that, because an instrument is not omnipotent, it is useless or unfit; that, because a persuasive is not of itself all-sufficient, it might therefore be dispensed with; that, because the means are not of themselves enough, we should have fewer or none; that, because a medicine had no good effect in certain desperate cases, it was therefore not the best, or should not have been prescribed.' p. 157.

Alluding to one of the 'solemn sneers' of the unjust and insidious Gibbon, Mr. Sheppard, in a few lines, touches a spring which explodes the artful misrepresentation.

'In that too well known paragraph of "temperate irony", where we are led to suppose that "the sages of Greece and Rome" viewed the Christian miracles with "supine inattention", (a passage productive of more pain and misgiving to some minds than the subtler sophisms of Hume,) we are seduced into the notion, that *nothing* but inattention or ignorance could possibly have caused their silence; and then, that their silence, so caused, *proves* the non-occurrence of the events. But what, if *such* were *not* the causes? What, if we had possessed good evidence of these strange facts, that Helvetius, Diderot, and Voltaire, each became a Christian indeed; and yet, that neither D'Alembert, Buffon, nor Gibbon, in all their works, had dropped a hint of this? Would *their* silence prove their "inattention" or ignorance concerning the facts, and so discredit the evidence? Or would it rather prove *something else*?' p. 292.

In our bright days and happy country, we are scarcely capable of conceiving the dreadfulness of living under perpetual persecution; and we form ideas far below the truth of the obligations under which *we lie* to those who 'resisted unto 'blood, striving against sin.' The following interesting passage will furnish many profitable topics, both to the reason and to the feelings of thinking men.

'If there were persecutions, judicial or popular, under Claudius, Nero, Trajan, Adrian, Marcus Aurelius, and Septimius, and these in distant countries, Italy and Gaul, Asia Minor and Africa, (which has appeared in the foregoing pages,) then *there was*, in all these reigns, a *widely spread sect subsisting*, to persecute. There is every reason to believe, also, that they were persecuted, in some respects *unintermittingly;* that there never was a time, even when they might have the lightest personal or relative share of disabilities and wrongs, in which some neighbouring house or village, or city or province, did not afford them instances of heavier injuries sustained by others, which might

soon be inflicted in turn upon themselves, or upon those most endeared to them. They must have lived under a constant and afflictive sense of *insecurity*. The government was despotic, and the change of rulers, both supreme and subordinate, was quick and sudden. If they were now under a lenient emperor, they might have a provincial governor, or local judge, whose pretended clemency was the most wearisome or excruciating kind of rigour *. They were exposed to dislike and harshness from their fellow-citizens; in very many instances certainly, from near kindred and connexions also; and, even when times were at the best, the petty persecution of taunts and contumelies could not cease †. The paths of honourable advancement, both in office and in alliance, were shut against them; and the most promising ways of emolument must have been usually closed. Nor is it, I think, in general enough considered, how much the adherent of a persecuted faith may have his *most purely affectionate* feelings tried and agitated, in the thought of those sure disadvantages and probable sufferings in which the education which his opinions dictate *will involve his family*. Think of tender Christian parents, at Lyons, or Vienne, or Smyrna, looking on their unconscious children, in what has been called the pre-eminently happy age of the Antonines, when the deaths of Attalus, and Blandina, and Polycarp, and many more martyrs, were fresh in every mind; and when the sufferings of confessors, or the marks of what they had suffered, were visible to every eye. Think of the question of a father's earnest brow, and a mother's silent tears!—"Are we bringing up these poor babes to suffer scorn and outrage, or to meet, at the least, with a hard and adverse course through a hostile world, all for a cunningly devised fable, or a dubious faith?" Is it to be credited that feelings like these, sure as they were to be *most deep and genuine* in the same upright and tender hearts that loved the words of life eternal, would not urge to a close and searching examination, as

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* . . . . . 'They betook themselves to what was esteemed by them CLEMENCY and HUMANITY. Nor was it fit (they said) that the government of the emperors, who were BENIGN and MERCIFUL to all, should be blemished by any excessive cruelties; but it was reasonable that the imperial benevolence should be extended to all, and that Christians should not suffer capital punishments. From that time, therefore, it was enjoined that their eyes should be plucked out, and one of their legs be debilitated,—the most gentle punishment that could be inflicted. Henceforward, upon account of this lenity, it is impossible to reckon up the number of those who had their right eyes first thrust out with a sword, and then seared with red-hot irons; and of those who had the flexures of their left legs seared with irons; after which they were sent to the copper-mines, not so much for the sake of the service they could do there, as with a view to increase their miseries.' *Euseb. Hist. Eccl.* VII. 12. (Quoted in Vol. I. p. 280.)

† 'It must not be thought that these, however minute or hidden from the eye of history, are not grievous if they be continued. Many a one would rather bear a sword-wound or a scourge for once, than a swarm of mosquitoes for a year.'

far as practicable, of the primary facts and grounds of that faith? But assuredly, throughout the whole apostolic age, and even during part of the second century, *close* and *effective* examination might be, and must have been made, by many friends and many enemies: therefore the subsistence and growth of the religion through that period, amidst such violent, various, and disheartening oppositions, affords a *separate* proof that it was sustained by miraculous attestations, present or recent, which neither its foes could shew to be false, nor its converts suspect to be delusive.' Vol. I. p. 314—317.

In another place, the Author represents, with great justness and force of argument, the strong probability, that multitudes of persons who were inquiring about Christianity, or who had embraced it, would, in the earlier periods, actually take journeys from the neighbouring countries, or even from Greece, Italy, and remoter coasts, into Judea and to Jerusalem, to collect on the spot, and from the yet living eye-witnesses, the amplest means of contradicting or confirming the facts which had been declared to them. The age of the apostles was one in which travelling was common and easy. Excellent roads had been made in every part of the empire, and they were constantly frequented. The exigencies of the Roman Government, and the perpetual business, military and civil, which was in operation to and from the mistress-city and all the provinces, made the transit to all parts of the empire usual and constant. In particular, the Jews were in the habit of going to the Passover and the other great festivals at Jerusalem, from all parts of the world in which they might be settled. 'This fact of itself 'shews how natural and how easy an undertaking it would ap- 'pear, for converts or inquirers to travel thither, either to re- 'assure their faith or to gratify their attachment.'

One of the most important characters of this work is its animated piety, its deeply serious feeling, its constant tendency to promote the vital spirit and practice of religion. It is but too well known, that many treatises upon the external evidences of revelation, convincing and in other respects valuable as they are to a certain extent, deal only in the logic of the case, and scarcely ever attempt to press the personal obligations of that religion whose origin they have proved to be Divine. This defect is most pernicious. Among other false and dangerous inferences which it can hardly fail to produce, these are obvious,—that the whole question is one of theory and of intellectual curiosity; that the rejection of Christianity is a matter of innocent opinion,—at least, a misfortune rather than a fault; and that a man may be equally virtuous and happy, equally approved by God, and safe for eternity, whether he embraces or renounces the records of revelation. None of these baneful conclusions can be drawn from the volumes before us. Appeals to the con-

science, to the moral wants, and to the everlasting responsibility of the reader, are not indeed forced, or introduced formally and artificially: but, when a natural opportunity for them arises, it is not shunned. They occur where the greatness of the occasion calls for them; and they are expressed with explicitness, tenderness, simplicity, and strength. Among the reflections and appeals of this kind which occur, our limits will permit us to take only one specimen.

'Yet often has the dejecting thought assailed him, [the Author,] at last, what will be effected? What but a fruitless, nay, a melancholy work, if we should merely bring some to a right historical faith, or re-assure and fortify them in it; but none to a vital faith; none to the obedience of faith; none to understand, to receive, to adorn, that doctrine which is the power of God? Reader, suffer not that dejecting thought to be verified. It depends on you, personally, by the grace of God, to preclude its fulfilment. If you, and you alone, will but act, as even a qualified assent to the truth of this religion does in all reason engage and bind you to act, the writer's aim cannot be unfulfilled. Nay, though it should fail as it respects all others, in *your* individual happiness it will be richly fulfilled and requited. But, if you mean not so, if you do not propose, or at least desire, to go beyond mere assent, and, admitting Christianity to be divine, to seek and endeavour that you may verily possess it, then, I am inclined to counsel you, proceed no further. Do not aggravate your own inconsistency by acquiring new testimony for truths of infinite importance, which you still mean to neglect, or which you intend shall have no true power over your mind and life. Already you think this gospel came from God. Can you then fail to perceive, (even before studying it,) that it must be "worthy of all acceptation" from man?'

. . . . . 'Even if you had no grounds of assent beside those very limited and external views of Christianity which have been taken in the preceding pages, [you are, by the obligation of reason, bound to say,] "I have here reviewed the characteristics of this religion; its origin, the obstacles over which it triumphed, the rapidity of its extension: and, did I know no more, I should yet confess that all this could not be a work merely human. It must have been divinely originated and sustained. Whether the divine support were visible or invisible, it must have been special. Whether the miracle were open or secret, it must have been real. The founder and first heralds of this doctrine must have been taught and commissioned and upholden by the Almighty Author of good."——You would judge rightly, as I apprehend, even on these grounds; and you are well aware that there are other proofs at hand to corroborate your judgement. But,—is it possible that *the consequence* can escape you? Or do you wish, though it meets and presses on you, to elude it? If you should merely admit it to be highly probable, that Jesus and his apostles were accredited messengers of HIM who is omnipotent to save and to destroy, is it not the greatest self-impeachment of common sense and even sanity, not to examine, with deep seriousness, their recorded messages? If you

be conscious that, while judging in this general way the religion of Christ to be divine, you yet feel towards it and him a cold and reckless indifference; then, how can you be wholly unconscious of that "madness of the heart" which nothing, except this slighted dispensation itself, even offers to cure? For, though you may say or feel at present, I am happy or easy without being a religionist;—you *must see* that life has many and great evils; you must know that, were all these escaped, its good with itself will soon decline and terminate; you must secretly confess that you know not, "in that sleep of death, what dreams may come". Meanwhile you are apprised that the religion which *you admit* to be divine, involves and answers those most momentous questions, If a man die, shall he live again? How shall man be just with God? What must we do to be saved? Yet you do not apply yourself to the earnest study of it. It came from God; and that is enough! You are content with a few slight notions of what it describes and teaches. You are no infidel: but—you have no turn for Theology!

'Now, what would be thought of a similar conduct in other affairs?' Vol. I. p. 337—340.

Subjoined to the work, we find Three Dissertations, under the title of *Appendices*, on subjects not less interesting in themselves than important, as elucidating many parts of the preceding argument: 'I. The probable Temper towards Christianity, 'of Proselytes to Judaism and of Judaising Gentiles. II. The 'Nature of that Accession of Proof for Christianity which is 'derived from its Subsistence, amidst all the foregoing Oppo-'sitions, through the Half-Century following the Apostolic Age. 'III. On the National Conversions to Christianity, from the 'Time of Constantine, through the Middle Ages; and on the 'Modern Conversions in the South-Sea Islands.' We can do no more than thus mention these appended writings, though, had we room, or were they separate publications, we should have gratified our readers not a little by the detail of much original and weighty matter, *e. g.* upon the motives and moral condition of the perfect and the imperfect proselytes from the various forms of idolatry to the acknowledgement of the Only God, the God of Israel; upon the existence of numerous philosophic Monotheists among the cultivated Romans; upon the often assumed existence of eminent facilities, in the age of the apostles, for the dissemination of their doctrine; upon the time of the cessation of the primitive miracles; upon the solid grounds of faith in the absence of miraculous attestations; and upon the contrast between the secular and forced conversions of tribes and nations, after Christianity had been desecrated to political purposes, and those which were produced by rational evidence and the moral power of heavenly truth in the hand of its almighty Author.

In reviewing these volumes, we cannot but have received a

deep impression of their value, and a strong feeling of gratitude that so copious a body of information, hitherto accessible only to a few scholars and men of leisure, is here placed within the reach of popular readers, made attractive even to those whose minds are not inured to literary toil, and applied, by calm, judicious, and powerful reasoning, to the most beneficial of all intellectual and practical purposes. But we have not been unmindful of the severer part of our duty. We have been on the watch for objections and faults; but the circumspect and delicately cautious character of the Author's mind has prevented our fastening upon any which it will not appear hypercritical to mention. However, we have thought that, when adverting to himself and his writings, particularly in the preface, the Author indicates a sensitiveness and a self-depreciation which he is not justified in indulging. Both the reasonable probability of the case, and the public reception of his former works, should have inspired him with more confidence. We think, also, that Mr. Sheppard has not shewn himself so reluctant as he justly might have been, to allow, without at least a protest against its probability, the malevolent assertion of Celsus, that 'Jesus was, as 'they say, little of stature, unsightly, and ignoble.' (Vol. I. pp. 72. 78. 85.) Not that we deem the glory of Christ to have consisted in external beauty; not that we would foster any mode of "knowing Christ after the flesh", which would be only giving countenance to a worldly taste; not that we doubt the influence of labour and hardship, poverty, sorrow, and manifold suffering, in producing a marked effect upon the limbs and countenance of the afflicted Nazarene; not that we charge his enemies with a very gross exaggeration of appearances, when they said to a man of thirty-four, "Thou art not yet fifty years old"; not that we dare affirm the figure and features of Jesus to have been cast in the most perfect mould of symmetry and beauty;—but simply, that we acknowledge the obligation of seeking for truth, upon all subjects, small as well as great; and, when *certainty* is confessedly not attainable, of being satisfied with *reasonable probability*. Now let us attend, in this surely not unlawful or uninteresting exercise of conjecture, to the glimmerings of evidence and the results of theoretical but impartial considerations. We look upon it as altogether alien from the meaning of the prophecy, to understand Isaiah liii. 2, 3, as at all a description of the bodily form or external manners of the Redeemer. The design is, we conceive, to describe, in the prophet's style of poetical amplification, the objections of the Jews, and of unbelievers universally, to the spiritual glories of the Messiah, his holy character, his expiating sufferings, his grace to the unworthy, and his divine authority; objections at once false and impious. Those who understand the principles of physiology

will admit the incontestable truth of the assertion, that the miraculous production of the human existence of our Lord, by the immediate power of the Holy Spirit, did, of physical necessity, preclude the causes of formative defect and imperfection; though the corporal frame thus produced would, most probably, be extremely delicate, and endowed with an unrivalled exquisiteness of sensibility. There are some passages in the Evangelists which seem to imply, that the aspect and attitudes of Jesus bore a dignity and meek majesty, in such insuppressible manifestations, as often struck even his enemies with admiration and awe. And it can admit of no doubt, upon some of the most certain principles of human nature, that the holy affections of our Lord's mind, existing in absolute perfection, never dormant or remittent, never interrupted by irregularity, or inadvertence, or successful temptation, but always intense and active, *must* have given to the entire action of nerves and muscles, which produces physiognomonical expression, a character *pure*, *sweet*, and *majestic*, such as never belonged or could belong to any sinful child of man. Add to all this, the lofty communion which the soul of Jesus perpetually held with the perfections of Deity, and his consciousness of his own personal union with that Infinite Essence,—and what must have been the effect? We are incapable of appreciating it. It required to be modified and subdued by the deep abasement to which he stooped for the sins of the world, or human gaze could not have endured it. For reasons such as these, we confess ourselves not disposed to impute any undue colouring to the passage of the pious poet, where he represents the angel standing still to survey Jesus as he lay asleep on the slope of a rock:

'Gabriel sah ihn vor sich in süssem luftigen Schlafe,
Stand bewundernd still, und sah unverwandt auf die Schönheit,
Durch die vereinte Gottheit der menschligen Bildung gegeben:
Ruhige Liebe, Züge des göttlichen Lächelns voll Gnade,
Huld und Milde, noch Thränen der ewigtreuen Erbarmung
Zeigten den Geist des Menschenfreundes in seinem antlitz;
Aber verdunkelt war durch des Schlafes Geberde der Abdruck.'
Klopstock's Messias, i. 534—540.

Art. III. 1. *The Nature and Use of Parables as employed by Jesus Christ.* An Essay which obtained the Norrisian Medal for the Year 1828, in the University of Cambridge. By the Rev. John Henry Pooley, M.A. Fellow of St. John's College, Cambridge. 8vo. pp. 54. Cambridge, 1829.

2. *An Exposition of the Parables of Our Lord;* shewing their Connexion with his Ministry, their prophetic Character, and their gradual Development of the Gospel Dispensation. With a preliminary

Dissertation on the Parable. By the Rev. B. Bailey, M.A., Domestic Chaplain to the Right Hon. Lord Torphichen. 8vo. pp. xvi. 512. Price 14*s*. London, 1828.

3. *Discourses on the Principal Parables of Our Lord.* By the Rev. James Knight, A.M., Perpetual Curate of St. Paul's Church, Sheffield. 8vo. pp. xxiv. 512. Price 12*s*. London, 1829.

4. *An Explanation of the Principal Parables of the New Testament.* Intended for the Young. By Mrs. Matheson, Durham. 2 vols. 18mo. Price 3*s*. Glasgow, 1829.

UPON no portion of the New Testament has so much been written, by way of exposition, to so little good purpose, as upon Our Lord's Parables. Similitudes of the simplest character and the most obvious import, originally employed by the Divine Teacher in accommodation to the perverseness or almost infantile imbecility of his auditors, have been, in the hands of Greek fathers and Western doctors, converted into erudite enigmas, which it would have been impossible for even the disciples to understand. The scope of the parable, the moral of the narrative, has been either overlooked or treated as a subordinate consideration, in the attempts to detect recondite analogies and double meanings in the terms of the recital. Some curious instances of this mode of exposition are cited by Mr. Pooley in the able Essay before us. Chrysostom and Theophylact lay very strong stress upon the "dry places" through which the unclean spirit, in the parable, had wandered before he returned to his old habitation, and suppose, that by them are signified 'unwatered, unbaptized souls'. Upon the parable of the leaven hid in three measures of meal, Origen remarks, that leaven is the doctrine of truth, the woman, the church, and the three measures, the nations of the earth descended from the three sons of Noah. He also says, that by the three measures may be represented man, because he is composed of three parts, body, soul, and spirit. Parallel absurdities might be cited from the writings of modern divines. In Mr. Bailey's Exposition, there is an occasional display of a learned refinement, an excess of ingenuity, which borders upon the same fanciful mode of exposition. For instance, of the exquisitely simple and touching parable of the Prodigal Son, he tells us, that

'It contemplates the vast scheme of man's redemption from the calling of the Hebrews to their rejection and the calling of the Gentiles,—until, in process of time, the Jews will be converted from their apostasy, and will again become the means of diffusing the truth among the yet unconverted heathens, as those of that nation who first received Christ, were the instruments under God of converting the Gentiles after the death and resurrection of their Divine Master. The parable *does not indeed express all this;* for it is not only "a dark

saying", which, whether enigmatic or prophetic, veils the truth under figures and symbols; but, like other passages of Scripture, it may contemplate more than it expresses, which can be discovered only by other Scriptures.' p. 232.

This is a dangerous theory of interpretation, and one which has wrought great mischief in the Church. No passage of Scripture can be *proved* to mean more than it actually conveys. It may receive illustration from other parts of Scripture, as all truths mutually illustrate each other; but, as to the supposed latent meaning, which is discoverable only by other Scriptures, it is plain, that those other passages which furnish the alleged explanation, are both the real sources of our information and the only available medium of proof. No Scriptural evidence can be obtained from passages which depend for their supposed recondite meaning upon the disclosures of other portions of Inspiration; nor can the cause of truth be served by pressing them into a service foreign from their original design.

'The elder son in this parable', says Mr. Bailey, 'represents 'the Jew, and the younger son, the Gentile'. So say Grotius, Lightfoot, and Whitby; but, we are persuaded, that this exposition is both gratuitous and erroneous. Calvin, with his usual judiciousness, remarks: '*Qui putant sub primogeniti filii* '*typo Judaicum populum describi, tametsi ratione non carent,* '*mihi tamen videntur non satis ad totum contextum attendere.*' Doddridge follows this more correct view; and Mr. Pooley, in the Essay before us, has the following sensible remarks.

'If, with Whitby and certain other commentators, we look upon the elder son as the emblem of the Jews, and the younger as that of the Gentiles, we lose sight entirely of the occasion of the parable.

'So far from imagining any hidden allusion to have been contained in such parables as these, we have every reason to believe that the intention of our Lord in using them was immediately evident. Surely, when the disciples were cautioned not to offend one of the little ones who were still weak in the faith, and when the Pharisees were reproved for their uncharitable censoriousness, no lessons more impressive could Jesus have given, nor more peculiarly adapted to correct the wrong temper of mind both of the disciples and the Pharisees, than the simple parables of the Lost Sheep and the Prodigal Son. Here was no perplexing train of argument to entangle the reason, no specious sophistry to pervert the judgement, but a direct appeal was made to the common sense and feelings of the hearers. Nothing was more natural than the joy of a man over a lost sheep recovered from the wilderness; nothing more conceivable than the delight with which a fond parent would welcome home the child who returned with a broken and contrite heart; every one would comprehend this. Many might be misled by multiplicity and depth of argument, but they could not entertain false ideas of that reasoning to which their own feelings responded. And what subject merited more the plainest illustrations, than the

mercy of God in pardoning sinners? There could have been no reason for withholding the assurance of this consolatory truth, and therefore, it was not only not withheld, but it was most powerfully and clearly inculcated. There was no mystery in this. It involved no secret, it admitted of no reservation, nor did it relate to any distinction between Jew and Gentile, as such, but simply declared the Almighty's irrespective love for fallen man.' *Pooley*, pp. 43, 44.

In fact, when we consider, that the Christian Church was at first composed altogether of Jews, to many of whom the character of the prodigal, the publican, and the lost sheep, applied not less strikingly than to any Gentiles, the artificial exposition above referred to, seems to be singularly unhappy.

The true nature and design of the Parable are defined by Lord Bacon with characteristic and profound sagacity. 'In 'the infancy of learning, and in rude times, when those conceits 'which are now trivial, were then new, the world was full of pa- 'rables and similitudes; for else would men either have passed 'over without mark, or else have rejected for paradoxes, that 'which was offered, before they had understood or judged. 'So, in divine learning, we see how frequent parables and 'tropes are: for it is a rule, That whatsoever science is not 'consonant to presuppositions, must pray in aid of similitudes.' This remark strikingly accords with Our Lord's own explanation of his reason for speaking to the multitude in parables. 'The common notion is', observes Mr. Bailey, 'that our 'Blessed Lord spoke in parables, that people might not under- 'stand him, and that their condemnation might be increased. 'This interpretation is, however, as unfounded as it is blasphe- 'mous and degrading to the Divine attributes and the preach- 'ing of Christ.' Mr. Bailey has here employed language much stronger than was at all called for by the 'notion' thus unfairly represented; and, in attempting to get rid of the 'apparent 'harshness of the text referred to', by a verbal criticism, he has by no means succeeded in satisfactorily expounding the remarkable citation from Isaiah, which occurs no fewer than six times in the New Testament. It has been thought, that Our Lord did not confine himself to this method of instruction in his public teaching, until his plainer instructions had been treated with contempt or neglect; and that he adopted it in displeasure. This, we confess, appears to us a mistaken view, not countenanced by the facts. Our Lord taught even his own disciples in parables, and he reproved them for not understanding their obvious import*. On the other hand, he subsequently employed the plainest and most literal language in teaching the

* Matt. xv. 16.

multitude. It is also evident, that the scope of many of Our Lord's parables was sufficiently obvious; for, "when the Pharisees had heard his parables, they perceived that he spake of themselves." Yet, it is equally certain, that, on other occasions, (at least, on one,) Our Lord *withheld* from the multitude, the exposition of his meaning, and explained himself afterwards to his disciples "in the house". But the reason of this reserve is, perhaps, to be found in the nature of the subject to which the particular parables referred. The declaration, that, "without a parable, Jesus spake not unto them", if taken literally, must be restricted either to the particular occasion, or, as Rosenmuller explains it, to the subject-matter of the parables in question, which concerned the future progress and diffusion of the Gospel. To the disciples only it was "given, to know the *secrets* of the kingdom of heaven", of which they were ordained to be the depositaries and dispensers. At the same time, Our Lord assigns a reason for propounding these enigmas to the multitude, which, though it did not indicate displeasure on his part, conveyed an important intimation as to a general rule of the Divine proceedings: "Whosoever hath, to him shall be given". To those who *hold* or use what they have received, shall be given a more abundant increase of knowledge; but those who hear with inattention, and fail to improve their advantages, shall lose what they have. The seed will be devoured by the birds, and they will remain wholly unfruitful. But this necessary consequence can with little propriety be represented as a judicial punishment. Mr. Pooley cites a remark of Dr. S. Clarke, that 'Jesus chose to deliver his doctrine in such a 'manner that it might be received by those who were sincerely 'desirous to know and obey the will of God, while the wilful 'and incorrigible remained deaf to all his instructions.' This holds good, not of the parables only, but of Our Lord's more didactic instructions, which were sometimes far more mysterious and hard to be understood, than any of the similitudes or allegories which he employed. In these cases, the imperfect and obscure nature of the communication was designed to afford room for the display of individual character in those who heard him; in which Our Lord's conduct was analogous to the general plan of the Divine proceedings. Knowledge was by such means made to depend upon teachableness and obedience. "If any man will do His will, he shall know of the doctrine whether it be of God." 'In the great variety of religious situ-'ations in which men are placed', remarks Bishop Butler, 'what chiefly and peculiarly constitutes the probation of some 'persons, may be the difficulties in which the evidence of reli-'gion is involved; and their principal and distinguished trial 'may be, how they will behave under and with respect to these

'difficulties.' This profound remark will apply with as much force to communications deficient in clearness, as to difficulties arising from a supposed deficiency of evidence. The reception given to Our Lord's instructions was a test of character; and they were evidently designed to operate as such a test. He who had ears to hear, might and would hear so as to understand. "He that is of God, heareth God's words: ye therefore hear not, because ye are not of God." The obscurity of Our Lord's language was intended to convince the self-conceited Pharisees, and those who prided themselves on their wisdom and knowledge, that they stood in need of Divine teaching; and, so far from being a valid reason for their rejecting and despising his instructions, it was adapted to rouse, in any honest mind, a spirit of inquiry. How then can blasphemy be imputable to the supposition, that Our Lord sometimes employed a mode of instruction designedly obscure, intending that his meaning should not be understood by the "wise and prudent", who disdained to become his disciples, notwithstanding the miraculous credentials which attested his prophetic character? The language of his miracles could not be mistaken; but, to those who rejected the evidence of his Divine authority, Our Lord did not see fit to make an unreserved disclosure of the doctrines respecting either his person or his kingdom. And although we do not say, that this reserve was intended to increase their condemnation,—a representation which would shift the blame of their criminal perverseness upon Our Lord himself,—we must admit, that such would be the consequence of their behaviour under these circumstances. It is true, Our Lord 'came to save, 'and not to condemn the world.' And yet, it is not less true, that "for judgement" (εἰς κρίμα, condemnation, or, as Valpy would render, discrimination) he came into the world, "that they which see not might see, and that they which see might be made blind."* If Our Lord spake so as not to be understood, it was because he had another and higher object than to be merely understood; because he claimed to be received in his Divine character, on the ground, not of his sayings, but of his works; because he came, not simply to instruct as a public teacher, but to be himself the object of faith and obedience.

These remarks apply to some of the Parables (and to some only) in common with the general method of instruction adopted by Our Saviour; for it is altogether a mistake, to represent the Parables as the most obscure or enigmatical portions of his public instructions. In order to have a correct view, therefore, of the design of this part of his teaching, it is necessary to understand aright the nature and objects of Our Lord's prophetic

* John ix. 39. See also ch. xii. 48.

ministry. The obscurity and reserve which characterise some of the parables, as well as some of the discourses of Christ, are accounted for upon the principle intimated by himself in the thirteenth chapter of St. Matthew, which we have attempted to illustrate. But that declaration can by no means be extended to all the parables: many of them were well understood, and meant to be so. Some of them approach to the character of instructive anecdotes. Indeed, obscurity seems by no means a characteristic of this popular method of teaching, which was so familiar to the Jews, and peculiarly adapted to insinuate instruction into the minds of the unthinking, the prejudiced, or the young. In the indirect form of a parable, Eastern courtesy conveys a lesson which would be offensive in a more direct form; but, while the speaker's art is shewn by concealing his drift in the beginning, so as to prevent a premature interruption, ambiguity in the application would be fatal to his design; and where this is not self-evident, the interpretation is carefully supplied. The parable of Jotham, and that addressed by Nathan to the monarch of Judah, are fine instances of this use of the parable. Oriental literature is rich in similar apologues, which are almost uniformly adapted to the humblest capacity. And the greater part of the parables of the New Testament, far from being 'dark sayings', are, in their simple and obvious sense, on a level with the understanding of a child. In order to make them at all obscure or enigmatical, hidden meanings must be attributed to the language, which are foreign from the scope of the intended lesson.

Mr. Bailey's particular object is, to expound the Parables with a view to the specific character which he attributes to them, as 'a 'series of prophecies depicting the progress and events of the 'Christian Church,—mysteries of the kingdom of heaven.' With this design, he arranges them under the following classes.

'I. Parables introductory to the more direct promises and descriptions of the Kingdom of God. (The Creditor and two Debtors. The Sower.) II. Parables descriptive of Christ's Kingdom. (The Tares. The Leaven, &c.) III. Parables setting forth the Graces and Duties which are necessary to, and vices which exclude from, the Kingdom of God. (The Good Samaritan. The Unjust Steward. The Rich Man and Lazarus, &c.) IV. Parables on the Efficacy of Repentance. (Those in Luke xv.) V. Parables on the Nature of Prayer. VI. Parables foretelling the Destruction of Jerusalem and the preaching of the Gospel to the Gentiles. VII. Parables whereby Christ designates Himself. VIII. Parables preparatory to the Day of Judgement. IX. Parables descriptive of the Day of Judgement.'

This arrangement of the Parables is all, the Author remarks, that can be claimed as original; and its value consists in shew-

ing 'their prophetic character and their gradual development 'of the Gospel Dispensation;' by which the Divinity of the Redeemer is placed, he conceives, in a novel and powerful light. We confess that we have been unable to perceive either the propriety and advantages of this arrangement, or the force of the argument which the Author would build upon it; but we leave it for the judgement of our readers. We have already intimated the leading fault of the volume as an exposition. It is due to the Author to add, that he has not entirely lost sight of the more direct instruction to be derived from the Parables; and he contends, that their practical application, so far from being lost by the mode of discussion which he has adopted, 'rather requires by it an accession of force and of beauty.' Of this practical application, there is, however, by far too little. With regard to the Author's theology, it is somewhat obtrusively anti-calvinistic; and he talks of 'the peculiar dogmas of Calvin' in the usual style of writers unacquainted with the doctrines of the Reformation. At p. 265, Archbishop Lawrence's Bampton Lectures are referred to as furnishing decisive proof, that the Articles of the Church of England are not Calvinistical; a representation which we have recently shewn to be founded altogether on misapprehension, or something worse. That Calvin held no *peculiar* opinions on the subject of Predestination, is most certain; and the most objectionable positions which ingenuity may cull from his learned and masterly work, belong to a school of theology of which he was neither the founder nor the foremost champion. On the contrary, Calvin was, perhaps, the most moderate and most guarded of the orthodox theologians of his day; the soundest expositor, the most accomplished critic, as well as the most elegant writer. Mr. Bailey would have found his advantage in consulting his Harmony; and he would have shewn his discretion by bearing in mind the memorable reproof of Bishop Horsley to the clerical detractors of the great Reformer. Mr. B.'s volume, though not unexceptionable as an exposition, is, upon the whole, creditable to his abilities and industry, and may be useful to the clerical student as embodying a copious collection of annotation, criticism, and disquisition upon the portions of Scripture illustrated; but the total absence of an evangelical character prevents our recommending it for general reading. What confidence can be reposed in an expositor who can hold such language as the following?

'This rejection of the man without the wedding-garment, is very commonly and very justly applied to such as habitually neglect or unworthily receive the sacrament of the Lord's Supper, the tree of life, the sign of that life and immortality purchased for us by the blood of the Redeemer, the second Adam. It was from a similar feast in the parable, that the unworthy guest was rejected: and unless Christians

frequently and worthily receive the spiritual graces conveyed by that blessed sacrament, how can they expect to "walk with Christ in white; for they are not worthy." p. 377.

Mr. Knight's volume is of a very opposite character, plain and solid, evangelical and thoroughly practical. It has been his endeavour, he tells us, 'to ascertain, to the best of his abi-'lity, and with fervent prayer for Divine direction, the *main* '*scope* of those parables which have passed under his review.'

'He has consequently thought it incumbent upon him to check any disposition which he might occasionally feel, to indulge the sallies of imagination; than which, he firmly believes, nothing has more directly tended to withdraw the attention from the real design and specific application of these interesting models of instruction. Much ingenuity, he is well aware, has been shewn by those who have endeavoured to prove that every subordinate part of a parable has some definite spiritual application. Be this as it may, he is fully convinced, that the attempts which have been made to point out such application with precision, have, in many instances, not only concealed the real import of the parable itself, by diverting the mind from the practical lesson which it obviously suggests, but have led to conclusions either absurd in themselves, or at variance with other parts of Scripture.'—*pp. vii, viii.*

As a specimen of the judicious character of these Discourses, we cannot do better than give the following extract from the concluding discourse.

'"The time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." The time of which our Saviour here speaks, was obviously that at which the Holy Spirit was poured upon the disciples according to his promise. He is emphatically the Spirit of truth; and, when communicated to the disciples, he was to guide them into all necessary truth, teaching them all things, and bringing all things to their remembrance, whatsoever our Lord had said unto them. That Spirit proceeded from the Father and the Son; he was sent by the Son from the Father: those instructions, therefore, which he communicated, Jesus Christ himself communicated through him, according to his word.

'During the time of our Saviour's personal intercourse with his disciples, powerful prejudices, connected with much misapprehension as to the nature of that kingdom which he was about to establish in the world, existed and operated in their minds. These prejudices, and this misapprehension, added to the natural darkness of the human understanding, disqualified them from discerning so much as they otherwise might have done, of the spiritual import of the figurative representations which our Lord gave them in reference to the future state of his Church, and to those things which in various ways would affect the same. The general tenour of his instructions tended, no doubt, to correct these evils, and such an effect was in some degree produced by them; the disciples were imperceptibly prepared for that glorious

dispensation of divine grace which was to follow the ascension of their Lord and Master.

'When, therefore, according to his promise, he should send the Comforter unto them, their prejudices would be gradually subdued, and at length totally vanish; their hearts and affections would be cleansed and purified; their understandings would be enlightened, and the spiritual faculties of their minds enlarged, so that when the Divine Instructor should bring all things to their remembrance, whatsoever the Lord Jesus Christ had himself said unto them, they would apprehend the import of those sayings which had before appeared mysterious and unintelligible, and had consequently given rise to many anxious inquiries among them. Thus he who had heretofore spoken to them in such terms as they could not understand, would so instruct them, after having duly prepared their minds for what he had to communicate, that they should clearly discern the import of those revealed truths which immediately concern the purposes of his grace, and the establishment of his spiritual kingdom: "The time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." Then in fulfillment of the promise which he had given them, and by the agency of His Holy Spirit, he would lead them into all truth, and replenish them with all wisdom.

'The latter clause in the gracious promise of the text is apparently of very extensive signification. It might be accurately rendered, 'I shall declare unto you *in fulness of speech* concerning the Father.' The Saviour, by his Holy Spirit, would communicate enlarged information to the disciples, concerning the character, attributes, and perfections of God. He would reveal to them the riches of his grace, the wonders of his mercy, and the mysteries of his everlasting love. He would make known to them his extensive designs in the dispensation of the Gospel, and his sovereign will as to the universal propagation of its truths. He would give them distinct information concerning the Father, as to the way in which he was to be approached by themselves, and by those to whom they would be sent, to the end that they might obtain and enjoy the blessings of his favour, being made accepted in the Beloved. In short, he would develope to their understandings, and familiarize to their minds, the vastness of the Divine purposes, the expansion of Jehovah's benevolence, and the most astonishing exercise of the Father's power; so that in reference to themselves and to all whose hearts should, in successive ages, be savingly affected by the energies of the Gospel, they would at length be prepared to exclaim with grateful surprise, "Behold what manner of love *the Father* hath bestowed upon us, that we should be called the sons of God."'

p. 472—475.

Where we find all the solid requisites of usefulness, we have little disposition to complain of the absence of any ingenuity of criticism or felicity of illustration; yet, a little more expository detail relating to Oriental customs, might have been introduced with good effect. There are, indeed, no portions of Scripture which so much require, on the part of the commentator, an intimate and accurate acquaintance with the habits and manners

of the people of the East. Take, for instance, the parable of the Wedding-garment. The whole force of the similitude turns upon the ancient custom of providing guests with a garment of honour; as in Homer (Odyss. IV.):

> —— 'A bright damsel train attends the guests,
> With liquid odours and embroidered vests.'

This custom is still extant in Persia and other parts of the East. It is implied in the parable, therefore, that the man who appeared in his common raiment, had refused to put on the garment provided, which was a direct insult to the king, as it would still be esteemed wherever the custom prevails; and his being speechless, shewed that he had no excuse to offer. Overlooking entirely this main circumstance, Mr. Bailey tells us, that 'it was the custom of the East *to have* festival garments, which 'were worn upon such occasions;' and the meaning is, that the person invited by the Gospel, 'had not arrayed his soul in the 'requisite virtues and graces of Christianity.' Mr. Knight, in the spirit of a better theology, interprets the wedding-garment of union to Christ. Calvin, adverting to the dispute agitated in his own day, whether, by the wedding-garment, faith is meant, or good works, cuts the matter short with the remark, that the question is an idle one (*frustrà certatur*), since neither can faith be separated from good works, nor can good works proceed from any thing but faith. We are called, he adds, to put off the old man with his deeds, and to put on the new nature, that our clothing may correspond to our honourable vocation. Still, these just and scriptural remarks fall short of an appropriate exposition of the parable. A change of character is plainly implied by the change of raiment; but this festal garment was *provided* by the munificence of the lord of the feast, and not to have accepted it was the crime. The guests were collected indiscriminately from the high road; and the meanest and vilest were made welcome. They were to come just as they were, for the invitation admitted of no delay; but, before they were suffered to sit down at the feast, they were to be led to the bath, and invested with suitable apparel to appear in the royal presence. The offender was cast out, not for his poverty or unworthiness, but for his contumacy in rejecting the royal provision that had been made for him. Thus, it is intimated, that not to have *accepted* the salvation of the Gospel, will be at last the sinner's condemnation.

We have been much pleased with Mrs. Matheson's unpretending little volumes, which shew how especially the Parables of Our Lord are adapted to instruct and affect the hearts of the young. Nothing can be more just than the view taken of their design, or more simple and pleasing than the application of

them. They may be contrasted very advantageously with many operose attempts at exposition; affording a fresh illustration how often simplicity of mind arrives at a clear and just view of things which are missed by the learned and the wise. We shall take as a specimen the explanation of the Parable just referred to.

'THE PARABLE OF THE WEDDING-GARMENT.

'The king's servants did as he commanded them. "They went out into the highways, and gathered together all, as many as they found, both bad and good." And after all the guests had been brought to the wedding, the king came into to see them.

'In the country where the Jews lived, it was the custom at a wedding, not only to make a feast for those who were invited, but also to provide a dress for every one to wear. And if any person had refused to put on the dress, it would have been an affront to the master of the house. The king saw one man among the guests, who had not put it on, and he asked him why he had not done so. The man was speechless; that is, he had no good reason to give, for acting as he had done. The king said to his servants. "Bind him hand and foot, and take him away, and cast him into outer darkness."

'If we consider who the persons were, that were gathered together to this feast, we shall see that they all needed wedding-garments. They were people brought in from the highways. Perhaps many of them were travellers, whose clothes were covered with dust, or even worn out with the length of their journey. Others might be beggars, covered with rags; and some were most likely persons engaged in their ordinary business, clothed in their working dress. None of these could be fit to sit down and feast with a king, as they were, and there was no time for any one to go home and change their garments, because the feast was ready.

'All this is to teach us, that we are not naturally in a fit state to appear before God. He is not only infinitely great and glorious, while we are poor and feeble creatures, but he is perfectly holy. "He is of purer eyes than to behold iniquity, and cannot look upon sin"; that is, the sight of sin is disgusting and abominable to Him; just as the sight of a dirty, filthy beggar would be to a king. Our souls are sinful, they love sin, and are full of it; and in order to shew us how hateful to God their appearance is, it is often compared in the Bible to a person covered with sores; to one who is naked or who is clothed with filthy garments, Isa. i. 5, 6. lxiv. 6. Zech. iii. 3, 4. Rev. iii. 17. As there were wedding-garments provided for those who came to the King's feast, so God has provided something to cover our naked diseased souls, that He may be able to look on them without dislike. This is often spoken of in the Scriptures, Isa. lxi. 10. Zech. iii. 3, 4, 5. Rev. iii. 18. xix. 8.'

* * * * * *

'You see then, my dear children, that we have no righteousness of our own, and that unless we are made righteous, we cannot be pleasing to God, or go to Heaven. But you have been told that the righteousness of Christ is that wedding-garment which God has provided to cover our naked souls. The meaning of this is, that if we believe what

God says about Jesus Christ, and trust in Him as our only Saviour, then all his obedience to his Father's law will be reckoned to us, the same as if it were our own. Because God is satisfied with the sinless and perfect righteousness of His Son, He will look upon us with favour, the same as if we had done it all ourselves. But let me tell you one thing, which you must never forget, that it is still your duty to try to please God in every thing, and to obey all his commandments as much as you can. If you hope to be made righteous before him, only by the righteousness of Christ, you will never think of deserving any good thing by what you can do yourselves; but at the same time, you will love God so much, that it will be delightful to you to do his will.

'The great lesson which this parable is designed to teach, is, that there are some people who call themselves Christians, and who are thought Christians by others in this world, who will be found on the day of judgement to have been only hypocrites. It is not said, that any of the other guests noticed the man who was without the wedding-garment; and so it is possible for you to make your fellow-creatures think that you are very good children, when you are not really so: they cannot see your hearts, and you may behave so well when you are in their presence, that you may quite deceive them. But as soon as the King came in, he saw the man immediately. And so, at the day of judgement, Jesus Christ the Judge will know at once who have been made righteous, and who have only pretended to be so. You remember that the man mentioned in the parable, had never sat down to the feast: and so, if you should only appear good outwardly, while you do not seek to have your souls made clean, and covered with the robe of the Saviour's righteousness, you will never taste the happiness of true religion. You will never enjoy the pleasure of calling God your father, and knowing that he loves you, and has forgiven you all your sins. Though others may praise you, you will know in your own mind, that you are not pleasing to God; and when death comes near, how afraid will you be to stand in his presence!' p. 100—105.

The only objection we have to make to this very appropriate exposition is, that we have no scriptural warrant for interpreting the wedding-garment *specifically* of the righteousness of Christ. Meetness of character, as the result of embracing the Gospel provision, seems the just idea; and in this sense, Christ is said to be made to us, not only justification 'because he hath offered 'up himself a sacrifice for sin,' but, 'sanctification, because he 'hath given us his Spirit.'*—We strongly recommend these volumes to the attention of parents and Sunday-school teachers.

Of Mr. Pooley's Essay, we have already expressed our approbation, but we cannot close this article without more distinctly expressing our satisfaction with the distinguished good sense, sound criticism, and correct theology, by which it is marked; and we anticipate very useful results from its publication under

* Hooker on Justification.

such high auspices. The concluding paragraphs will serve as an appropriate close to the present article.

'From the short observations which have been made upon the nature and use of parables as employed by Jesus Christ, we have no difficulty in concluding that the parabolical method of teaching was the wisest and the best. Whether the object of our Saviour was to impress more deeply upon all the necessity of a holy and religious life,—or to "make the poor blind see, and the proud seers blind", in some of the new doctrines of Christianity—or to conceal alike from the worldly wise, and worldly foolish, certain mysteries, which it had been impolitic to divulge prematurely, because the spiritual, like the natural day, must advance gradually—or to console, encourage, and caution his disciples—or to reprove obliquely the vices of his countrymen, the beauty and the wisdom of his parables are equally apparent.

'If we call to mind the eager attention with which in childhood we listened to some amusing tale of fiction, and how long we remembered, or rather how impossible it is for us even now to forget, the moral conveyed; how often our indignation rose at the recital of fancied oppression and cruelty, and our love kindled at examples of benevolence and mercy,—we shall be at no loss to conceive the effect which the parables of Jesus must have had upon the ignorant multitudes that hung upon his lips. And if moved by the indirect or half-disguised reproofs of a kind counsellor we have ever kissed the hand which smote us friendly, we may reasonably hope that the gentle covert upbraidings of Jesus were not always ineffectually thrown away.

'If Menenius Agrippa by an apt allegory softened the hearts of the sturdy Commons of Rome, and brought them back to their city and their obedience, how much more must the parables of Jesus have worked upon the kindlier and better feelings of the men of Israel?—And if Socrates by his ingenious questions compelled his followers to teach themselves rather than to be taught, much more must the simple, natural, and affecting parables of our Lord, which left all the instructive inferences to be drawn by his hearers, have communicated lessons of divine wisdom in a manner best adapted to soothe the pride and supply the necessities of poor presumptuous man.'

Art. IV. *Notices of the Life and Works of Titian.* Royal 8vo. pp. 250. London, 1829.

THE Venetian school of painting, ancient, original, and rich in illustrious names, seems to have been almost uniformly remarkable for excellence in colour and execution. We are not particularly desirous of making a display as framers of hypotheses, or we could find an ample scope for fanciful excursion in the history and circumstances of Venice and its territory. But connection and juxta-position are very different things; and it is more safe and discreet to refer this primary distinction of the Venetian artists, first, to accident, and then to the tend-

ency which all such peculiarities have to extension and perpetuation.

It is to be regretted, that so few of our popular travellers have entitled themselves to the general gratitude by making the Arts a subject of previous study and enlightened observation. Ignorance on common matters, is usually considered as a reason for silence or reserve; but, when painting is in question, every one claims the privileges of discussion and decision: dunces and scholars, intelligent men and blockheads, fall into the same snare, and dilate on topics altogether *ultra crepidam*, until the million stare and the instructed turn away.

A defence is frequently set up for these absurdities, on the ground that, as nature is an open book, the common property of the human eye, and art but the imitation of nature, it requires no preparation to guide the judgement in determining the correctness of the copy. The inference is both practically and theoretically infirm. The mere admiration and enjoyment of natural scenery are, indeed, among the purest and most obvious sources of general gratification; but the transfer of surrounding objects to canvas or paper, the representation, on a plane surface, of relief and shadow, the reduction of acres within the limits of an inch, the fixture of that which is ever moving and changing,—must obviously require a system of selection and execution, at the furthest possible remove from the vague and indiscriminate range of vulgar preference. The expression of colour, apparently the easiest part of the artist's task, is, in reality, among the most intense of his anxieties, the subject of his incessant observation, comparison, and experiment. Nature does nothing coarsely: exquisite finish is the characteristic of her most gigantic, as well as of her minutest works. Her broadest surfaces, bright and unsubdued in hue as they may seem, are broken and mellowed by innumerable touches and hatchings, shades, transparencies, and demi-tints, reflections and refractions. Her roughest and most shattered forms are harmonized by lines and shadows and spreading tints, which altogether escape the unpractised eye. Hence, and from a thousand other circumstances of intricacy and difficult management, arise the necessity of a study and observation of natural effects, the more laborious because at once extensive and minute. All this seems never to have made the slightest impression on the minds of travellers; they decide on the qualities of a Titian or a Raffaelle, with as little hesitation, and with as utter a negligence of all principle, as on the merits of a vintner's sign. The ablest and best-informed seem to labour under the same infatuation with the flimsiest and most slender-witted. Simond makes himself a laughing-stock; and Forsyth, the cleverest of them all, is too often hasty and superficial. There is the less excuse for

this, since we have a model for this species of criticism in the travelling memoranda of Sir Joshua Reynolds, a judicious selection from whose works would be the best possible *vade-mecum* for artists and dilettanti in their professional excursions.

These observations will have very much the air of a departure from the point at which we started; we have, however, ventured on them for the purpose of adverting to a subject very closely connected with it. We feel satisfied, that, notwithstanding the skill and activity of the native artists and amateurs, there is still much to be explored and brought to light, in reference to the history of Italian Art. The lumber of garrets, the decayed furniture of common dwellings, the refuse of brokers' shops, the rubbish of cellars, the courts and corridors of untenanted palaces, may hide the noblest and the most curious works of art. The sketches of Raffaelle may line a trunk; a cupboard-door may exhibit the traces of Titian's brush; the oaken pannel that stops the air-hole of a stable, may have rested on the easel of Coreggio. But, without having recourse to extreme cases, we know that some of the most extraordinary productions of the greatest artists are to be found in situations where the common eye would pass them by as nothing more than a plasterer's decoration. To speak of Venice only; frescoes of the highest order, the handywork of Giorgione, Titian, Tintoret, Zelotti, and Cagliari, are to be seen on mouldering walls, exposed to all the injuries of the atmosphere, and crumbling away without chance of repair. It is to these neglected and departing treasures, that we would urge attention: we would have description, drawing, engraving lavished on subjects like these.

Independently of the effect of colours, their chemical composition is of the utmost importance to the artist; and nothing short of the greatest practical attention to this, would have enabled the Venetian painters to realise their rich and durable tints. We are quite aware that Titian used but few and easily procured materials, and that the grand cause of his superiority is to be found in his system and in his admirable execution; but this is not all: this alone would not have given permanency to those glowing effects which remain to the present day uninjured by time. On this subject, we shall introduce a valuable note, by Dr. Traile, from Mr. Roscoe's translation of the Abate Lanzi's History of Painting in Italy; a work which has been for some time lying on our table, and which we avail ourselves of the present opportunity, strongly to recommend.

'The idea that the brilliant colouring of the Venetian school, was owing to the use of a peculiar vehicle for the colours, or a certain varnish, has been long entertained by artists and connoisseurs, and the opinion has been sanctioned by great names: yet it is highly probable

that the great secret of the Venetian painters consisted not in vehicles nor in varnishes, but in employing mineral colours, and in laying them on the canvass as little mixed as possible. No colour derived from the vegetable kingdom will stand well when mixed with oil, and our best colours are composed of metallic oxides, or earthy bodies highly charged with those oxides. When colours are much mixed on the palette, they become invariably muddy, and to him who aims at brilliancy of colouring no maxim is of greater consequence than *to keep his palette as clean as possible.* The use of transparent colours in the shadows is another great cause of brilliancy, and this cannot be obtained by the use of mixed colours. It is produced by what is called glazing, or laying transparent colours one over another. In nothing is the effect of glazing more obvious, than in the astonishing clearness of the skies and water in the works of the best Dutch artists. That the magical effect of Kuyp's pictures is thus produced, I had an opportunity of knowing, from the blunder of a picture-cleaner, who thought he had made a great discovery when he found the *Rhine* of a deep blue in a picture by this master; from which, along with varnish, he had removed a thin coating of yellow, with which the blue was glazed over, to produce the greenish hue of the water.'

Lanzi describes, but in too slight and cursory a manner, certain paintings still existing in the crypts of a nunnery at Verona, as the most ancient that are to be found within the limits of the Venetian territory. But the usual period assigned to the origination of the Arts in this quarter, is the year 1070, when workers in Mosaic were invited from Greece, for the purpose of decorating the great church of St. Mark. Subsequently to the fall of the Byzantine empire, in 1204, Venice became a sort of emporium for the remains of antique taste; and from that time her eminence in art began. In the fifteenth century, a school of artists, which took name from Murano, one of the Venetian islands, became famous: it was continued by the Vivarino family, and this succession of able men was preparing the way for the Titians and Tintorets. It was in the time of the Vivarini, that oil-painting became known in Venice. The Bellini, Giovanni, and Gentile, whose names belong to the fifteenth century, though passing over to the next, formed a kind of intermediate school, improving considerably on the dryness and rigidity of their predecessors, but falling short of the richness and energy of their followers. Of these men, Giorgione and Titian were the pupils; but the first of these illustrious rivals, seems to have taken the lead in breaking through the trammels of prescription. It is probable, that he may have been in some degree indebted to Lionardo da Vinci for the glimpses of a higher style; but this doubtful admission by no means affects his claims to original invention, since his manner was emphatically his own. 'Impelled', says Lanzi, 'by a spirit conscious 'of its own powers, he despised that minuteness in the art

'which yet remained to be exploded, at once substituting for it 'a certain freedom and audacity of manner, in which the per-'fection of painting consists. In this view, he may be said to 'be an inventor, no artist before his time having acquired that 'mastery of his pencil, so hardy and determined in its strokes, 'and producing such an effect in the distance. From that 'period, he continued to ennoble his manner, rendering the con-'tours more round and ample, the foreshortenings more new, 'the expression of the countenance more warm and lively, as 'well as the motions of his figures. His drapery, with all the 'other accessories of the art, became more select, the gradations 'of the different colours more soft and natural, and his chiaro-'scuro more powerful and effective.' Giorgione was born in 1477, and died in 1511.

Titian, though not exactly the pupil of Giorgione, derived from him the elements of a superior style. We shall cite from the volume before us, the account of their early intimacy and of their separation.

'It was about 1507, that Titian abandoned the formal manner of G. Bellino, and adopted that of Giorgione, so successfully, that to several portraits their respective claims could not be ascertained. At the age of eighteen, he had become an inmate of Giorgione's habitation, and Vasari considers him to be his pupil; but that does not appear to be correct, for they were nearly of the same age, and were brought up together in the house of Bellino; and Vasari mentions as an instance of resemblance of style, a portrait of a friend of Titian, belonging to the Casa Barbarigo, which would have passed for the work of Giorgione, had he not inscribed his name on it. Near this time, he was employed to paint in fresco, the façade of the Fondaco, or Exchange, of the German merchants, the opposite front towards the canal being allotted to the pencil of Giorgione. Titian chose for his subject female figures and boys, and over the door, represented Judith with the head of Holofernes, very admirably coloured; but this work unfortunately was the cause of a breach between these two great masters; for the Venetians were so pleased with the performance of Titian, that they inadvertently extolled it to Giorgione, supposing it to be by his hand; the consequence was, that he dismissed Titian from his house, and their friendship ceased.'

Unhappily, the lesson was lost on Titian, who afterwards, actuated by the same miserable jealousy, treated with the utmost harshness the young Tintoret, his pupil, whose rising talents awakened his apprehensions; and when his own brother manifested high ability as a painter, he dissuaded him from following the profession.

Tiziano Vecelli, of Cadore, manifested at a very early age a strong inclination for drawing, and, when only ten years of age, was placed under the tuition of Giovanni Bellino, whose manner

he retained until, as we have already intimated, he adopted the emancipated style of Giorgione. From this period, he went forward with a rapid and firm step; became the favourite of princes, the associate of men of genius, and acquired the effective patronage of the Emperor Charles the Fifth. This was the turning point in Titian's fortunes: the distinction resulting from imperial favour, enabled him to raise his prices, and to move in a higher sphere. It was about this time that he painted the celebrated picture, the *St. Pietro Martire*, usually considered as his master-piece. We shall extract the description of this noble picture, which some of our readers may recollect to have seen in the Louvre.

'Ridolfi states, that Titian, Pordenone, and old Palma, were called upon to furnish designs for a picture of the Assassination of St. Peter Martyr, and that the sketch given in by the latter, was in the Contarini palace . . . . . Saint Peter Martyr, being on his return to his Convent at Como, after preaching against the heretics at Milan, was assassinated on the road at their instigation. Titian has represented this event as taking place at the edge of a grove of lofty trees, distinguished from each other by their different foliage, and by the manner in which the branches shoot from the trunks, while the density of the leaves nearly excludes the light of the sun. The saint is struck down by the assassin, who, seizing his garment, is about to repeat the blow, while the former is tracing on the ground with his finger, wet with his own blood, these words: "*Io credo in Dio, Padre omnipotente*"; while his companion, who appears also to be wounded, is endeavouring to make his escape. In the sky, two little angels are holding out the palm of martyrdom. The resignation of the saint, and the ferocious countenance of the murderer, are finely contrasted; and the difference between their colouring is very skilfully managed. The sky is extremely grand and beautiful, shewing in the horizon the streaks of day-break, indicating the time; while a light from heaven falls on the trees, and illuminates the rest of the picture; the lower part, and the beautiful herbage on the ground, is said to have suffered so much from damp in its situation at Venice, as almost only to be known from copies and prints. It was originally painted on a very thick board; but when at Paris, during the Revolution, for its better preservation, M. Haquin, with great ingenuity, transferred it to canvas. In its way to France, a cannon ball fired at the vessel it was on board of, passed through the centre of it, but fortunately the sky only was injured: in the year 1816, it was restored to Venice.'

In 1547, Titian was invited to the Imperial court at Innspruck, and received the highest honours from Charles V. He was knighted and ennobled, and, better still, enriched: pensions and offices were conferred on himself and on his family, and when he quitted Germany, after a visit of three or four years, he carried with him the sum of 11,000 crowns. It was on this occasion, that, while painting the Emperor's portrait, he let fall

one of his pencils, and Charles having taken it up, made, in answer to the Artist's apologies, the often quoted observation, 'That Titian was worthy of being waited on by Cæsar.' This great Artist seems to have been well suited to a court, by his polished manner and courteous address. His mode of living was suited to his rank and fortune: he lived in affluence and honour; and died in 1576, of the plague, at the advanced age of ninety-nine.

We shall not enter largely on the description and discussion of the special modes by which Titian produced his marvellous effects, inasmuch as such a dissertation would demand a treatise, rather than a paragraph in a review. A few intimations, however, may gratify the curiosity of those who take an interest in these things; and we shall avail ourselves of the materials within our reach, to describe the chief peculiarities of his manner. He appears to have been fond of painting on a white ground, a practice evidently favourable to the clearness, brilliancy, and transparency of his colouring. Some of his pictures still exist in such stages of execution as throw considerable light on his processes; and it was in relation to one of these that Count Cicognara, President of the Venetian Academy, congratulated himself on 'having detected Titian in the very act of painting.' Boschini has preserved the explanations given on this subject by the younger Palma, who had been Titian's pupil; and from him it appears, that, after having laid on the foundation colours, and put in the principal lights, with indications of the general tone of colour, he would turn the picture with its face to the wall, leaving it there, perhaps, for months; and when he resumed it, he would subject it to severe revision, and finish it in his usual way.

'Titian went over each picture as the colours dried, laying on the flesh tints from time to time, with repeated touches; but it never was his practice to complete a figure at once, observing, that 'he who sings off hand, can never compose correct and faultless verses.' In order to bring the finishing touches to perfection, he blended them with a stroke of his finger, softening the edges of the lights with the half-tints, and thus uniting them together, which gave form and relief to both. He sometimes put in with his finger a touch of dark in some angle, or a touch of a rich red tint, similar to a drop of blood,—giving by these means a surprising animation to his figures.'

The volume which has suggested or supplied these comments, offers a considerable collection of valuable materials relating to the life and labours of Titian. It might have been more systematically arranged, and a larger admixture of original and effective criticism would have given it a higher zest; but the Author has been more solicitous in the accumulation of facts, than concerning the analysis of opinions, or the exhibition

of himself as an eloquent writer on the subject of Art. He has brought together an exceedingly useful variety of information respecting the paintings of Titian still in existence, their present possessors, and the best engravings which have been made from them at different times; and his book will, in addition to its value as a memoir, be found an acceptable companion to travelling virtuosi.

Art. V.—*Twenty-one Sermons*, by the late Reverend Thomas Spencer, of Liverpool. 12mo. pp. 324. London, 1829. (Printed for the Religious Tract Society.)

IT is much to be regretted that these interesting papers were not published at an early period, and in immediate connection with Dr. Raffles's "Memoir." They are valuable in themselves, as a clear and eloquent enforcement of Evangelical truth, and as indicative of distinguished talents for the pulpit; but it is only when we take into account the peculiar circumstances under which they were written,—the mere boyhood of their Author, his imperfect education, and his premature entrance on the anxieties and activities of ministerial life,—it is only, we repeat, when we are fresh from the consideration of these things, that we are qualified to do justice to these (in this point of view) very extraordinary productions. The first was preached by Spencer when only in his seventeeth year; and the last, when he was but four years older, and within fifteen days of his death, of which it might almost be considered as indicating a presentiment. Now, without meaning to claim for these memoranda, rapidly thrown together and unrevised, the highest order of intellectual or rhetorical excellence, we have no hesitation in saying, that they are demonstrative of uncommon powers. That which opens the volume, although the composition of a mere boy, exhibits a facility of Scripture reference and exposition, a clearness and fulness of arrangement, with an accuracy and richness of theological sentiment, that would do credit to the close, instead of the commencement of a ministerial career. And there is, moreover, a steady and decided improvement manifest throughout this series of sketches, which indicates a reflective power not usually characteristic of minds so buoyant and elastic as Spencer's. It was much to possess this power, but it was still more, situated as he was, to have cultivated it. He was at the height of popularity; preaching incessantly, shifting from place to place, sought after by all; and this during the very time which should have been spent closely and exclusively in his study, to make up for early disadvantages. It may be that he was more usefully employed, but, in an intellectual view, he

was not fairly dealt with; and it is this which has excited our surprise, and enhanced our admiration of the man who, amid such disadvantages, could do so well. Had he been spared to feel his ground more firmly, to make a correct estimate of his own excellencies and defects, to grapple resolutely with his difficulties, to enrich, by deep and consecutive thought, aided by close and persevering research, a mind already gifted with noble faculties, it is impossible to say how far he might have gone.

It would not be fair to exhibit as specimens of these draughts, detached paragraphs or sentences; they have not received the necessary elaboration for such a dismembering process. We shall take, therefore, without any very careful selection, a larger portion as an average sample of these compositions.

'I. We will establish the fact, that the gospel does produce the most salutary effects on the mind and deportment.

'We mean to say, that the gospel, by its holy power, produces a radical, a total change; that it forms us new creatures in Jesus Christ; and makes us partakers of a divine nature: the members of the body, and the faculties of the soul, are alike affected by its blessed influence; that tongue, which was once an unruly member, full of deadly poison, now tells the wonders of redeeming grace; those eyes, that were once evil and full of adultery, are now turned to heaven with pious adoration, or gushing with tears of penitence for sin; those ears, which before could listen to nothing but what was sinful and depraved, are now opened to attend to the things of the kingdom; the hands are lifted up to God in prayer; the lips praise the name of Jesus. That heart, which was once a cage full of unclean birds, is now a temple for God to dwell in, through the eternal Spirit. When the power of the gospel is experienced in the heart, the obstinate become mild; the self-willed, submissive; the careless, thoughtful; and the dissolute, holy. It is not enough that the gospel enlightens the judgement, and elevates the affections, but it must do more; it must transform both soul and body into the image of Christ, and thus affect the temper and the conduct; and that it does this, may be proved—from the design of God,—and the testimony of example. Learn that the gospel produces a holy effect upon the disposition and deportment of mankind,—

'1. From the design of God.

'Jehovah determined to accomplish, by the inspiration and diffusion of the gospel, what the law could not do, in that it was weak: he chose it to be the grand means of turning men from darkness to light, and from the power of sin and Satan to God. He ordained it to be the sword of his Spirit, that should slay our corruptions; the rod of his strength that should rule in our hearts; and the noblest display of the power of God, in raising us to a high elevation of mental and moral excellence. He resolved in his eternal mind, that his word should heal the nations of the deadly plague of sin, and clothe the people in the garments of purity. Then, surely, the purpose of the Lord must stand, and he will do all his pleasure, because he wisely

determined that it should be so; therefore his gospel powerfully influences the temper and conduct. This may be also seen—

'2. By the testimony of example.

'Let those who have received the gospel in the love of it, be viewed by us as a long cloud of witnesses to its truth and divine effects; for into what heart has it darted its influence that has not, from being obdurate and hard, become tender and susceptible? Who is there that firmly believes the gospel testimony, that does not adopt a different line of conduct from that which is pursued by the children of disobedience? Through the power of the gospel, those who were cruel and profane, as Manasseh, like him begin to seek the Lord their God, and repent with full purpose of heart. Those who were as extortionate as Zaccheus, when the salvation of the gospel comes to their ears and their hearts, like him feel a spirit of pure benevolence to the world, and love to Him, who caused his grace to abound much more than sin. Those who persecuted the saints, like Saul of Tarsus, when the light of the gospel shines into their souls, throw down the weapons of hostility to Christ and his chosen, and determine to war a good warfare under the protection of the Captain of salvation. When all other attempts at reforming the character have failed, the gospel has gloriously succeeded. It has taught the liar to become sincere; the intemperate to become sober; the proud to become humble; the wanton to become chaste; and the self-righteous to submit to the obedience of faith. Yea, am I not addressing some who glory in the thought that they are trophies of its power, and who stand in the church of Christ as monuments of its grace: though ye were sometimes foolish and disobedient, the time past of your life has sufficed you, wherein to have wrought the will of the Gentiles; and you now desire to serve God in all holiness and righteousness. What, though I might, after I had mentioned some of the slaves of sin, say, "And such were some of you;" yet I rejoice that I am able to add, "but ye are washed, but ye are justified, but ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God;" and therefore you display the influence of the gospel, in your temper and conduct.' pp. 264—267.

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'And are these the triumphs of the gospel? Does it indeed produce so divine a change in the moral world? Then surely it is worthy of its Author; of him, "for whom are all things, and by whom are all things." Is it any disgrace to the wisdom that devised it, or the love that gave it to the nations? No: for in the gospel God has declared the glory of all his perfections, and particularly does his holiness shine in it with radiant lustre.

'Is it the tendency of the gospel to refine and exalt the character; to make the temper and conduct such as God requires? Then who would not long for its general diffusion; who would not exclaim with ardour, "Fly abroad, thou mighty gospel?" Who would not love those noble institutions which have in view its wider circulation, and which God has honoured for the conveyance of its blessings to the children of men?

'But oh! are there not many who profess to love the gospel, and to

feel its power, who are filled with envy, malice, and all uncharitableness? Yes, there are! But oh! thou blessed Jesus, are these thy disciples? Most glorious gospel! are these the men in whose hearts thy truths have made a deep impression? The Saviour and the gospel alike disown them: and, "Depart from me, I never knew you," will hereafter be uttered to them by God the Judge of all.

'I dare not persuade myself to leave this pulpit, without asking my hearers, What has the gospel done for you? In the presence of God and all his holy angels, I would put this question to you, and leave you with all solemnity to consult God and your own consciences on the subject. But oh! do remember, that you may hear the gospel; you may avow your attachment to it; you may liberally support its interests; and yet die, after all, without experiencing its blessings, and have a neglected gospel rise up in judgement against you, to aggravate your condemnation.

'Here, however, allow me to turn from man to God; suffer me to express my wishes for all who compose this congregation; and, looking around you, permit me to say to the God of purity and the God of the gospel, "Sanctify them all through thy truth; thy word is truth."' pp. 271, 272.

The interest of the volume derives no accession from the preface: it should have taken a higher tone, in speaking of the sermons to which it is an introduction; it is too brief; and it is, moreover, interlarded with very singular phraseology. We are told of 'Mr. Spencer's *watery translation to a better world*;' and it is intimated, that

'he left our world in the spirit of' one 'of his favourite verses.

'"Since none can see thy face and live,
For me to die is best;
Who would not *into Jordan dive*,
To land in Canaan's rest?"'

The writer of these odd expressions, strange in themselves, and stranger in their application, must have very confused notions concerning the limits which separate the solemn from the ludicrous.

Art. VI.—*The Character and Offices of Christ illustrated* by a comparison with the Typical Characters of the Old Testament. By the Rev. John Crombie, A.M. Minister of St. Andrew's Scotch Church, London. 8vo. pp. 468. London, 1827.

THE Volume before us comprises a series of Discourses delivered by the Author to his congregation at a Tuesday evening Lecture, and according to the account given by him in his dedication, were very hastily composed. It is unnecessary for us to describe the complexion of the Preacher's sentiments,

as the title itself will indicate to our readers the evangelical quality of the doctrine which pervades these pages. Mr. Crombie uses a copious and pleasing diction, and he manifests a devout spirit in the treatment of the several subjects which he has included in his comparison. The judicious reader of these discourses, however, will not always, we think, be gratified with proofs of the Author's judgement.

'The subject of the Discourses,' the Author remarks, 'has been but seldom discussed.' He refers, we suppose, to the popular mode which he himself has adopted of comparing particular qualities, and enlarging on the agreements and disagreements which may be supposed to be presented in respect to them, in the history and characters of the persons who are selected as his examples of religious and moral excellence, or between whom important resemblances may be discovered. Of regular series of discourses of this kind, there may not be many instances; but Dr. Hunter's "Sacred Biography" is a well known publication, which we should class among productions in this department, and which the Author, who notices only Mr. M'Ewen's book, overlooks. The subject has, however, been very amply discussed, since there is a multitude of writers who, in almost every variety of form, from Origen's time to the present, have made Allegorical interpretations of Scripture the topics of discussion. Typical Theology is a department of sacred literature which abounds with expositors, though it presents but few instances of successful attempts to overcome its difficulties and to illustrate its principles. Successive writers have been acute in perceiving the faults of their predecessors, and have very largely rejected their interpretations, without suspecting that their own were to be pronounced erroneous by those who followed them in the same kind of employment. Thus, we find the present Author stating, that, of typical characters enumerated by several theological writers, he has rejected many, and has supplied what he considered as omissions in their catalogues. This branch of theology is very inviting to divines of warm imaginations, who find, in its several particulars, subjects on which to exercise their fancy, and to display their ingenuity. No division of *exegesis* is more remarkable for the want of sobriety and sound criticism, than this, not excepting even prophecy, which has been so greatly abused in the hands of intemperate and unskilful writers, whose stubborn dogmatism forms the most striking contrast with the humility of their professions, and with the character of serious inquirers, that can well be imagined. Mr. Crombie, indeed, is not chargeable with faults of this nature: if we question the ripeness and accuracy of his judgement, we never find him wanting in the qualities which become the serious and humble instructor.

In deciding on the typical character of the historical facts and eminent persons of the Old Testament, the Author has proceeded, in the rejection of the interpretations which he has discarded, on the ground, that they had not received 'the tes-'timony of the Divine Spirit.' This reference to the authority of Scripture, as supplying the only safe and proper rules of ascertaining relations between the subjects compared in the several discussions in this series of discourses, is very correct, and has only to be carefully and consistently applied, to guide the writer to accurate conclusions. An acknowledged rule, however, is not always honoured in the practice of those who admit its utility, and make it the measure by which they try the productions of others. These discourses of Mr. Crombie will, in many instances, when judged by his own rule, be submitted to a test which will detect their want of correspondence to the only means of determining the truth of the representations which they contain. He has, in many cases, supposed typical correspondence, where no information is conveyed to us in the Scriptures of such a relation. His own rule excludes mere resemblances, and refers the relation of type and antitype to design. But, in his treatment of the subjects which he brings into discussion, the proof is wanting, that the earlier was an intended pre-figuration of the latter. And thus, the rule of interpretation is resolved into the imagination of the writer. The testimony of the Divine Spirit is required by Mr. Crombie as essential to determine the typical relations of the old Testament. Yet, in the following passage of his 'Introductory Dis-'course,' he appears to censure with some severity the very rule which he had previously represented as the only approveable one, and for a want of conformity to which, he had rejected some interpretations of passages in the Bible.

'Let us next inquire, by what test these ancient *types* and *shadows* of the Saviour are to be tried, that we may not fall into error, either by accepting as typical that which is not; or, by refusing as such, that which is. We have the more need to be cautious in this matter, because an almost invincible prejudice hath been conceived, in the minds of many, against the allegorical interpretation of Scripture, in consequence of the imprudent and intemperate zeal with which it has sometimes been pursued by well-meaning, but injudicious and imaginative men. To search every where, even in the plainest narratives, for spiritual allusions, and to change the external appearance of every passage by the enchantment, as it were, of mystical explanations, is neither wise nor profitable; hath often given occasion to the enemy to blaspheme; and can tend but little to promote the acceptable worship of Him who would be worshipped in *spirit and in truth.* The consciousness of this fact has led others to the contrary extreme;—to reject every thing in the Old Testament as typical, which is not expressly declared to be so in the New: an extreme which, if it is at all less injurious to

the cause of religion, is however apt to become more hurtful to the individual who has run into it. For, while a tendency to the former excess argues a soul that loves Christ, and that seeks, in every place and on every occasion, to find him; the other indicates a soul sunk in slothfulness, and slow to believe; which dissevers the Old Testament as much as possible from the New, divesting it of its spirituality, and depriving it of its Christian tendency.' pp. 16, 17.

But nothing can be more plain, than that either the New Testament must supply the interpreter with the knowledge of typical relations, or that he must be furnished with the means of determining them apart from its authority. And Mr. Crombie, in a subsequent page, assumes as a directory to the proper mode of allegorical interpretation, the rules: 1. That there be a resemblance between the type and the antitype; and 2. 'That 'this resemblance is not merely casual, or the child of fancy, 'but actually intended by the Holy Ghost.' We have, then, rule, and no rule. But let us advance to the comparison which the Author institutes between the characters sustained by the persons who are selected by him from the Old Testament, and the character and offices of Christ. In the third Discourse, the following are the first three particulars illustrated by the Writer in treating of 'Abel and Christ.' 1. The import of Abel's name may be justly considered a figurative prediction of several circumstances in the humiliation of Christ. 2. Abel was a type of Christ in his worldly calling. 3. Abel, *envied* and *slain* by his *brother*, was a type of Christ, *hated* and *crucified* by his countrymen. Now, who can say that there is, in these particulars, the *nexus* that the Author considers as indispensable to prove the existence of a type? Who can soberly assent to the doctrine, that, in the name given to the second son of Adam, the humiliation of Christ was at all prefigured? The name signifies vanity, or emptiness; and was given, not to designate any qualities in the character of him to whom it was applied, but to express the disappointment of Eve his mother; and therefore, not describing the character of Abel, it could have no reference to that of Christ. So, in respect to the second article of the comparison, there is not the shadow either of proof or of probability, that the worldly calling of Abel had the remotest reference to the character which our Lord so frequently represents himself as sustaining, that of 'the good shepherd.'

There is no end to such a method of adapting circumstances to each other, as is practised by Mr. Crombie in the Discourse before us; and we are only surprised that, with such a facility of accommodation, the examples of typical characters are not much more numerous than we find them, since they depend, according to the specimens before us, so much on the exuberance of the Author's fancy. It might not be a very formidable task,

to fill up an entire volume with the reflections to which even the history of Abel might afford the occasion. But the most finished example of the Author's ingenuity, is the twelfth of these Discourses, 'Samson and Christ,' in which he points out 'those 'circumstances wherein this judge of Israel may justly be consi- 'dered typical of the Saviour of men.'

We will not further try the patience of our readers, by adverting more particularly to the faults of this work, and the injudicious treatment of sacred subjects with which its Author is but too evidently chargeable. A Christian minister's obligation to promote the edification of his hearers, is not satisfactorily fulfilled by his simply furnishing them with serious reflections and pious remarks; the connection in which he presents them, is also to be considered. Mr. Crombie himself admits, that the treatment of sacred subjects may be so conducted as to be 'in- 'jurious to the cause of religion;' and mystical explanations are represented by him as, in several cases, neither wise nor profitable. It is not, indeed, likely that he will allow the application of these remarks to his own Discourses. We should be glad if there were no just reasons so to apply them. But, if the volume before us be not replete with fanciful resemblances, and with all the faults which its Author attributes to 'well-meaning, 'but injudicious men,' certainly, our acquaintance with theology would fail to supply us with one which could with any propriety be considered as subject to his censure. Such a mode, however, of improving the narratives of Scripture as the following, is highly interesting and edifying, and we therefore lay the passage before our readers with pleasure: it is the conclusion of the Discourse on 'Joseph and Christ.'

'Many useful and important lessons might be derived from this subject: we must confine our attention to a few.—The Patriarch's conduct affords a pattern of *fidelity* and of *clemency* well worthy of our imitation. In every condition of life, in the extremes of human fortune, his FIDELITY remained unshaken, although it was often severely tempted. Neither could the pressure of poverty urge him to purloin the property, nor could the distractions of wealth and power induce him to neglect the interests of his master. Fidelity, diligence, and zeal, equally distinguished the bond-slave of Potiphar, and the prime minister of Pharaoh. Nor was it in those matters only which were open to private or to public inspection, that he was faithful, but in those also which were done in secret, where no human eye could see him: for it was not a mere sense of worldly honour that restrained him from dishonesty, but a heartfelt sense of duty which secured his integrity: his answer to every temptation was—and let it be ours also —*How then can I do this great wickedness* and sin against God?—His CLEMENCY was equally remarkable, and deserves no less our attentive consideration. We read of the wrongs which he endured; but history has had nothing to record of any revenge that he took. While he suf-

fered from the cruelty and injustice of enemies, he never repined; and when raised to authority, and these enemies were in his power, he punished not, but forgave. How readily did he pardon, nay, even hasten to comfort his envious and spiteful brethren! and although for a time he seemed to act otherwise, it was evidently an act of violence to his own feelings, while it was most probably designed for their good, and with the intent that the prediction of Heaven should be fulfilled. His whole temper and conduct were kind, and gentle, and forgiving; and, as he did, *let us go and do likewise.* Nor let us forget how strongly we are bound to the exercise of fidelity and forgiveness, seeing we have not only the pattern of this good man before us, but also the perfect example and the *new commandment* of Him whom Joseph typified, and whom we profess to serve, to honour, and obey.

'Further, the experience of Joseph is calculated to yield us COMFORT amidst the calamities of life, and especially amidst our sufferings for righteousness' sake. To them who wait patiently under the Lord's afflicting hand, he will cause light to arise out of darkness, and good out of evil. The very sufferings of Joseph were rendered the means of conducting him to happiness and honour; the Captain of Salvation was himself made perfect through suffering; and to the Christian also, "though no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness." Pretended friends or avowed enemies, and Satan with his temptations, or the world with its allurements, may labour to obstruct the progress, and to vex the soul of the believer, but even this will ultimately turn to his advantage; *for we know that all things work together for good to them that love God.* Let the Christian then, who is an Israelite indeed, even rejoice in tribulation; taking encouragement from the fate of those who have gone before him in the path of trial, but are now inheriting the promises; remembering Joseph who was taken from prison to stand beside the throne, and even the Saviour himself, who, for the suffering of death, was crowned with glory; and being assured that the trial of his own faith, also, *will be found unto praise, and honour, and glory, at the* appearing of Jesus Christ.'

p. 216—218.

O si sic omnia!

Art. VII.—*The Portraiture of a Christian Gentleman.* By a Barrister. 12mo. pp. 231. Price 6*s*. London, 1829.

OUR first glance at this "Portraiture," did not prepossess us in its favour. The book has all the appearance of having been written hastily, under the influence of some ecclesiastical, and much political prejudice; and it happened that the most decided evidences of this feeling were among the earliest passages which met our eye. A fairer examination, however, has satisfied us of the good intention and spirited execution of the essay. In its happier portions, it has sometimes reminded us of Burke; and we have occasionally met with paragraphs which,

with a little of the quaintness characteristic of the old English school, exhibit much of its eloquence and vigour. The book ought to be popular, for it is clever, interesting, and calculated to do good; and so far as our recommendation may aid its circulation, we very cordially give it, while we as freely express our regret, that a sounder discretion was not exercised in some of the illustrative details. We have no objection to the exhibition of St. Paul as the scriptural model of a Christian gentleman: the example is unexceptionably selected, and skilfully set forth. But when George the Third is ostentatiously put forward as a pattern among kings, we are constrained to say, that, admirable as were many parts of his character, and consistent as was his deportment amid seductive circumstances, we cannot go the unhesitating lengths of the panegyrist; we cannot forget the American War, nor are we prepared to rank a forward patronage of the theatre among Christian virtues. In the instance of Mr. Pitt, again, we have a proof of the warping effect of partiality, in a most reluctant abandonment of the attempt to hold him up as the 'exact model,' only 'because his country, 'with its engrossing cares, borrowed too much from the con-'cerns of the soul.' We tell the 'Barrister,' that his Christian standard must be miserably low, when it permits this poor truckling to his political idolatries. We shall not challenge the broad assertion, that the 'private life' of that statesman—whether a wise or a weak one, we will not decide—'would bear inspec-'tion:' the indiscretion of a partizan gives no license for light exposure of the frailties of the dead. But when we are told of the 'Christian complexion of that minister's mind,' we turn in wonder to Scripture for a definition of Christianity. When we hear of his 'restoration of the revenue,' and his 'permanent 'system of finance,' we involuntarily think of his wild and wasteful expenditure, of the sinking fund, and the national debt. When we read of his 'settlement of Ireland,' we admire the unconscious sarcasm of the phrase. When we are expected to venerate his memory for the 'part' he took 'in the sla-'very question,' we ask why was its termination delayed so long, and reserved at last for another and more cordial intervention? And when, finally, we are called upon to consider all these things as illustrating 'the Christian elevation of his mind,' we have no alternative but to wonder at the perversion of intellect which can thus make the precise qualities and circumstances that a wiser panegyrist would throw into shade, the subjects of impassioned eulogy. In the same spirit of extravagant encomium, we are told of Mr. Perceval, that he was 'unrivalled in 'fervid debate,' and that he 'presented the single instance of 'a great statesman formed out of the practised lawyer.' These headlong absurdities are the more striking from the talent which

the Writer displays in the delineation of character when he stands on fair and even ground.

'It would be impossible, apart from enthusiasm, to admit that the age of Elizabeth, or of her immediate successor, presents us with a model of a Christian gentleman, composed of the constituents which really belong to that character. Two men indeed there were of Elizabeth's court, Sir Philip Sidney and the Earl of Sussex, in whom Englishmen delight to trace the lineaments of this graceful conformity and happy combination. But in Sir Philip Sidney, the ingredients were disproportionately mixed. The flavour of the gentleman predominated: he was a gentleman rather after the prescription of the world, than after the Christian exemplar. Yet, such was the beauty of his life, and the heroism of his death, that, if the gentlemanly half of him was not sufficiently under the control of his other and better half, yet, the grand total and sum of his perfections were such that the heart fondly declines to dwell upon the corrections and distinctions which the judgement suggests.

'The Earl of Sussex was still nearer the fulfilment of the true requisites of the Christian gentleman. History records nothing of him that is not in agreement with that character: and such we might probably have announced him to have been, had he stood nearer to our own times, so as to exhibit himself under a greater variety of aspects, and especially in one more natural and ordinary; but we see him only through the vaporous atmosphere of a court, and know him only in his great concerns. In all that we do see of him, the gentleman and Christian appear to have been combined; and upon the whole, it may be said with some assurance, upon the strength both of what he did and what he did not in the midst of intrigue, detraction, adulation, and ambition, that English history has hardly proposed to imitation a better man.'—pp. 5, 6.

The following paragraph is fraught with wise monition, conveyed in beautiful language. Why could not the Writer give us this 'better part' untainted by the miasma of the political fever?

'Prayer flourishes and grows in beauty like a flower in a state of domestic culture. It has a small beginning, but a bright consummation: it is cradled in the clod, but crowned in the sunbeam. To accomplish it well, we have often to begin it ill, that is, as we can, in the midst of retardments and avocations; if not holily, yet humbly; if not with the unction of Divine grace, at least with a full feeling of human depravity; if not with assurance of success, at least with the conviction of need; finding the strongest motive to prayer in the weakness of our efforts to pray. Prayer thrives with repetition. All can try; all can ask; all can kneel; and most idle and dangerous it is, to trust to anticipating grace, or to wait in expectation of gratuitous mercy, without putting forth such natural strength as we possess, in confessing inability and imploring succour. The holy will, the sanctified wish, the steady purpose, are of the free bounty of God to impart; but to do the act of prayer with humble endeavour; to do it

with exemplary frequency; to avow a sinner's concern for his soul, and to supplicate forgiveness, are simple doings within the competency of miserable flesh; duties which humanity is a debtor to perform, and from which beginnings we may mount on the promises of Scripture to that high and "holy hill," where our Maker will shed the dew of his blessings on all sincere suppliants.'—pp. 12, 13.

Much valuable sentiment and seasonable warning, and much eloquent appeal will be found in these pages; and we shall be glad to meet the Writer again under circumstances more favourable to calm and commendatory criticism.

Art. IX. *All for Love; and the Pilgrim to Compostella.* By Robert Southey, Esq. LL.D. Poet Laureate, &c. 12mo. pp. 222. Price 7*s.* 6*d.* London, 1829.

AS the learned Author seems himself to regard these two metrical tales as poetical trifles which he would not have put forth, had he any thing better in his portfolio, we may waive any formal or rigid criticism of the contents of the volume. In fact, though late composed, they may class with his earlier compositions. The argument of the first poem is taken from a life of St. Basil; and the legend is given, in the original Latin, together with much learned lumber, in the Notes. Eleëmon, Proterius's freedman, has madly fixed his heart upon Cyra, his master's daughter; and, despairing of success in his suit, he applies for aid to a wicked sorcerer, at whose instigation he consents to sell himself to the Prince of the Power of the Air. It is necessary, however, that he should repair to the court of the Prince of Darkness in person, to sign and deliver the bond; and, as conveyances are always plying, he has only to call a coach. A bold deed; but—

'A courage not his own he felt,
A wicked fortitude,
Wherewith bad influences unseen
That hour his heart endued.

'The rising moon grew pale in heaven
At that unhappy sight;
And all the blessed stars seem'd then
To close their twinkling light;
And a shuddering in the elms was heard,
Tho' winds were still that night.

'He call'd the Spirits of the Air,
He call'd them in the name
Of Abibas; and at the call,
The attendant spirits came.

'A strong hand which he could not see,
Took his uplifted hand;
He felt a strong arm circle him,
And lift him from his stand;

'A whirr of unseen wings he heard
About him every where,
Which onward, with a mighty force,
Impell'd him thro' the air.

'Fast thro' the middle sky and far
It hurried him along:
The hurrican is not so swift,
The torrent not so strong:

'The lightning travels not so fast,
The sunbeams not so far.
And now behind him he hath left
The Moon and every Star.

'And still erect, as on the tomb
In impious act he stood,
Is he rapt onward, onward, still
In that fix'd attitude.

'But, as he from the living world
Approached where spirits dwell,
His bearers there in thinner air
Were dimly visible;

'Shapeless, and scarce to be descried
In darkness where they flew.
But still, as they advanced, the more
And more distinct they grew.

'And when, their way fast-speeding, they
Thro' their own region went,
Then were they in their substance seen,
The angelic form, the fiendish mien,
Face, look, and lineament.

'Behold, where dawns before them now,
Far off, the boreal ray,
Sole day-light of that frozen zone,
The limit of their way.

'In that drear calm of outer night,
Like the shadow or the ghost of light,
It moved in the restless skies;
And went and came like a feeble flame
That flickers before it dies.

'There the fallen Seraph reign'd supreme,
Amid the utter waste:
There on the everlasting ice,
His dolorous throne was placed.'

Eleëmon was not the first who had effected this north-west passage; but we know not what Capt. Parry will say to the Poet's political geography, which assigns the Pole to the Powers of Darkness. The North, however, was a point from which, according to the notions of olden time, only ill winds blew; and Dr. Southey might have enriched his note by citing a gloss of one of the fathers—St. Ambrose, if we recollect right—on the words, "On the sides of the North". The origin of this strange fancy, it would be curious to trace out. We pass over the interview of Eleëmon with the Fallen Seraph, and wish that the Poet had passed it over too. Satan is, consistently enough, exhibited as a liar, in telling the youth:

'Nor have I tempted thee.'

And words are put into his mouth, equally worthy of the speaker:

'Yes, of all human follies, love,
Methinks, hath served me best.
The apple had done but little for me,
If Eve had not done the rest.'

Had Lord Byron written these lines, Dr. Southey would have deemed them profane.—To proceed with our tale. Eleëmon, having signed and sealed the bond with a drop of his heart's blood ingeniously abstracted by a magical reed,—returns, we suppose, the way he came; and on the very morning that Cyra was to take the veil, her purpose, and that of her sterner father, are miraculously changed by a dream, in which Eleëmon appears as the bridegroom, and the nun elect is transformed into a bride. The news excites no small astonishment, and some scandal; but the Church is very accommodating, and the marriage takes place with all suitable pomp. Twelve happy years roll on,—happy to Cyra at least; but her husband had good reason for feeling ill at ease whenever he thought of his unlawful bargain. He keeps his own counsel, however, till, at length, Proterius dies, and his ghost lets Cyra into half of the secret, who, of course, soon extorts the other half.

'She seized him by the arm,
And hurrying him into the street,
"Come with me to the Church" she cried,
"And to Basil the Bishop's feet!"

'The Bishop crossed him on the brow,
And crossed him on the breast;
And told him, if he did his part
With true remorse and faithful heart,
God's mercy might do the rest.

'Alone in the holy relic-room
Must thou pass day and night,
And wage with thy ghostly enemies
A more than mortal fight.'

Thus be-crossed, and backed by the prayers of St. Basil and Cyra, he proves, of course, a match for his creditor, who does not fail to obtain notice of his fraudulent intention, and lays an attachment to his person. In the legend, the penitent is left forty days and nights to contend with the Powers of Darkness in the Relic Chamber; but the Poet has taken the liberty to make it the work of only twenty-four hours to perfect the penance. In a note, we are reminded, that the efficacy of similar penances, is still a doctrine of the Romish and Hindoo doctors; although, in Mexico and some other places, they manage matters occasionally very easily. But while Dr. Southey enjoys a Protestant laugh in his notes, he is somewhat too good a Catholic in his text; and we cannot but wish that he had been a little more, or a little less in earnest. What he really means, it is hard to say. If he seriously designs to inculcate, as by a parable, the efficacy of repentance and the power of prayer, it is a pity that he should have ventured so near the borders of the ludicrous in the management of his tale; and if he meant to ridicule the Romanist doctrine of penance, and to give us a specimen of the absurdity of the monkish legends, it is still more to be deplored and deprecated, that he should have tied the living doctrine to the dead and corrupt dogma, and have violated the sacredness of Scriptural truth in the attempt to expose the counterfeit. The reader takes up the poem expecting to be amused, and he is not disappointed as to the poet's purpose. He finds, at the very outset, the Devil arrayed in the softened colours and graces of poetic fiction,—his seat and agency far removed from the world of real life, into a shadowy creation. And the whole poem turns upon the lawyer-like skill of St. Basil in defeating the Prince of Darkness at law, in open court, by proving the bond to be first illegal, and next, virtually cancelled, not so much by the sacrament of penance, as by that of the culprit's previous marriage! The Arch-fiend is represented as out-generalled and cheated, which is, of course, a very pleasant affair. But, mixed up with this, are truths of the most serious and momentous import, and the language of the New Testament is unscrupulously employed to give effect to the Poet's representation. Thus, to the question put by St. Basil,—

'"Dost thou believe," he said, "that Grace
Itself can reach this grief?"

the supposed penitent is made to answer, in a most revolting

and profane mis-appropriation of the confession and prayer, 'Lord I believe! help thou (St. Basil!) mine unbelief!' 'The Bishop then crossed him,' &c. A still more flagrant instance of the irreverent use of Scriptural citation, occurs in the midst of St. Basil's colloquy with the imaginary Arch-fiend:

> 'The Covenant of Grace,
> That greatest work of Heaven,
> Which whoso claims in perfect faith
> His sins shall be forgiven!
>
> 'Were they as scarlet red,
> They should be white as wool;
> This is the Almighty's covenant,
> Who is all merciful!'

Now we firmly believe, that nothing could be further from Dr. Southey's intentions, in these doggrel lines, than to burlesque Scripture, or to excite feelings of irreverent levity. He could not so far forget his character as the champion of 'The 'Church', and wantonly trifle with his fair credit, as to be designedly irreligious. We believe he meant to exhibit his own orthodoxy; and, without affecting candour, we can believe, that he thought to do the cause of Truth service, by interweaving these solemn doctrines with his rhymes. Still, among pious persons, there can, we think, be but one opinion as to the gross impropriety and irreligious tendency of this worse than apocryphal intermingling of the true and the false, the awful and the ludicrous. And the excuse for the Author must be found in that mental peculiarity which is, perhaps, the result of luxurious intellectual habits, that have enfeebled his judgement, and seemingly induced a state of mind analogous to the strange cerebral affection that disqualifies the patient for discriminating between the spectral and the real. Fictions and realities are so harmoniously blended in his imagination, that he is unconscious of their essential incongruity; and the improprieties he commits, are the result of hallucination.

The second tale might seem, however, to shew, that Dr. Southey can sometimes be honestly facetious and innocently playful. A man who has always a ready laugh, and a man who never laughs, are both to be avoided. We like this second tale, because it aims at nothing higher than to amuse, at the expense of the votaries of St. James of Compostella of olden time, and the equally credulous believers in Romish miracles in our own day. It is a 'genuine legend,' found in the *Acta Sanctorum;* and although its absurdity renders it only fit for the nursery in this country, elsewhere it may still be deemed worthy of the chair. It is a story, not of a cock and a bull, but of a cock and a hen, which were miraculously restored to life,

whiteness, and feathers, after they had been killed and cooked, for the purpose of establishing the innocence of an unfortunate young man who had been unjustly gibbeted, and as miraculously dealt with on the part of Saint James. We shall make room for the Author's jocose description of this more than Ovidian metamorphosis. The mother, on discovering her son Pierre alive and well on the gallows, after hanging there for eight weeks, waits on the alcayde to beg that he may be taken down. The judge, who is just sitting out to dinner, receives her tale with incredulity heightened by hunger.

'"Think not," quoth he, "to tales like these,
That I should give belief!
Santiago never would bestow
His miracles, full well I know,
On a Frenchman and a thief.

'And pointing to the Fowls, o'er which
He held his ready knife,
"As easily might I believe
These birds should come to life!"

'The good Saint would not let him thus
The Mother's true tale withstand;
So up rose the Fowls in the dish,
And down dropt the knife from his hand.

'The Cock would have crowed if he could;
To cackle, the Hen had a wish;
And they both slipt about in the gravy
Before they got out of the dish.

'And when each would have open'd its eyes,
For the purpose of looking about them,
They saw they had no eyes to open,
And that there was no seeing without them.

'All this was to them a great wonder;
They stagger'd and reel'd on the table;
And either to guess where they were,
Or what was their plight, or how they came there,
Alas! they were wholly unable:

'Because, you must know, that that morning,
A thing which they thought very hard,
The Cook had cut off their heads,
And thrown them away in the yard.

'The Hen would have prank'd up her feathers,
But plucking had sadly deformed her;
And for want of them she would have shivered with cold,
If the roasting she had had not warm'd her.

'And the Cock felt exceedingly queer;
He thought it a very odd thing

That his head and his voice were he did not know where,
And his gizzard tuck'd under his wing.

'The gizzard got into its place,
But how, Santiago knows best:
And so, by the help of the Saint,
Did the liver and all the rest.

'The heads saw their way to the bodies,
In they came from the yard without check,
And each took its own proper station,
To the very great joy of the neck.

'And in flew the feathers, like snow in a shower,
For they all became white on the way;
And the Cock and the Hen in a trice were refledged,
Add then who so happy as they!

'Cluck! cluck! cried the Hen right merrily then,
The Cock his clarion blew,
Full glad was he to hear again
His own cock-a-doo-del-doo!'

* * * * *

'These blessed fowls, at seven years' end,
In the odour of sanctity died:
They were carefully plucked, and then
They were buried side by side.

'And lest the fact should be forgotten,
(Which would have been a pity,)
'Twas decreed, in honour of their worth,
That a cock and hen should be borne thenceforth
In the arms of that ancient city.

'Two eggs Saint Hen had laid, no more;
The chickens were her delight:
A cock and a hen they proved; and both
Like their parents, were virtuous and white.

'The last act of the holy Hen
Was to rear this precious brood; and, when
Saint Cock and she were dead,
This couple, as the lawful heirs,
Succeeded in their stead.

'They also lived seven years,
And they laid eggs but two;
From which two milk-white chicken
To Cock and Henhood grew:
And always their posterity
The self-same course pursue.

'Not one of these eggs ever addled,
(With wonder be it spoken!)
Not one of them ever was lost,
Not one of them ever was broken.

'Sacred they are; neither magpie, nor rat,
Snake, weasel, nor martin approaching them:
And woe to the irreverent wretch
Who should even dream of poaching them!

'Thus then is this great miracle
Continued to this day;
And to their Church all Pilgrims go,
When they are on the way;
And some of the feathers are given them;
For which they always pay.

'No price is set upon them,
And this leaves all persons at ease;
The Poor give as much as they can,
The Rich as much as they please.

'But that the more they give the better,
Is very well understood;
Seeing whatever is thus disposed of,
Is for their own souls' good;

'For Santiago will always
Befriend his true believers;
And the money is for him, the Priests
Being only his receivers.

'To make the miracle the more,
Of these feathers there is always store,
And all are genuine too;
All of the original Cock and Hen,
Which the Priests will swear is true.

'Thousands a thousand times told have bought them
And if myriads and tens of myriads sought them,
They would still find some to buy;
For however great were the demand,
So great would be the supply.

'And if any of you, my small friends,
Should visit those parts, I dare say
You will bring away some of the feathers,
And think of old Robin Gray.'

Should any reader think seven shillings and sixpence too high a price for these two stories, he must be informed, that there is an elegant frontispiece by Westall and Finden, and an amusing olio of notes and illustrations. The volume is inscribed

to the Author's 'dear friend and sister Poetess, Caroline 'Bowles,' in some lines which express a salutary feeling,

'How frail the tenure of existence here.'

We should be unwilling to receive these lays as the Poet's last.

Art. IX. *Biographical Sketches and Authentic Anecdotes of Dogs.* By Captain Thomas Brown. 12mo. pp. 570. Price 8*s.* 6*d.* Edinburgh. 1829.

WE are at some loss how to deal with this amusing book. It cannot be recommended to general reading, since some of the details, although important to breeders, are exceedingly disgusting in themselves. Neither is it likely to obtain so implicit a credence, as if a more severe criticism had presided over its compilation. There is altogether a want of discrimination about the work, which will interfere with its popularity; and this is the more to be regretted, because great and successful pains have been taken in the accumulation of facts, and some valuable additions are made to the great mass of evidence, in favour of the intelligence and affectionate fidelity of the dog. Many of the anecdotes, however, are curious only to those who have never observed the habits of this more than 'half-reasoning' animal; and some of them derive their originality merely from a want of attention to peculiarities which are every day before our eyes. For instance, there is a wonderful account, which has gone the round of the newspapers, of a speaking dog, who is said to articulate the word 'William,' in immediate address to a person of that name; and we are left to suppose, that the term is actually used by the animal, in its application to the man. That the syllables in question, or something very like them, are really emitted by the beast, we are the less inclined to doubt, because we have ourselves frequently heard similar sounds sent forth, much in the same way. We have the honour to be on exceedingly intimate terms with a half-bred poodle, of excellent sense and temper, but who has a great dislike to caresses long continued. If patted on the head, or stroked for more than a few seconds, he begins to move his lips; his tongue turns white; he shews his teeth; whines, or, in Captain Brown's phrase, 'treats the hearer with a gurring voluntary;' and at length, very distinctly articulates sundry words of one and two syllables, among which, 'well, well,' 'bang, bang,' are very plain, and 'William' equally so, though in a lower and more muttering tone. Luckily, as there is no 'William' in the family, there is no temptation to congratulate the dog on having studied

the enunciation of his name; and the affair resolves itself into involuntary movements of the larynx and tongue.

It is not often that we are in a story-telling humour, and now that we are in the mood, we will so far give way to it, as to venture a tale of canine freakishness, the meaning and moral of which we shall leave to others for explanation. A favourite cat and dog were at high romps in a room where a lady was sitting, whose attention was attracted by the gambols of the animals. At length, the dog ceased abruptly from his sport, and ran hastily out of the apartment, while his companion retired beneath a chair, and dropped into a quiet doze. After some time, he returned and looked eagerly about the room for his playmate, whom he soon spied out and dragged from her retreat, took up in his mouth, and again left the room. The singularity of these manœuvres excited the curiosity of the lady, and she followed the dog, who had fairly carried puss into the garden, and proceeding to the brink of a hole which he had dug during his previous absence, commenced the awful ceremony of burying her alive. The cat felt and expressed strong objections to this uncivil and unauthorized process; and her struggles reduced him to the necessity of employing one paw in the act of holding her down, while with the other he enacted the sexton: she was, however, too lithe and nimble to be managed by one pair of paws, and at last effected her escape.

One more anecdote, which we received from the lips of the friend to whom the circumstance occurred, and we have done with a sort of gossiping that we begin to feel rather *infra dig.* He was bathing in the river Lea, near Hackney, and having taken a deep plunge, was trying how long he could remain under water. While thus immersed, he felt his shoulder firmly seized by two formidable rows of teeth, and forthwith commenced a rapid and extemporaneous discussion of the question, whether sharks ever found their way up the Thames and its tributaries. A few seconds settled the point, for, on looking round, he saw the large benevolent eyes of a fine Newfoundland dog staring him full in the face. He rose to the surface, and suffered himself to be steered ashore by his new acquaintance, who expressed the utmost joy, and wagged his tail with much self-complacency, in the full conviction that he had saved a valuable life. After the requisite acknowledgments, our friend prepared to finish his bath; but, as often as he approached the bank for that purpose, the dog interposed in the most determined manner, shewed his teeth, and by a significant growl, intimated such a thorough-going opposition to the intention, that it was perforce abandoned.

There are not a few curious points of inquiry connected with these matters, that might have obtained more specific notice

than has been given them by Captain Brown. Both Toplady and Wesley maintained the immortality of beasts; and we have never heard any better argument against it, than the wise question, whether we thought that fleas and rattle-snakes would inhabit paradise. This, however, is a thesis on which we are not disposed to waste either time or ink; but, on the minor question, concerning the existence of the reasoning faculty in the domesticable animals, we have no misgivings whatever. We have witnessed, in dogs, actions quite impossible to be accounted for in any other way; at least, if putting fact to fact and drawing a just inference, be an exercise of reason. We could cite, too, facts that would go nigh to prove that these animals are capable, to a considerable extent, and independently of tone, looks, or gesture, of understanding conversation in which they are concerned. But for these investigations, this is not the place; nor shall we aid them by extensive extract from Captain Brown, a large portion of whose collectanea has been long familiar to the public. Among the anecdotes which are new to us, occurs the following from the communications of Sir Walter Scott.

' " The wisest dog I ever had was what is called the Bull-Dog Terrier. I taught him to understand a great many words, insomuch that I am positive that the communication betwixt the canine species and ourselves might be greatly enlarged. Camp once bit the baker, who was bringing bread to the family. I beat him, and explained the enormity of his offence; after which, to the last moment of his life, he never heard the least allusion to the story, in whatever voice or tone it was mentioned, without getting up and retiring into the darkest corner of the room with great appearance of distress. Then if you said, ' The baker was well paid ', or ' The baker was not hurt after all ', Camp came forth from his hiding-place, capered, and barked, and rejoiced. When he was unable, towards the end of his life, to attend me when on horseback, he used to watch for my return, and the servant used to tell him, ' his master was coming down the hill, or through the moor '; and although he did not use any gesture to explain his meaning, Camp was never known to mistake him, but either went out at the front to go up the hill, or at the back to get down to the moor-side. He certainly had a singular knowledge of spoken language." ' p. 408.

The wood-cuts are, we have no doubt, faithful representations of the different animals, but we cannot speak highly of their execution.

Art. X. *Some Account of the Life of Reginald Heber, D.D., Bishop of Calcutta.* With a Portrait. 18mo. pp. 240. Price 5*s*. London. 1829.

'IT is understood, that a detailed memoir of Bishop Heber's 'life is in the course of preparation by the person who 'knew and loved him the best. In the mean time, we venture 'to collect such scattered particulars as have been published by 'writers having access to authentic sources of intelligence, and 'present them in one connected view.' In other words, this is a catchpenny compilation of scraps and extracts from the Bishop's Journal, the Notes to Clarke's Travels, the Quarterly Review, &c., hastily got up, in order to anticipate the authentic memoir which is announced to be in preparation. Of the fitness of the Writer to be the Biographer of Heber, the following paragraph will enable our readers to judge.

'A sanguine spirit has gone forth thither (to the East), expecting ends without means—hailing the most equivocal symptoms as infallible signs of conversion—prompting replies to the listless heathen, and then recording those parrot-words as spontaneous tokens of grace. To every sentence which one of the Missionaries addressed to a man before him, covered with cow-dug, he received as an answer, "Nisam!" (most certain!) pronounced with great gravity, and accompanied by a sober nod of the head. "I was much cheered", says the worthy teacher, "by his approving so cordially the doctrines of salvation"; —and if here the questions had ended, this man would have had as good a right to be enrolled among the lists of converted heathens as many more; but, *unluckily*, it was further asked, "How old are you?" "How long have you been Sunyasee?"—to which he replied, with the same emphasis as before, Nisam! Nisam!' p. 91.

Whether the Writer has invented this story or not, is immaterial: the lie is in its application. How acutely pained would Bishop Heber have been, could he have foreseen the perverse use that would be made of his name and authority! How would he have shrunk from the fulsome and dishonouring praise that has been lavished upon his character, by some who have little claim to a kindred spirit, and who cherish his memory chiefly for what he was not! The bigot and the worldling would fain represent the good Bishop of Calcutta as such a one as themselves; and his example has been eagerly adduced as a model of Christian excellence, for the purpose of discountenancing the high-toned piety which he would have approved, and the evangelical labours in which, when on earth, he rejoiced to concur. If any thing could injure his memory, it would be the indiscreet and misjudging eulogies of his panegyrists. A writer in the Quarterly Review compares his death to that of Fletcher of Madely! What conceivable analogy was there between their careers or characters?

Art. XI. *Life of Mahomet.* Published under the Superintendence of the Society for the Diffusion of Useful Knowledge. 8vo. pp. 32. Price 6*d*. London, 1829.

THE publications of a Society established under such high auspices, having on its committee the names of some of the most distinguished men of science and letters among our contemporaries, might seem to repel and defy the attempt to subject them to an anonymous court of criticism. It might be presumed, that nothing short of first-rate excellence would distinguish the compositions put forth under the Imprimatur of so illustrious a confederacy; that no job-work, no journey-work, no juvenile essaying or venerable prosing, would be allowed to find its way to the public with the accumulated sanction of such a chairman and vice-chairman, and so many noble lords and right honourable and learned personages. We should, indeed, have felt somewhat more assured of this, had the responsibility been less widely distributed,—we were going to say dissipated. Experience has sufficiently taught us, that large committees are very inefficient bodies,—feeble in council, and a most impotent executive;—in fact, little better than a pretence,—for what is the duty of so many, is the business of none. The name of one responsible editor would have given us stronger assurance that the works of the Society would be competently looked after, than the whole three columns of patronizing lords and gentlemen.

Nevertheless, we have taken it for granted, that the Library of Useful Knowledge is in every way worthy of its Society and its avowed object; and as to the series of scientific treatises which have appeared, we entertain no doubt that they will be found equally competent and popular. Hydrostatics, Mechanics, Heat, Navigation, Algebra,—these are branches of 'useful knowledge' which we could confidently commit to the care of the august body who have undertaken to render them accessible to the lower classes in the cheapest and plainest form. No one would undertake to treat of such subjects, who had not a respectable acquaintance with them; and the requisite qualifications are of a tangible and specific kind, easily ascertained. It is otherwise with such mixed subjects as come under the heads of history and biography. These may be, and frequently are undertaken by persons utterly unqualified to handle them; and at the same time, it depends absolutely upon the complex qualifications of the writer,—his literary competency, his veracity and impartiality, his correct views of moral and religious principles, his knowledge of human nature, and his means of information as regards the proper authorities, whether the performance

shall be entitled to the character of useful knowledge, or be something worse than useless.

Accident threw in our way the Number before us; and we regret to say, that, taking it as a specimen of the Society's historical and biographical labours, it would lead us earnestly to desire that they would leave such subjects alone. It is altogether a miserable performance, pompous, jejune, shallow, grossly inaccurate, and thoroughly irreligious. Part of it reads very much like a bad translation from some other language, or the English of a foreigner. The orthography of proper names is also foreign, and they are still more disguised by blunders, the credit of which must be shared between the Society's writer and the Society's printer. No Englishman who understood his mother tongue, would talk of 'living *by* the flesh and milk of camels,'—'of hills at a *small* distance from the coast,'—of 'water *less disgusting*'; or would have felt himself under the necessity of making the display of consonants contained in the following sentence:—

'All the schiechs who belong to the same tribe, acknowledge a common chief, who is called Schiech es Schuech, Schiech of Schiechs, or *Schiech el Kbir*.'

This mode of writing *sheikh el kebir*, or *kebeer*, must have been copied from Niebuhr, or some German work. But where did the writer find the names of Naja (for Nedjed), Yaman (for Yemen), Deyar Becr (for Diar Bekir)? Where did he learn that Arabia was anciently divided into the *Sandy*, the *Stony*, and the Happy? Or that Tehama was reckoned by the Arabians a distinct province? Among authorities pompously arrayed in the foot-notes, we find *Prideaux, Vie de Mahomet*. This is amusing enough, as it is evident the French-looking name of the worthy Dean has occasioned his being mistaken by this learned writer for a French author. No one who had a competent knowledge of the subject, would have referred to Prideaux's Life of Mahomet as an authority; nor was it necessary to display any authority for the statement to which the note is annexed, which is too trite and vague to derive any advantage from it. In a note at the end of the Life, evidently from a different pen, the value of Prideaux as an authority is thus estimated. 'Prideaux will add little to our knowledge, '*but* his book is not long.' We may say the same of the present publication. It will add nothing to useful knowledge, *but* it is not long, and the price is only sixpence. The fact is, however, that inaccurate works like the present, *take away* from knowledge; and the cheaper and shorter a bad work is, the greater the evil. This is not the only discrepancy between the 'Life' and the 'Note.' The author of the former recommends

the article 'Mahomet' in Bayle. In the latter, Bayle is not mentioned, but it is very properly stated, that the French writers of the eighteenth century are 'unsafe guides.' 'Their conclusions are generally well drawn from false data. So with 'Voltaire.' Bayle is no better authority than Prideaux.

What we have chiefly to complain of, however, in the present Life of Mahomet, is the exquisite coxcombry which the Writer displays in the attempt to sustain the character of a philosophical historian. The first twelve pages of the Life are occupied with Introductory matter, abounding with such mere *twaddle* as the following.

'GOVERNMENT.

'The various provinces were split into small, independent states, possessing governments apparently different, though essentially the same. In some a single prince, in others, the heads of tribes, who were really a band of princes, ruled like the rajahs of Indostan, or the satraps of Persia, with despotic sway over the people within their dominion. To this dominion there was no check but the dread of insurrection: there were no established *forms in the government*, no certain and specified *laws*, by which it could be controlled; neither did the *manners* of the people serve to diminish its mischievousness. Insurrection was the only existing check; and did no doubt in part keep down the atrocities of these rulers; but be it remembered that in every stage of society misery to a lamentable extent may be produced before the people can determine to brave the difficulties and dangers of an insurrection. Still more completely to ensure the subjection of the people, these rulers seized upon the functions and powers of religion. The ruling men were invariably the priests of the people, the propounders of oracles, and the guardians of the temples and idols. The mysterious terrors of religion were thus added to the real dangers attendant on an opposition to the will of the governors. That will consequently was almost despotic. "After the expulsion of the Jorhamites, the government of Hejaz seems not to have continued for many centuries in the hands of one prince, but to have been divided among the heads of tribes; almost in the same manner as the Arabs of the deserts are governed at this day. At Mecca an aristocracy prevailed, where the chief management of affairs, till the time of Mahommed, was in the tribe of Koreish; especially after they had gotten the custody of the *Caaba* from the tribe of Kozrah." But if the government were not better than that of the desert tribes, miserable indeed must have been the situation of the people. When men are congregated into cities, if every one be allowed to gratify his revenge, and punish his enemy, without recurring to the arbitration of the magistrate, the state must necessarily become one continued scene of violence and bloodshed. No security for person or property existing, there could be no accumulation, so that the horrors of poverty must necessarily have been added to the other evils arising from unceasing terror and alarm. Such was in reality the situation of the Arabian cities; every man sought to redress, by his own power, the injury he fancied he had received; and the peace and happiness of the community were destroyed. The heads of tribes, moreover, waged continual war with

each other. In the desert they were sufficiently willing to take offence at each other's conduct: opportunities of offence, however, on account of the immense extent of these desert regions, were far less frequent than within the narrow bounds of a city. Contact created rivalry—rivalry in power, in display, in enjoyment: rivalry begat hatred; and hatred bloodshed. To gratify the morbid vanity of a chief, the whole tribe was in arms.' pp. 4, 5.

We have several paragraphs of similar verbage about 'Law' and 'Religion.' The latter subject, the Writer should not have meddled with. He tells us, indeed, that 'We' enlightened Christians of modern times 'have now almost universally ceased 'to regard our own faith as *at all concerned* in the estimation 'that may be formed of the character, opinion, conduct, or re-'ligion of Mahomet. As our interests have become less con-'cerned, our judgements have become less impartial.' No part of this representation is quite correct. Impartiality is by no means the natural result of indifference, and still less so of a pseudo-philosophical liberalism. The cause of truth cannot be served by the employment of calumny directed against a false system; but our estimate of a false religion must of necessity be regulated by our belief in the true, and our own faith is thus very greatly concerned in the matter.

Again, our Historian asserts, that

'The conception which an ignorant and trembling savage forms of the character of the Divinity, and the means by which he endeavours to secure his favour, are in every age and country the same. He conceives the Godhead as irritable and revengeful; endowed with the moral weaknesses of humanity, but possessed of irresistible power. Heaven, in the imagination of the barbarian, is a picture of the earth, with this addition, that every circumstance is magnified. In Heaven there are more delightful gardens, more delicious and balmy airs, more brilliant skies, than on earth. The beings who inhabit the heavens are more powerful, more wise, or rather, more capable of obtaining the objects they desire, than men; they are endowed with everlasting life, and subject to no diseases that afflict humanity. To please these divine beings, the trembling votary pursues the means that are found efficacious with earthly potentates. He prostrates himself before them in adoration; he exaggerates their perfections, and soothes them with continued adulation. To prove himself sincere, he subjects himself to useless privations; performs frequent, painful, fruitless, and expensive ceremonies. He subjects himself to fasts; he multiplies the observances of religion, and throws away his substance in manifestation of their honour. Solicitude in the regulation of his conduct, as it regards his own happiness, or that of his fellows, being intimately connected with his own interests, is considered no proof of the sincerity of his professions towards the Divinity. The laws of morals, therefore, form but a small part of the religious code of any barbarous nation. The religion of the barbarous Arabian differed in no one particular from the foregoing description.'—p. 6.

In this cheap mode of generalizing, what is true, is trite; but

the want of discrimination renders the total statement incorrect. It is the very reverse of true, that the conceptions of the savage respecting the Deity, are in every age and country the same. But we cannot stop to point out the various flaws in the Writer's philosophy. He is not less astray in his facts. It is incorrect, that Mohammed established an 'absolute despotism,' or that he was 'elected' by his countrymen. Medina is not a 'country.' The Arabs have *not* 'been almost universally deemed a gentle and polite people;' the grossest ignorance could alone ascribe that character to the tribes of the Peninsula. The Jews did *not* form powerful nations in Arabia in the time of *Niebuhr!* Mohammed could not be ignorant of the '*Syrian* language.' It is not likely, that 'the power of his family rendered it impossible to 'punish or to interrupt the first steps he made towards propa-'gating his religion': the fact was otherwise. We pass over the insidious remarks upon the miracles ascribed to the Arabian heresiarch: they sufficiently indicate the school to which the Writer belongs. We charge him, however, with no irreligious intentions; but we do consider the Society for the Diffusion of Useful Knowledge as grossly committed and dishonoured by this miserable 'Life of Mahomet.'

Art. XII. *The Opening of the Sixth Seal.* A Sacred Poem. Second Edition. 12mo. pp. 180. Price 5*s.* 6*d.* London. 1829.

IT is curious enough, that this is the second poem that has lately fallen into our hands, the Author of which has felt it necessary to inform his readers, that he has not been indebted for his ideas to Mr. Pollok's "Course of Time." The present Writer wishes it to be understood, that he did not peruse that publication until he had concluded his own task; and then it was with surprise and regret that he remarked the resemblance between the close of the First part of the Opening of the Sixth Seal, and a portion of the Course of Time. Comparisons are invidious; and we shall therefore simply lay before our readers a sample of the present poem, leaving them to form their own judgement of its positive and comparative merits.

'In the realms
Of space innumerable worlds revolved
In their etherial orbits. Suns on suns,
With their attendant systems, rolling pathed
The interminable void;—yet not at will
Roaming through ether, but in bounds prescribed
By God himself; each flaming sun around
Held planetary orbs their mystic dance,
That never had known change; worlds above worlds,
Countless as pearly drops that gem the mead
On vernal morn, lay pillowed on the sky,—

And, in the centre of the wondrous whole,
The Deity Himself, benignant still,
Guiding, protecting them, the spirit of life
Transfused, and, omnipresent, reigned o'er all,

'So they went on in harmony, and knew
Each its prescribed course;—and, as they rolled,
Celestial music through the boundless space
Incessant roamed, the music of the spheres,
To mortal ears inaudible, but oft
By listening seraphs, in their viewless flight
On light's pure pinions, raptured heard;—so they
In smooth, unerring course, through ether fled,
Rapidly rolling, and, with hallowed song,
Together hymned sweet music to their God.

'But suddenly there came a rushing sound,
A trumpet blast, sent forth by angel lips,
That filled all space,—and echoing worlds replied
To the dread summons;—instant as it came,
Though in their flight than tempest winds more swift,
All the innumerable worlds at once
Stayed in their mid career;—all things stood still,
And to the terrible trumpet listened they.
So vast the shock, huge mountains from their roots
Uptorn, hurled high in air, fled far away.—
Rivers recoiled, and flung their refluent tides
In horror back;—the ocean waves arose,
And, Alp like, gathered to a monstrous heap,
And in the sky were lost.—The quivering earth
Gaped awfully, and from her inmost caves
Groaned.—From their orbits loosed, the starry host
Fled devious, and in wild disorder traced
Pathways before unknown;—oft in their course
Orb against orb rushed heedlessly, and struck,
And, into myriad fragments scattered, fell.—
The blazing comets, from their fiery homes
Returning, desolation brought, and swept
Planets away as on they fled. Bright Jove
And distant Saturn wandered from their paths,—
And strange confusion reigned in heaven, where once
All had been peace, and harmony, and love.

'The dwellers of the earth the trumpet cry
Astonished heard, and trembling terror came
On every bosom;—and the shock felt they
Of earth, in all the swiftness of its flight,
So sudden stayed, for heavily it rocked
Upon its noiseless axle, and a groan
Echoed from all its caves.' pp. 49—52.

NOTICES.

Art. XIII. *Practical Suggestions and Discourses;* intended to aid a Reformation of the Christian Churches, and the Revival of Religion in Individuals, Families, and Communities. By Charles Moase. 12mo. pp. 92. Price 2*s.* 6*d.* London, 1829.

THIS Volume consists of several papers on subjects relating to the Revival of Religion. We are persuaded that Mr. Moase has taken a very just view of the subject, in representing as one of the main instruments of accomplishing such a result, a faithful discharge of 'parental duties.' A separate discourse is devoted to this most important, and, we fear, too much neglected topic, which does credit to the Author's pastoral fidelity. In the following paper, 'On the Duties of Churches with 'respect to members who violate Christian principles in the formation 'of Conjugal Relations', he has entered upon debateable ground, and mooted a subject of extreme delicacy, of which this is not the place to attempt the discussion. The volume will do good, if its suggestions lead to a more serious consideration of this and other topics adverted to, respecting which too great laxity of opinion has confessedly become prevalent. The following remarks are peculiarly deserving of attention.

'There is no person who reflects upon the subject, but must perceive, that the education of children is one of the most important objects of human attention. "There is no man," says Mr. Baxter, "that ever understood the interest of mankind, of families, cities, kingdoms, churches, and of Jesus Christ, the King and Saviour, but he must needs know, that the right instruction, education, and sanctification of youth is of unspeakable consequence to them all. It is certain, that the welfare of this world lieth in a good succession of the several generations; and that all the endeavours of one generation, with God's greatest blessing on them, will not serve for the ages following: all must be begun again, and done over anew, or all will be undone in the next age. Men live so short a time, that the work of educating youth aright is one half of the great business of man's life." '

'And it cannot be doubted, that if the members of churches were properly attentive to these most important duties, and were those individuals who neglect them frequently called to account for their most criminal neglect, the church of God would be in a state very different from that at present existing; and instead of gathering in occasionally a few individuals from the world, and deriving its chief accessions from the conversion of the profligate, its ranks would be perpetually augmented by the cheerful devotedness of its own progeny.' pp. 50, 51.

Art. XIV. *The Chronological Guide.* Part I.—Comprehending the Chronology of the World, from its Creation to the Destruction of

the Western Empire of Rome, A.D. 476. With a Chart. 12mo. pp. 255. London. 1828.

HAVING contrived to mislay this volume, we reviewed, in April last, the "Chart" without its indispensable companion; and now that we have obtained the latter, we are gratified by the opportunity of repeating and extending the recommendation we then gave. We do not recollect to have at any time seen so judicious and available a manual as this before us. The leading events of the world's story are stated in a clear and comprehensive manner; and, with the aid of the chart, are placed distinctly before the eye. Brief introductory sketches of history are given; a regular series of questions is appended; and an alphabetical table of offices, weights, and measures, completes this useful publication.

Art. XV. *Pugin's Gothic Ornaments;* selected from various Buildings in England and France. Drawn on Stone by J. D. Harding. Parts I. and II. Medium 4to. Price 15*s.* each Part, containing 20 Plates. 1828, 1829.

WE are desirous of directing attention to these admirably executed drawings, both as supplying hints for interior and exterior decoration, and as furnishing subjects for the pencil, favourable at the same time to freedom of hand, to vigorous expression, and to high, though not fastidious finishing. In this view, they are excellently adapted to the purposes of instruction; and, although it is probable that this application of the work was not in the Editor's contemplation, we will venture to recommend it as preferable to nine-tenths of the publications which are sent forth almost every week, for that specific object. We will add, for the benefit of young persons following a course of self-tuition in the Arts, that, whenever they find a lithographed print with Mr. Harding's name, they cannot do wrong in copying it. We have seen a series of sixpenny numbers from his crayon, that made us bitterly regret our own costly, but ineffective education of five-and-thirty years ago. The present work will be completed in five parts, exhibiting a large collection of finials, spandrils, subsellæ, gables, string-courses, capitals, pannels, traceries, crockets, and other varieties of Gothic ornament. The frequent insertion of sections and profiles, adds to the practical value of the draughts.

ART. XVI. LITERARY INTELLIGENCE.

Preparing for Publication, a Topographical and Historical Account of Methodism in Yorkshire: giving an account of its Rise, Progress, and Present State, in the City of York, and in every Town, Village, Hamlet, &c. in the County. The work will be accompanied by a large Map of the County, handsomely coloured, drawn expressly for the purpose, shewing at one view, the size and boundaries of each Circuit, &c. 8vo.

Captain Brown has in the Press, Biographical Sketches and Authentic Anecdotes of Horses; with a Historical Introduction, and an Appendix on the Diseases and Medical Treatment of the Horse. It is to be illustrated by figures of the different breeds, and Portraits of celebrated or remarkable Horses; these are to be engraved on Steel by Mr. Lizars, in his best Style. This Work is intended as a companion to the work on Dogs, by the same Author, recently published, which has met with so favourable a reception.

In the Press, an Introduction to Medical Botany, illustrative of the Elements and Terminology of Botany, and of the Linnæan Artificial and Natural Systems, as connected with the study of Medical Plants. By Thomas Castle, F.L.S. &c.

Dr. Olinthus Gregory has been occupied in preparing for the Press, an Improved Edition of his Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion.

Dr. Shirley Palmer will very shortly Publish, "Popular Illustrations of Medicine and Diet", pointing out the principal exciting causes of Disease and Death.

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Mr. W. M. Higgins has in the Press, and very nearly ready for Publication, an Introductory Treatise on the Nature and Properties of Light, and on Optical Instruments; Dedicated, by Permission, to His Royal Highness the Duke of Clarence.

Art. XVII. WORKS RECENTLY PUBLISHED.

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Peace in Believing: a Memoir of Isabella Campbell of Fernicarry, Rosneath, Dumbartonshire. 12mo. 6*s*.

Memoirs of Mr. J. Des Carrieres Ballance, late of Queen's College, Cambridge. Compiled by his Father. 12mo. 5*s*.

Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry. By J. B. Williams, Esq. F.S.A. 12mo. (Portrait.) Third Edition. 5*s*.

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THE

ECLECTIC REVIEW,

FOR OCTOBER, 1829.

Art. I. *Testimonies in Proof of the Separate Existence of the Soul in a State of Self-consciousness between Death and the Resurrection.* By the Rev. Thomas Huntingford, M.A. Vicar of Kempsford, Gloucestershire. Accedit Johannis Calvini ΨΥΧΟΠΑΝΝΥΧΙΑ. 8vo. pp. 500. Price 10*s.* 6*d.* London. 1829.

EUMENES, a distinguished Athenian, had been deputed to rectify some abuses, and to compose certain differences that had arisen among the towns of an Attic colony on the Thracian Chersonese. While residing at one of these towns, and employed there on the business of his mission, he wrote a letter to the citizens of another, in which, among various matters, he incidentally alludes to his personal feelings in regard to his stay in the colony; and he expresses his earnest wish to return to Athens, especially that he might there enjoy personal intercourse with a beloved and revered friend, whose name he mentions. We venture to render the passage into English, paraphrastically, in the following manner.—"I must confess to you, that my mind is very much divided between opposite inclinations; for, on the one hand, I am moved by a strong desire to set sail, (ἀναλῦσαι,) that I may have the company of my friend and master Aristobulus, which, to be frank with you, is vastly better (πολλῷ γὰρ μᾶλλον κρεῖσσον) than any I meet with in this remote region. I nevertheless feel, that my continuance in Thrace is to you so highly important, that it overbalances my personal wishes; *or rather*, though my return to Athens would highly conduce to my personal and immediate comfort, my stay abroad is necessary (ἀναγκαιότερον) for still stronger reasons. In this persuasion, I shall therefore remain, and spend many a day with you, promoting your advantage and comfort."

Our version of the passage before us might, we doubt not, be amended; nevertheless we are confident that, nice criticisms

apart, it fairly contains the sense of the writer; and we are perfectly sure that his meaning is much too conspicuous to afford room for doubts or cavils. Eumenes means to say, that he prefers the society he should meet with at Athens, to that which surrounds him in the Chersonese; but that, for the sake of the benefit of the colony, he submits to a lengthened absence from his country and friends, to which he might presently be restored, were he to take ship (ἀναλῦσαι) and bend his course towards the shores of Attica.—

—But Paul, addressing his Christian friends at Philippi, says: —" I am at a loss to decide between opposing motives, which impel me on this side and on that; for I strongly desire to depart (ἀναλῦσαι, to be *loosened* from the body, and to soar away to other regions; *comp.* 2 Cor. v. 8.) and to be with Christ; which were incomparably better (than to remain in the body). And yet I cannot be ignorant, that for me to remain in the body, is highly important to your welfare. Well assured as I am of this, I know that I shall continue among you for the promotion of your religious interests and comfort."

The first of these two quotations is intelligible at a glance, because we apply to it, without question, the common processes of translation, nor dream of attaching to the words any ideas but those which common sense suggests. And why should not the second quotation enjoy the benefit of the same simple method? In truth, we know not why. If Eumenes was a man of plain common sense, so was Paul. If the Citizen of Athens used, in its known meaning, a language familiar to him, so did the Cilician Jew. If the one, in his intercourse with his friends, scorned mental reservations and guileful ambiguities, so did the other. If Eumenes is entitled to be treated as an honest and intelligent man, Paul much more.

But it seems, that even if we are at length to acquiesce in the obvious and very conspicuous sense of the Apostle, we cannot safely do so until volumes of biblical criticism, of theological reasoning, and of metaphysical speculation, have been written and read in defence of every supposition which idle and perverse ingenuity may choose to attach to the words. Nor again, may we acknowledge the plain intention of plain words, until we have looked around to see how this simple meaning may be adjusted with the notions we have formed on a subject incidentally connected therewith. Wretched trifling!—a trifling that at once nullifies the benefits of Revelation, vilifies the inspired writers, and debilitates the understandings, as well as corrupts the moral perceptions of those who practise it! Whence then comes this depraved criticism; or why is it tolerated? Alas! this absurd and mischievous system of exposition has been held in credit from age to age, because *all parties*, without exception, have

been compelled, in turn, to have recourse to it on those pinching occasions, when called upon to defend the rotten parts of their several systems,—ecclesiastical or doctrinal.

Concerning the important subject to which the volume before us relates, although recently brought into question, we should deem it idle to move a new discussion on the old scholastic system of biblical exposition. Nothing could be done but to repeat arguments which have already been fruitlessly repeated often enough. So long as any place or indulgence is given to evasions which, if proffered in the department of classical criticism, would be met with contemptuous reprobation, no hope can be entertained of satisfactorily determining this, or indeed any other religious controversy. The doctrine of the survivance of consciousness after the dissolution of the body, stands forth upon the language of the New Testament—we might say, upon that of the Old—as perspicuously as does the geographical fact of the existence of a distant city, called Rome, alleged to be the seat of a mighty empire. And if the only proof of this latter fact were that which is contained in the writings of the Apostles, it might be called in question with quite as much show of reason as is the doctrine of a separate state. In this supposed case, the objector might make his choice between the two following methods:—he might either quibble upon the terms employed when Rome or the Romans are mentioned, and shew in what manner certain phrases may be interpreted so as not absolutely to imply the existence of any such city or empire;—or, he might fully grant that such was the *belief* and *opinion* of the Apostles,—it being a vulgar notion among the Jews of that age, that they were under the control of a foreign power, seated in the imaginary Rome,—but yet deny that *we* are therefore obliged to give our faith to the said Jewish prejudice.

Of the two methods, if compelled to make a choice between them, we should certainly prefer the latter; and especially for this reason, that it does not, like the former, infringe upon the common principles of language; or break up and nullify the laws of evidence in matters of history; or deprave the moral sense, by accustoming it to acquiesce in modes of reasoning which shock the instincts of an honest mind.

Or,—to turn to the subject in hand:—those who, to save a favourite theory, or to indulge the sceptical mood, or to put as far off as may be the unwelcome idea of a future life, resolve not to admit the belief of what is commonly termed the separate state of the soul, have, if they argue on the ground of Christianity, this same alternative before them. That is to say, they must either ply the craft of petty criticism, nibbling at particles, cracking etymons, hunting up various lections, and kick-

ing up the dust of learned impertinence until even strong eyes are blinded, and all heads are muddled: or, if they like not this labour, degrading as it is to a manly spirit, they must take the bolder course; and while they candidly admit, what cannot honestly be denied, that Christ and his Apostles held this *opinion* of a separate state, in common with the mass of their countrymen, must yet deny the consequence, that this Jewish opinion is therefore entitled to the credence of those who live in a more enlightened age.

Our readers well know that the *first* of these two modes of argument, is the one which the sceptical school of divines in this country has generally adopted; while the *latter* has, as generally, been followed by those of Germany. It is not now our intention to contend either with English or with Continental infidelity: but we beg, in a very few words, to point out what seems to be needed as preliminary to the successful and final expulsion of both these spirits of error from the precincts of the Christian Church. To dismiss the illusion of the Neologists, (so far as it may be dismissed by process of reasoning,) the simple *historical* argument which establishes the facts of the evangelical and apostolical narrative, requires to be stated and urged much more vigorously, and to be brought more on *the common ground* of evidence, than hitherto it has been. We say so advisedly, not unmindful of all that has been written already on this subject. Thence should be brought out, in perfect distinctness, the virtuous character, and consequent simplicity and honesty of the first teachers of Christianity; which, placed in connection with their claim to the possession of absolute authority in matters of religious belief, not only excludes the idea of their guilefully or ignorantly favouring false popular opinions; but imparts to their writings the higher character of a Divine communication, to which mankind in every age are invited and commanded to attach implicit faith, seeing that these writers, though expressing themselves as men, wrote only 'as they 'were moved by the Holy Ghost.' The spring of Neologism is, a supposition of dishonesty in the conduct and teaching of Christ and his Apostles; and this impious imputation must be rebutted by the direct force of historic proof to the contrary. In dealing with the Neologist, we need therefore, for ourselves, a much more distinct, informed, and peremptory conviction of the truth of the Gospel narrative, than many of us at present possess;—we need such a conviction as would set us above that pitiable infirmity of understanding which leaves the mind open to what are termed *temptations* concerning the truth of religion.

But preliminary amendments of a still more important kind are indispensable, ere what may be called the *English* style of

sceptical exposition can be effectually put to shame, and finally dismissed from the precincts of theology. We scruple not to affirm, that, to accomplish so desirable a riddance, a reformation in the *principles* and *practices* of Biblical interpretation is necessary, of so extensive a kind as would go near to revolutionize the Christian world,—and such as would take out of the way all that sectarizes our Christianity, and a great part of what exposes it to the contempt of the world. How is it then? In contending with Socinianism, or, to come to the instance immediately before us, in labouring to expose the error of those who deny the consciousness of the soul parted from the body, we complain, and justly complain, of the quibbling evasion, the pettifogging subterfuges, the critical violences, by means of which our antagonists escape from the edge of argument. But alas! these complaints have in them much of the querulousness and imbecility of a conscious implication in the same fault: for scarcely have we done with our sceptical opponent, and driven him from his ground, than we take station upon it ourselves, and in defence of some traditionary absurdity of our ecclesiastical system—or for the purpose of giving fair proportion and pleasing rotundity to our chosen form of theological science—or for avoiding a candid confession of ignorance—or, not seldom, for the ease of a mistaken zeal to remove seeming inconsistencies from Scripture,—we avail ourselves of these very same unworthy arts of evasion and subterfuge.

The impugners of Scriptural religion will never be triumphantly beaten from the field by those who are fearing for themselves, and for their peculiarities of doctrine and usage, and who are conscious that the very sword they are wielding to day, may be turned against themselves to-morrow. When once we have learned to be as modest, as wise, as simple-hearted in the exposition of Scripture, as we have at length become in the exposition of nature, we shall presently see empiricism and absurdity banished as completely from the one sphere of inquiry, as they have been from the other; and not till then.

The idea of Mr. Huntingford's book is a good one; his work is well-timed, and his collection of testimonies, we doubt not, will be acceptable to many readers. We might, to be sure, find some fault with his method; and might wish that a few of the dissertations he has adopted, had given place to others we could think of. His introduction, which we do not greatly admire, is followed by selections, more or less copious, from the works of Sherlock, Addison, Calvin, Grotius, Jeremy Taylor, Barrow, Sir Matthew Hale, Pearson, Beveridge, Jortin, Secker, Butler, Bull, (an admirable dissertation,) and Watts. His array of testimonies is closed with the powerful treatise of Calvin, named in the title page, and of which Mr. H. would have done well to

have given a good translation in lieu of the Latin: this, we think, would have left a more convincing and satisfactory impression upon the reader's mind, than any one of the essays he has printed, or, perhaps, than all together *.

Mr. H. does not state, in which of its two senses he affixes the word TESTIMONIES to his volume. The term may merely mean, as probably it did in his view, a collection of arguments by some of our most esteemed writers, brought together in order that the subject may be presented in a variety of lights; and that what one writer fails to bring forward, may be supplied by another. Or the word Testimonies may mean a series and succession of *suffrages* from Christians of every age, in support of the opinion of the separate consciousness of the soul. These two ideas are manifestly quite distinct. Thus, in managing a cause in court, it is one thing to commit our interests to a number of advocates, in order that the particular talent and tact of each may supply what has been wanting in the others; and it is quite another thing, to adduce the opinions of judges, and the verdicts of juries, from remote times to the present, in confirmation of the view which we think should be taken of a point of law.

In conducting a theological argument in the way of Testimonies, the selection would be widely, if not altogether different with the one idea before us, from what it would be with the other. For, in the one case, the collector would merely seek wherever he could find them, in ancient or modern literature, what appeared to him the ablest and most convincing treatises upon the point in question; but, in the other, he would gather the opinion and belief of the Church in each succeeding age, regardless of the learning or talent that might accompany the expression of it. We do not distinctly perceive, which of these two ideas was most prominent in the view of the Editor of the present volume: probably he contemplated both, yet giving preference to the former; and most readers will consider the work simply as a collection of treatises.

For our own part, had we undertaken to compile a volume with the given title of '*Testimonies* in proof of the separate existence of the soul', we should certainly have chosen the latter, not the former, of the two methods above distinguished. The task on this plan would, indeed, have been one of very difficult and laborious execution; but then the result would have been proportionately more valuable, and the achievement would

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* Each extract is introduced by a brief notice of the Author. To some of these, we might make objection. The page on which the Vicar of Kempsford announces the amiable non-conformist, Watts, is wanting in our copy. Has it been discreetly cancelled throughout the edition?

have merited a higher praise. Nothing more than access to a good library, is needed for gathering a collection of essays on a given subject. But to bring together fairly, truly, and completely, the testimony or suffrage of the Church in every age upon a particular article of faith, would require laborious and extensive research, great caution and impartiality, and not a little of the philosophical faculty of analysis; for the genuine belief of the pious, must be brought out from the midst of a huge and chaotic mass of opinions.

Moreover, to render such an adduction of testimonies available towards the determination of controversy, it would be necessary to rest the argument upon certain general principles, highly important in their consequences, but much lost sight of, or misunderstood, in the present day. The subject is one which claims peculiar attention: we beg roughly to propose it to the consideration of our readers.

The problem is this:—To adduce THE SUFFRAGE OF THE CHURCH UNIVERSAL, on an article of faith, in such manner as may authoritatively determine controversy. And there arise the preliminary questions:—How are the parties to be discriminated, who are duly entitled to furnish this sort of conclusive testimony? With what limitations is their evidence to be admitted, and on what ground rests the argumentative value or *authority* of such suffrages? Each of these questions must be distinctly resolved, or we shall be liable to an infinity of cavils, and fail of attaining a valid result. If we were to bring into court an indiscriminate crowd of all who, in every age, have challenged to themselves the name of Christians, and then should receive as their testimony their profession of faith in those articles upon which they were of one mind, nothing would remain to us but two or three common principles of natural religion, (to use an improper phrase,) relative to which we are in no want of any such corroboration. Or, again, if we had succeeded in establishing the rule by which to make our selection of witnesses, and were to hear them without limitation on all the points of their professed belief, we should presently be overwhelmed with a confused heap of dogmas, incongruous and absurd. Or, once more, if we had not only selected our witnesses unexceptionably, but had defined the limits within which they should give evidence, there would nevertheless be room for the objector to spurn the inference we would draw from it, unless we could shew, on what ground this aggregate of the opinions of fallible and often mistaken men, can be affirmed to possess a determining power in matters of controversy. All this, we think, may be done.

The Bible is an instrument, wrought indeed by the hand of man, but an instrument contrived by God, for the conveyance

or impartation of such sentiments as are necessary to our moral and religious well-being. But every piece of Divine machinery, whether physical or intellectual, is, we may be assured, efficient for the purposes for which it is designed; and the Scriptures, to use an apostolic expression, are 'able to make men 'wise unto salvation.' We may, then, confidently infer, that the Bible has actually conveyed the genuine aliment of spiritual life, in every instance where the prescribed terms of initiation have been complied with. Whoever has entered the school of Christ, and has devoutly passed its orders and conditions, has not failed to acquire, in substance, the saving doctrine, whatever that may be.

Or, to state the same principle less in the abstract:—it may certainly be assumed, that wherever there has existed a society of Christians,—let us say, (in order to get free from peculiar cases,) consisting of two or three hundred individuals, by whom the Scriptures have been possessed, and perused, and devoutly studied, and to whom they have been publicly expounded by an established ministry,—such a society, or the majority of it, has actually come into the possession of a genuine theology, more or less freed from admixtures of error, in proportion to the degree of pious and prayerful diligence which has been employed in the pursuit. To assume less than this, is virtually to deny the Divine origination of the Bible, or to impugn the good faith of its promises. We fear no consequence that can be drawn from these premises.

We bring forward, therefore, as our witnesses, all Christian people, of whom it can be proved, that they possessed the Scriptures, and that they studied them reverently and piously. It would, indeed, be a great satisfaction, could we proceed a step further, and, in our selection, take the evidence only of those who were indeed spiritually minded in their temper, and holy in their conduct; for of such it might, with the highest confidence, be affirmed, that they have been 'taught of God.' But this satisfaction is to be obtained only in a few instances, and in an imperfect degree. Facts of this sort are too recondite and indefinite to furnish matter of demonstrable argumentation. We must stand on lower ground, and be content with the more ascertainable facts of the diffusion and diligent perusal of the inspired volume.

In obtaining the evidence of the parties whom we adduce as qualified witnesses, it is a matter of little significance, what may be the personal character or intentions of the writers from whose pages we gather the facts we are in search of; for we shall *infer* them by a process that affords security against falsification. Thus, for example, we may, with perfect certainty, learn from the works of Tertullian and of Origen, what were the opinions

of the majority of Christians in their times, even though we may feel little respect for the judgement or personal character of those noted fathers. We make use of the Christian writers of antiquity, not as being *themselves* the witnesses to whom we are appealing, but rather as mere *reporters* of the doctrines held by the Church in their times. What we want to learn is, not the opinions of Irenæus, of Cyprian, or of Augustine; but, the common faith of the readers of the Bible in the times, respectively, of Irenæus, of Cyprian, and of Augustine. On this principle, we gather our evidence as well from the writings of heretics as from those of the orthodox; for, from the one, not less than from the other, we learn what was the faith which the former impugned, and the latter asserted.

But what are the doctrines in behalf of which we plead, against the heretics and visionaries of each succeeding age, the authoritative suffrage of the Church Universal? Precisely those which rise to view, with little or no diversity, in every period when the attention of the mass of Christians has been strongly fixed upon the Scriptures. This is our criterion;—this the postulate of our argument:—Have the eyes of mankind been devoutly directed towards the luminous page of Divine Revelation? Then, infallibly, have they derived from it the main articles of Christian faith;—mingled, it may be, with errors and misconceptions, yet not so mingled as to be shorn of their glory and power. But how shall we sever the truth from the error of the Church in each age? By a process simple and certain;—a process which falls not far short of the precision of a mathematical demonstration. Let some era of Church history be assumed, which answers to the terms of our postulate; namely, one in which the Scriptures were pretty generally diffused, were sedulously studied, *reverently* appealed to, as the ultimate authority in matters of faith, and laboriously expounded by the ministers of religion. We find in this period, and among these Biblical Christians, a mass of opinions avowed as the faith of the majority. These opinions, if we were formally working our demonstration, we should designate severally by so many letters of the alphabet; and having done so, should pass on to a second period, distinguished, like the first, by the spread and predominance of scriptural learning,—a period of general Bible reading. We look then again to the public confessions of the Christian body, and find in them anew the opinions to which already the initial letters have been attached; but, instead of *e*, *f*, *g*, *h*, with which, heretofore, they were associated, there appear new dogmas—*i*, *k*, *l*, *m*. A third remarkable period of scriptural light and investigation offers once more to our view, *in its sanctioned formularies*, the very same initial doctrines; but they are now combined with opinions little similar to those of pre-

ceding ages, and we must mark them by new letters of designation. Every reader will perceive in what way we should apply our theorem to the great facts of Church history; nor is the inference we deduce from it indirect or obscure. The doctrines designated by the initial letters, which re-appear, without change, on every new resurrection of scriptural authority, are doubtless to be attributed to one and the same source; while those intermingled opinions which are new and peculiar to each age, and which are heard of no more when the season that produced them has passed away, are, as certainly, to be traced, either to the influence of individual minds, or to the temper and circumstances of the period. The constantly recurrent articles are nothing less than the principles *intended* to be given to the Church through the instrumentality of the Scriptures. And these perennial dogmas, digested into canons and *formulæ* by the wisdom of each succeeding age, come down to after times as the comment of the Biblical Church upon the terms of Scripture;—a comment which, though it may never be appealed to as the ground or reason of belief, may, or might, most advantageously avail the Church for the purpose of closing its doors against the heretical.

A comment on Scripture,—an authoritative comment! The phrase rouses a din of indignant protestation. Who shall bear it? Is it not the boast of the Reformation, to have freed us from the thraldom of creeds? Yes; and it was a happy emancipation, so far as those creeds had taken the place of Scripture. But, in bursting from spiritual usurpation, we have broken ourselves off from the right hand of the ancient Church, and have foregone too much the aids she would have lent us. But some man will say:—"With the Bible in our hands, what need of this comment; or to what purpose can its alleged authority be lawfully applied?" The answer is simple and obvious. The testimony of the Church Universal on the cardinal articles of faith, may most advantageously avail it in each following age, when compelled to declare and define in what sense it understands the terms of Scripture. The heretic and the visionary claim the Scriptures as their own, not less confidently or strenuously than do the orthodox; and the man who "is perverted and sinneth" *, founds his error upon the very passages which should have most force to confute him. While he does so, and while he loudly asserts his reverence for the Word of God, by what means is he to be "rejected" from the communion of the faithful; by what law excluded from the company of those who hold the truth?

* Tit. iii. 11.

The exclusion of heretical members from the body of Christians, ought to have another aspect than that of a factious splitting into parties. This, indeed, is the opprobrium and the fatal infirmity of the Protestant Church, that, in its zeal for religious liberty, and in its jealousy of spiritual usurpation, it has forfeited its true dignity, and thrown away the sceptre of its legitimate power. It has forgotten the authority it holds as the inheritor of the faith which the faithful of every age have handed down to its custody. We challenge any one who disclaims the use and authority of ancient symbols, to devise any efficient substitute in drawing a line round [illegible]dox Church. Shall a Christian society say—'The Bible is our creed, we want no 'other'? Inane impertinence! Is not the Bible the creed of every absurd visionary—of every promulgator of delusion? But shall we then admit the proposition of those who, to draw round themselves the line of truth, say:—'We have digested 'a creed for ourselves,—it is scriptural to a tittle—precise, 'comprehensive, and unambiguous; and we require every man 'who would join us, to subscribe to it, whole and entire'? Presumptuous and insufferable arrogance! Who are these imposers of their particular opinions upon the consciences of their brethren? This creed of yesterday, if it be in part true, is also in part erroneous; as certainly one as the other; yet, you ask us to assent without exception to the whole! No;—what we will acknowledge, what we will subscribe to, is the faith of the Church of every age, variously phrased, but substantially identical. And this common, permanent, and unchanging doctrine, is readily found; and, for practical purposes, may be as readily applied. Christianity is by no means a thing dependent upon philological niceties; but is truly and sufficiently, though with more or less of precision, contained in *every* canon of belief that has been digested and publicly recognized by the Church in times of Scriptural light. And these ancient symbols are fixed, unalterably, on the page of history: their meaning is fully known, illustrated as it is by the voluminous writings of the men who framed them. What matters it that we mislike certain phrases in each? We do not adopt them for the sake of what is peculiar to each, but for what is common to all.

There are valiant religionists, not a few, who would bridle up into the zeal of martyrdom, were it proposed to establish an ancient creed as a wicket of admission into a Church; while they are every day either stretching across the door of their own society some elaborate code of faith, framed by themselves; or are committing the function of porter to an individual whose discretion has no law; or, at any rate, are using for purposes of exclusion, the algebraic terms—orthodox and evangelical,—as representatives of certain styles of religious opinion to which

conformity is required, and, in some one of these modes, are usurping far more of spiritual power, than could possibly attach to the wise employment of an ancient creed. But none are so practically inconsistent as the noisy assertors of liberty. Clamorous against despotism, they are themselves the most imperious of tyrants.

The judgement and decision of the Church universal, though it may most properly and safely be had recourse to for the preservation and defence of the capital articles of faith, can never be allowed to supersede or to quash inquiry and research into the fuller meaning of the inspired volume. It may well be supposed, that pious industry, led by an amended system of criticism, and guided by a more just principle of exposition, will yet achieve important enlargements of our conceptions of some points of religious belief. This sort of progression may especially be looked for in relation to those glimpses and limits of the future life, which are not sparingly scattered over the inspired page, but which, because not *directly* important to faith or practice, are liable to be neglected, and consequently to be misapprehended. On subjects of this class, it is manifest that the age in which we live,—an age of business, not of meditation,—has much to learn, and stands on ground of very disadvantageous comparison with preceding times, and especially with the primitive age.

There are intimations enough, whence may be gathered the belief, that the Apostles and the faithful of their times, spoke familiarly of many things which they were not permitted to insert in those writings that were to become the rule of faith. These immediate ministers of heaven, standing as they did upon the verge that divides the visible from the invisible, and holding as they did, sensible correspondence with the denizens of the celestial court, though they durst not divulge things unlawful for man to utter, and impossible for the ear of flesh to receive, yet discoursed of the unseen and of the eternal, not in the style of dark, hesitating conjecture, but with the natural confidence and precision of men whose eyes had gazed upon the very splendours of infinitude,—whose ears had caught the distant echo of the universal hallelujah. The first rising upon the world of that brightness which brought life and immortality to light, shed around it an effulgence of which we, of this remote age, can form no conception, who have to draw all our ideas of it from writings intended to convey necessary instructions, not exciting descriptions. We possess, indeed, the needful documents of our faith and duty, and should be content with what is sufficient for our responsibilities; nor ought wistfully to desire a vision, granted to few on earth, of the excellent glory that emanated from the person of Him who came direct to earth

from the dazzling brightness of heaven. The beams of the morning have long been shrouded; the Christian gropes upon the path that leads to celestial day; and while he gives his hand undoubtingly to the guidance from above that shall conduct him home, barely discerns on what quarter of the clouded sky to fix his saddened sight in expectation of the bursting glories of immortality.

But it was not thus in the first age of Christianity. Those confidential discourses—we will not call them esoteric notices—of things unseen, wherewith the suffering Christians of the apostolic times were wont to comfort one another, descended orally to the next generation, nor were entirely lost until the period of degeneracy had commenced. This glimmering light may be discerned dimly in the remains even of the second century. Worthy achievement, to bring forth from their concealments these long smothered beams of heaven! The attentive eye may catch upon the venerable, but too much slighted page, the gleamings of a light illuming those gates of Hades, that are now sullen in utter obscurity. True it is, that the momentous doctrines of justification are stated by Luther, Calvin, Cranmer, Jewel, Owen, Henry, and Scott, with a clearness and precision which we look for in vain in the works of Irenæus, of Justin Martyr, or of Cyprian. But assuredly, in the writings of these, and of other early Fathers, there shines, even amidst some fantastic notions, a native reflection from the skies, which, in the works of the moderns, is poorly exchanged for scholastic argumentations—dry, dark, and unaffecting.

The Christians of our times, busied, and well busied, in gathering, counting, and spending charitable cash, turn abhorrently from whatever demands to be studied in the serenity and leisure of devout retirement. We hasten in alarm and dismay from whatever is not obvious, literal, and intelligible as the first lessons of a grandam. But it cannot be thus, or in this spirit, that the mine of heavenly truth is to be worked. The hidden treasures of Divine knowledge are not to be brought forth, but by men whose hearts, in the tranquillity of much solitude, converse daily with the grandeurs of infinitude. It is by such, and such alone, that the veil may in part be lifted, that hides the inner sanctuary;—by such, that the minds of the mass of Christians may be allured and guided in pressing forward upon the path of heavenly meditation;—by such, that the closets of the pious may be furnished with the aliment of delicious hopes;—by such, that the mysteries couched within the hasty phrases of the inspired writers, and yet unopened, may be drawn forth for the delighted contemplation of the faithful.

But how shall we wish for change and amendment in this respect? Who can desire that the ministers of religion should be

released from the whirl of dissipating engagements which withdraws them from the cultivation of theology, since it is in the discharge of those very engagements that the great movements of the times are carried forward? Or who can wish that the page of periodical intelligence and of benevolent gossip, which now engrosses the whole reading time of the religious folk, should cease to diffuse, as it does, the stirring spirit of active zeal? And yet, while these things are as they are, zeal and liberality—great virtues indeed—are the only merits which the age can challenge to itself. It thinks little, or to little purpose;—it knows nothing;—it does not ruminate;—it does not calmly anticipate futurity;—it nurses up no high qualities;—it favours nothing that is grand or profound;—it is making no preparation of heart to sustain the peltings of that storm of trouble which, instinctively, it perceives to be hanging in the skies.—Meanwhile, those great themes which should be brought forth upon the level of general apprehension, by great and discreet minds, are abandoned to the lawless hands of fanatical extravagance, and assume a form that is absurd or mischievous, by passing through distempered brains. Thus it must ever happen, if there be a lack of intellectual power and high meditative wisdom on the part of the wise,—that is to say, among men of modest temper and unheated imagination;—the field of speculation will be overrun by visionaries, whose fantastic and pernicious dreams obey no control. It would not be as it is, that the Christian populace are crushing each other to listen to the *circumcelliones* of the modern church, if two or three men of powerful understandings, trained by long and painful studies—men who would be bold to cast aside scholastic trammels, while modest in keeping within the limits of legitimate inquiry—were to step forward, and command the attention of the religious world on the very themes which are now undergoing merciless abuse from charlatans. The doctrine of the separate state of the soul, is especially one of those articles of our faith, which needs, at this moment, to be rescued by a strong arm from the grasp at once of scepticism and of fanatical intemperance.

Art. II. *Essay on Comets.* By David Milne, A.M., F.R.S.E. Quarto. pp. 201. Price 10*s.* 6*d.* Edinburgh. 1828.

IN October 1826, it was announced by the University of Edinburgh, that Dr. Fellowes had offered for the 'best Essay on 'Comets', a prize of fifty pounds, with a gold medal; and for the second best, a premium of twenty-five pounds. The prizes were to be awarded by the academical authorities, and the com-

petition was limited to such of the *alumni* as should have completed their philosophical studies within the twelve years immediately preceding. In May of the following year, a notice appeared, stating, that the papers which had been sent in pursuant to the 'programme', were lengthy, intricate, deficient in originality, and deserving 'high commendation'; that, therefore, the contest was to be considered as still open. The final decision was intimated, March 4, 1828, in the following terms, by Professor Leslie.

'With the assistance of my learned colleague, Professor Wallace, I have carefully examined the Essays on Comets received by me since the enlarged programme was issued, and find that the discourse written by Mr. David Milne, is very far superior to the rest, and fully entitled to the First of Dr. Fellowes's prizes. We also find that, though the other Essays evince ingenuity, and considerable extent of reading, yet, we do not think ourselves warranted to bestow the Second Prize on any of them.'

It was further requested by the *Senatus Academicus*, that the Essay should be printed: and the result of these proceedings has been, the seasonable publication of the very sensible, satisfactory, and well-written memoir now before us, and which we propose to make the text of a brief series of details and comments connected with one of the most difficult and important branches of scientific investigation.

In all ages of the world, comets have attracted the deeply interested attention both of the learned and of the ignorant. Their unusual and appalling aspect, their apparently irregular and erratic course, and their uncertain appearance, have united to render them objects of dread, and to identify them with portentous intimations of disastrous changes in the destinies of men. Nor have these opinions been easily removed. Long and patient observation has been required, to obtain even the imperfect knowledge which we actually possess; while, even now, there is a disposition extensively prevailing, to cherish ancient prejudice, and to regard with apprehension those fiery orbs, as ominous of ill. These notions will, however, gradually yield to the diffusion of knowledge. In the mean time, it cannot be too generally inculcated, that comets belong, like the planets, to the solar system; that they are subject to the same general laws, and made up of the same elements, with the rest of its revolving orbs.

'But, notwithstanding the general identity of character which exists between the Planets and Comets, as members of the same system, it will be found that, in other respects, they form distinct classes of bodies, and that the Comets are not only vastly more numerous, but occupy a far more important place in the economy of the system. The

planets in their revolutions are confined to a narrow zone in the heavens, but comets range freely through every part:—the planets, as well as their satellites, move only in one particular direction; but comets are not limited to one direction more than to another:—the planets are constrained to revolve in orbits which allow them to vary little in their distance from the sun; but comets follow paths extremely eccentric, traversing the planetary orbits, and even wandering beyond the known limits of the system. The number of planetary bodies, including the satellites, is no more than twenty-nine; whilst the number of comets actually observed, exceeds four hundred, and the whole number which permeate the system, must amount to many thousands.'

But, while the peculiar qualities and circumstances of comets render them a most interesting and important subject of scientific investigation, they are, at the same time, of a nature to throw the greatest difficulties in the way of all such researches. The necessary calculations are intricate in the extreme; and the data on which they must be founded, require a long series of accurate observations. Even now, with all the advantages of accumulated information and improved instruments, much remains to be done, although much has been achieved by the skill and assiduity of modern astronomers.

The first fair question which presents itself in this inquiry, relates, of course, to the substance and composition of the thing itself. What is a comet? And this can be answered only by a recapitulation of the appearances which it presents. In general, there is to be observed, a central body, or nucleus, subtending 'an angle capable of telescopic measurement', and commonly surrounded with a dense, vaporous medium, which renders the definition of its outline extremely difficult. In consequence of this, there is much variation in the estimates of their dimensions. To one comet, Herschel assigns a diameter of 2637 miles, while Schröter makes it 570 only. In another instance, the latter gives 997 miles as a fair calculation, while the former takes 538 as a sufficient number. This nucleus does not, however, always exist; and it should seem, from modern discoveries, that there is, among these bodies, a regular gradation of densities, from a more gaseous medium, to the consolidated and consistent orb. Olbers was able to distinguish a star of the sixth magnitude through the very centre of the comet of 1796; and Herschel witnessed a similar phenomenon in his observations on that of 1795. This variation in the density of comets, has led to a probable theory of their construction, which we shall presently notice.

The luminous medium which surrounds the central body, rarely appears to be in immediate contact with it, but forms, on the face presented to the sun, a kind of 'hemispherical cap', passing off on either side into the bright train which usually,

though not invariably, distinguishes the comet. The second comet of 1811 was remarkable for the absence, or, at least, for the very faintly indicated presence, of this appendage; and in all such cases, the nucleus exhibits nothing more than an orbicular vapour. When, however, the nucleus has its usual solidity, it is closely invested with the dense nebulosity mentioned in a former paragraph; and then, superposed as it were on this vaporous atmosphere, appears the luminous 'cap.' Notwithstanding this apparent distinction, both these media are supposed to have the same source, and to consist of matter raised from the surface of the nucleus by the strong action of the solar heat.

'We come now to describe the tails of comets, which form generally the most conspicuous and remarkable part of them; exhibiting phenomena totally different from any appearances presented by the other bodies in the firmament. The tail, as has been noticed, is only a continuation of the nebulous envelope, which, after nearly encompassing the hemisphere of the nucleus of the comet next the sun, diverges to a greater or less extent in the opposite direction. The lengths of the tails of comets are very various. The small comet of 1804, which I have mentioned as one possessing no visible nucleus, could not be observed to have any tail at all, but presented only a globular nebulous aggregation. The second comet of 1811 was accompanied with a very short and faint tail. But the comet of 1744, which, as we have just stated, approached so near the sun, had a tail of above seven millions of miles in length; the comet of 1769, which came still nearer the sun, a tail of forty millions; and the tail of the great comet of 1680, which, of all comets that have been observed, approached the closest to the sun, was computed to be no less than one hundred millions of miles in length. The tail is always found to have a conical shape, the apex being the hemispherical envelope, and the base generally ten or twelve times broader than the diameter of the nucleus. The tail is likewise characterized by the extraordinary circumstance of its being hollow.'

With the exception of a curvature at the extremity, when near the perihelion, the direction of the tail is always in a right line on the side furthest from the sun; and this peculiarity has, of course, formed the basis of a hundred whimsical or plausible theories. The impulse of the solar rays; the repellent power of the sun itself; the sun's attraction; the tail's own 'negative 'gravity'; electricity; have all been called in to account for the phenomena of the case, but without any satisfactory result. Mr. Milne adopts the first, and endeavours to remove the difficulties which may be urged against it, by explanations founded on the Huygenian theory of light. His suggestions are highly ingenious, but we could not make them clearly understood without a diagram.

Concerning the nature of the light by which comets are illuminated, much difference of opinion prevails among the most

competent judges. By some, it is maintained, that it is phosphorescent; by others, that it is the reflected light of the sun. The faint, nebulous lustre of the bodies in question, renders it extremely difficult to make the observations that would decide this point; but it appears to have been sufficiently established by the evidence of the best practical astronomers, that phases, 'from the crescent to the full,' are exhibited by comets, and that they cause a partial obscuration of the sun's surface, during their transit athwart his disk. If these statements be correct, they are decisive of the fact, that these bodies shine by borrowed light.

Such are the main results which have been confirmed by repeated and long-continued observation, respecting the appearance and nature of comets. We regret the impossibility of abstracting the copious and illustrative details given in evidence by Mr. Milne, from the recorded observations of the most distinguished astronomers. It may, however, be worth while to advert for a moment to the history of opinion, in connection with this subject. The Greek philosophers, always more prompt and ingenious to invent, than patient to investigate, framed the boldest theories in order to account for the cometary phenomena. With some of them, comets were a congeries of small planets, ranging through the universe without subjection to determinate laws, and driven together by pure accident. Others supposed them to be real planetary bodies, wandering through space, and coming occasionally within the scope of the human eye. Another set of unlicensed guessers affirmed at once, that they were nothing more than optical phenomena, dependent, like the parhelion or the rainbow, on accidental dispositions of the elements. Aristotle held them to be exhalations, rising from the lower atmosphere to the upper or fiery region, condensing during their rapid ascent, kindling on their near approach to the Empyrean, and burning until exhausted. In the meantime, the Chaldean sages had touched upon the truth: they assigned to comets a place among the heavenly bodies, with stated periods of revolution; and they ascribed the rarity of their appearance to the extent of their orbit. These opinions were adopted by the disciples of Pythagoras; but Aristotle and authority obtained the mastery, and the system of fiery exhalations kept possession of the schools. Then came the Roman scheme of portents and auguries: comets were the dreaded messengers of celestial wrath, and 'shook from their horrid hair' plagues and disastrous wars. The strongest minds welcomed the delusion: Tacitus, Pliny, Cicero, yielded to its influence, and recorded its evidences.

'The only individual who seems to have risen above the prejudices of his age and country, was Seneca. Nor was he superior merely to

superstitious associations; he entered into the most profound and philosophical views respecting the nature and motions of comets, and was even able to form such opinions with regard to both, as the discoveries of modern astronomers have served fully to confirm. "I cannot persuade myself," says SENECA, in allusion to the doctrines of ARISTOTLE, "that a comet is merely a fire suddenly kindled: it is rather one of the eternal works of nature. The ordinary meteors which we observe in the atmosphere, never vary in their course from a straight line. A circular motion is a property characterising the heavenly bodies alone. Whether the course of former comets was of this kind, I know not; but that of the two which appeared in our time, certainly was circular." '

In this fine strain of philosophizing, Seneca goes on to point out the specific differences between comets and the meteors of the sky. Were they merely accidentally ignited gases, they would be brilliant and evanescent; whereas they appear, approach, recede, and gradually remove from our sphere of vision. He then regrets the absence of recorded observations, and appeals to the better knowledge of after times. 'It is reserved', he says, in the true spirit of philosophic anticipation, 'for some 'person, one day to point out the place to which comets with-'draw themselves; why their orbits differ so much from those 'of the planets; what is their physical nature, and their number 'in the system.' Notwithstanding the self-evident superiority of these noble speculations, Aristotle still continued to sway the general sentiment: meteors and fearful omens held their place, and Master Leonard Digges, an almanack-maker of the fourteenth century, spake well and wisely, after the fashion of the day, when he affirmed, touching comets, that 'They signifie 'corruption of the ayre; they are signes of earthquake, of 'warres, chaunging of kyngdomes, great dearth of corne, yea, 'a common death of man and beast.' Sundry and sagacious were the divinations of the European magi. One pronounced them specimens of solar soap-bubbles; while a Spanish monk opined, that they were of infernal manufacture. Bodin, in happier mood, supposed them 'Spirits which, having lived on 'the earth innumerable ages, and having, at last, completed 'their term of existence, celebrate their last triumphs, or are 'recalled to heaven in the form of shining stars.' Kepler, who supposed that the planets were animated beings, self-moved in their orbits round the sun, imagined, in just accordance with this wild fancy, that comets were a monstrous generation, 'made 'to the end the ethereal fluid might not be more void of mon-'sters, than the ocean is of whales and other great thieving 'fishes; and that a gross fatness being thus gathered together, 'as excrements into an apostume, the ethereal medium might

'thereby be purged, lest the sun should be obscured; as he 'was for a year together, when Julius Cæsar was slain; when 'being weakened by a bloody colour, he cast but a dim and 'disdainful light.' The earth, too, a living creature like the rest of the planets, takes fright at the approach of a comet, 'sweats out a great quantity of vapour through terror, and 'hence arise great rains and floods.' When these are the reveries of master minds, we are prepared for all possible absurdities among the inferior orders of intellect, and feel no surprise, when we read of a comet coming 'out from an opening in the heavens, 'like to a dragon with blue feet and a head covered with snakes;' nor when we are told, on the best possible authority, that 'in 'the year 1527, about four in the morning, not only in the pa-'latinate of the Rhine, but nearly over all Europe, appeared 'for an hour and a quarter, a most horrible comet, in this 'sort. In its length, it was of a bloody colour, inclining to 'saffron. From the top of its train appeared a bended arm, in 'the hand whereof was a huge sword, in the instant posture of 'striking. At the point of the sword was a star. From the 'star proceeded dusky rays, like a hairy tail; on the side of 'them, other rays, like javelins or lesser swords, as if imbrued 'in blood, between which appeared human faces, of the colour 'of blackish clouds, with rough hair and beards. All these 'moved with such terrible sparkling and brightness, that many 'spectators swooned with fear!'

The motion of comets was as little understood as their nature, until it was ascertained, that the train, at whatever period of the orbit, always projected on the side furthest from the sun. The unvarying recurrence of this phenomenon induced a suspicion, that the movement of comets must be, in some way or other, connected with the solar influence; and this was confirmed by the important discovery of Tycho Brahe, relating to their diminished parallax, and their consequent situation far beyond the atmosphere of the earth. The same astronomer conjectured, that their orbits might resemble the 'form of an egg'; and some further illustration of the true nature of cometary motion was given by Hevelius. The idea that they moved in a parabola, is said to have been suggested by a Saxon clergyman in 1680. Long previously to this, however, the *elliptical* 'walk of co-'mets' had been proposed, though in a private letter, by Henry Percy, Earl of Northumberland, while a state prisoner in the Tower of London. For this fact, as well as for a leading clew to other important circumstances in the history of discovery, we are indebted to the Baron de Zach, who, while on a visit to this country a few years since, had access to the papers of Thomas Harriot, a celebrated mathematician of the seventeenth

century, whose MSS. are in the possession of the University of Oxford. Among these documents, the Baron found the following portion of a correspondence between Harriot and the Earl; and a more curious fragment was never yet submitted to the public eye.

'I have received', writes his Lordship, 'the *perspective cylinder* that you promised me, and am sorrie that my man gave you not more warning, that I might have had also the 2 or 3 more that you mentioned to chuse for me. Henceforward, he shall have order to attend you better, and to defray the charge of this and others; for he confesseth to me, that he forgot to pay the workeman.

'Accordingly as you wished, I have observed the Moone in all his changes. In the new, I discover manifestlie the earthshine, a little before the dichotomie, that spot which represents unto me the man in the moone, (but without a head,) is first to be seen. A little after, near the brimme of the gibbous parts, towards the upper corner, appeare luminous parts like starres, much brighter than the rest; and the whole brimme along looks like unto the description of coasts, in the Dutch bookes of voyages. In the full, she appears like a tarte that my cooke made me the last weeke. Here a vaine of bright stuffe, and there of darke, and so confusedlie al over; I must confess I can see none of this without my *cylinder*. Yet an ingenious younge man that accompanies me here often, and loves you and these studies much, sees manie of these things even without the holpe of the instrument, but with it sees them most plainelie.

'Kepler I read diligentlie, but therein I find what it is to be so far from you. For as himselfe, he hath almost put me out of my wits, his æquants, his sections of excentricities, librations in the diameters of epicycles, revolutions in ellipses, have so throughlie seased upon my imagination, as I do not onlie ever dreame of them, but oftentimes awake lose myself and power of thinkinge with so much wantinge to it, not of his causes, for I cannot phansie those magnetical natures, but about his theorie, which me thinks, (although I cannot yet over-master many of his particulars,) he establisheth soundlie, and, as you say, overthrows the *circular* astronomie. Do you not here startle, to see every day some of your inventions taken from you, for I remember, *long since*, you told me as much, that the motions of the planets were not *perfect circles*. So you taught me the curious way to observe weight in water, and within a while after Ghetaldi comes out with it in print. A little before, Vieta prevented you of the gharland for the greate invention of Algebra. All these were your deues, and manie others that I could mention, and yet too great reservednesse hath rob'd you of these glories.

'But again to Kepler. I have read him twice over cursaridlie, I read him now with calculation. Sometimes I find a difference of minutes, sometimes false prints, and sometimes an other confusion in his accounts ..... For his theorie, I am much in love with these particulars,

'1mo. His permutation of the medial to the apparent motions.

'2ndo. His *elliptical iter plantarum;* for me thinks it shewes a way to the solving of the unknown *walks of comets*'.

This letter was written in 1610; and it should seem from its contents, that the accomplished individual to whom it was addressed, had anticipated Galileo in the use of the telescope, Ghetaldi in the knowledge of the specific gravities of bodies, Vieta in the discovery of algebra, and Kepler in correct views of the planetary orbits. If we are to take this document as a fair specimen of the remaining papers, or as a key to their general character, it is much to be regretted, that the delegates of the University press have not long ere this placed them in competent hands for the purpose of publication. If we may judge from occasional appearances, the managers of the Clarendon are sometimes 'gravelled for lack of matter'; and we hope that when this difficulty next occurs, it may be met by an impression of the writings of Thomas Harriot.

It is, however, to the all-penetrating genius of Newton, that we owe the demonstration of the grand truth, that the orbits of comets and of planets are determined by the same laws. The centripetal and centrifugal forces operate on both, and both have the sun for their common focus. But the precise determination of a comet's orbit, is justly termed by Mr. Milne, 'one 'of the most complicated problems in astronomy'; and while the elements which enter into its solution, demand the most accurate observations, their analytical investigation presents, in the language of Newton, *problema longe difficillimum.* At this point, we must desert Mr. M., since the series of calculations into which he enters, in illustration of these scientific processes, are not capable of familiar description, nor suited to our limits.

One of the most curious subjects of investigation connected with the cometary orbits, occurs in the influence exercised on them by the planets, when they come within the sphere of planetary attraction. These perturbations are neither slight nor unfrequent. Instances are given, in which they alter the rate of motion, shift the nodes, change the perihelion distance, and affect the inclination and eccentricity. And so considerable are these mutations, as to render the ascertainment of a comet's identity a difficult and doubtful matter.

'Halley's comet was the first which drew the attention of astronomers to these perturbations, and suggested the true method of calculating correctly the periodical return of comets. After having ascertained its approaches to the sun, in the years 1531, 1607, and 1682, Halley was surprised to find, that the period of its first revolution was longer, by thirteen months, than the period of the one following. It occurred to him, that this difference might possibly have arisen from the disturbing influence of the planets, particularly Jupiter and Saturn,

the two largest bodies of our system; and, after a rough estimate of the amount of their attractions, during the revolution then about to be completed, he ventured to announce, that the comet would again become visible about the end of 1758, or the beginning of 1759. The prediction was one of too much importance in itself, and moreover too intimately connected with the theory of gravitation, which was then only recently given to the world, not to excite the curiosity of all who were interested in the progress of science; and accordingly, the predicted period was looked forward to with the utmost anxiety. About this time, the well-known problem of the Three Bodies had been solved; and CLAIRAULT, an eminent mathematician, who was one of the first to give a solution, applied it to determine exactly the alterations which the comet's orbit might have sustained by the united influence of Jupiter and Saturn. His labours shewed, that its regular period was lengthened 100 days by the action of Saturn, and no less than 518 days by the action of Jupiter; so that, instead of the revolution being accomplished as usual in 74 years 323 days, it would take 76 years 211 days. Since, therefore, the comet passed its last perihelion on the 14th September 1682, he judged it very probable, that the time of its next perihelion passage would be the 13th April 1759. The comet did actually appear about the end of December 1758, as Halley had announced, and reached its perihelion on the 13th March 1759. Clairault, on revising his calculations, lessened the error of the prediction to nineteen days; and the slight discrepancy which still remained, is fairly attributable to the attractions of Saturn and of Uranus: for La Place has shewn, that if the mass of Saturn had been ascertained then as exactly as it now is, the error might have been further reduced to thirteen days. The planet Uranus was not even known to exist until many years after.'

Still more remarkable results were obtained, by Lexell and Burckhardt, from observations and calculations referring to the comet which appeared in 1770; they could, however, hardly be made clear without a diagram. But, in connection with this part of the subject, a question occurs, of no small importance to the inhabitants of our own orb. Since it is thus ascertained that planetary attraction has so decided an influence on the motion of comets, how stands the reverse of the fact, and what control do the latter exercise in their turn? The comet of 1770 has furnished the means of solving this rather anxious query. In two instances, it passed so close to Jupiter as to traverse the whole system of his satellites, and remained within the sphere of his attraction during a period of four months; yet, on neither occasion could it be observed, that the slightest change was effected in the movements either of the larger or the smaller bodies. The same comet, too, came so near to the earth as to have a very considerable change effected in its own orbit; yet, no alteration could be observed in the duration of our own year, or, at least, none exceeding 2″. It has been shewn, that if

a comet, having a mass equal to that of the earth, were to approach us within 13,000 leagues, its only effect would be, to lengthen our year by twenty-two days. Such, in fact, is the attenuated nature of comets, that, while they are easily acted upon, they exercise but a slight re-action.

There is, however, another way in which we might be placed in awkward circumstances by the near visit of a comet; and it may be worth while to give the real state of the case. It has been supposed by astronomers of no mean name, that if a comet were to approach within a short distance of the earth's surface, its attraction might lift the ocean to a destructive height, and whelm our islands and our continents under a second deluge. La Lande calculated, that, if a comet equal to the earth in size, were to approach us within 13,000 leagues, about a sixth of the moon's distance, the waters would be raised '2000 toises above 'their ordinary level, and thus inundate all the continents of 'the world.' There can be no doubt of the accuracy of this statement, were the comet to remain stationary over the Atlantic or the Pacific, until its attractive power had time enough to produce its effect; but it has been shewn by Du Sejour, that the abstract truth is modified by actual circumstance. He proves, that if we assign to the ocean the average depth of a league, a positive vertical influence of nearly eleven hours would be required to raise it; but this is rendered impossible by the rapid flight of the comet, which would soon carry it beyond the sphere of attraction, and by the rotatory motion of the earth, which is every moment presenting a fresh surface to any given point in the heavens. Add to these considerations, the irregular distribution of land and water on the superficies of the globe, together with the small comparative mass of comets, and the causes of alarm will be very greatly diminished. Whiston carried this hypothesis to a most extravagant extent, and accounted for all the existing phenomena of the world by these convenient agents. The earth was originally a comet, without rotation on its axis, until a kindred orb 'came booming forth from 'the regions of space,' and set it a spinning on its centre, by a fortunate contact. Then came life and organization, the alternation of day and night, and lastly man. Chaos, creation, Paradise, and happy innocence, were followed by sin and violence, until the comet of A.M. 1680, which had formerly touched the earth so happily, again approached, 'in its descent towards the sun,' but only near enough to sweep the globe with its tail, and to drown all living things. A third of these mysterious messengers is, 'in its ascent from the sun,' to wrap the world in flames, and effect the final universal dissolution. It is unfortunate for this splendid and compact hypothesis, that it is wholly incom-

patible with the situation and movements of the comet in question, which can never approach the earth nearer than nine millions of miles.

With respect to the actual collision of a comet with some one of the planets, it is doubtless within the limit of possibility, though very much without that of probability; and if it were direct, its consequences would be disastrous in the extreme. That such an event has already taken place, is, we think, made evident by Mr. Milne, in a chain of reasoning at once forcible and eloquent; we have, however, not only the assurance of Scripture, but the probabilities of philosophic calculation, against the recurrence of a similar catastrophe. It is true, that the comet of Encke assumes a rather menacing aspect. In four millions of years, it is to drown us; and in 219 millions of annual revolutions, it will smash us to atoms:—in the mean time, we shall take our rest as usual.

We have no apprehension on the score of comets. The earth is not to be shattered, but burned, from whatever source that conflagration may arise. Still, in the meantime, we have no objection to hear what science may say; and we willingly cite the striking observations with which Mr. Milne closes this part of his subject.

'Such speculations, however striking the results, conduce to no practical advantage, and contribute little to the advancement of science. They afford astonishing proofs of the energy of man's intellectual power, by which he extends his vision to the horizon of the most distant futurity, and looks forward, it may be, with a feeling of complacent assurance, to those momentous events which, from his knowledge of nature, he is enabled to foresee. But let him not rest too confidently on the verity of such anticipations. Astronomers have prophesied, it is true, the collision of a comet with the earth; an event that will at once destroy the greater part of the human species: but any slight attraction which, in calculating the movements of this comet, they have chanced to overlook, must invalidate all their conclusions, and render the prediction at once vain and futile; while, perhaps, some other comet, among the many thousands traversing the system, and following an orbit to us unknown, may, in the meanwhile, come in contact with our globe, and thus, without any warning of its approach, produce the same terrible effects, long before the expected period have arrived.'

The researches of Sir William Herschell into the phenomena of the innumerable *nebulæ* which are suspended in every direction throughout the heavens, are alone sufficient to immortalise his name. He supposed them to consist of a partial condensation of the ethereal medium diffused throughout the universe, and suggested that, by a still further compression of their substance, they might become comets. It sometimes requires considerable

tact, to distinguish a remote comet from the neighbouring *nebulæ;* and it should seem to be far from improbable, that, having passed through the preliminary processes, and acquired sufficient density to be susceptible of the sun's attraction, and to describe a regular orbit, a further development and consolidation should take place, the envelope and train be formed, and the new formation occupy its appointed station in the planetary world. These *nebulæ* are, moreover, supposed to act as *feeders* to the comets, and to supply the loss of substance which is the result of their approach to the sun. This ingenious theory appears to be sustained by the appeal to fact; and observations have supplied a series of changes analogous to those which might have been expected to take place, assuming the truth of the hypothesis.

Here we must pause. We cannot follow Mr. Milne into his development of La Place's theory of planetary formation, nor into the illustrative details of his instructive notes. Our opinion of his work will be inferred from the tenor of the preceding pages. It is an able essay, and, with the exception of its scientific calculations, intelligible, with a little attention, to readers of slight mathematical acquisition.

Art. III. *Evangelische Kirchen Zeitung.* May 2 and 6, 1829. Art. *On Religious Parties or Separations;* a Sermon: by C. Wyss, Professor of Theology. Berne. 1829.

WITHIN the last few years, periodical publications of great merit, devoted to the diffusion of sound knowledge and genuine Christianity, have happily been multiplied on the Continent. We find in them abundant indications of talent and learning, solid judgement and ardent piety. Among these, a high place is due to the *Archives du Christianisme*, commenced in 1818, and published monthly at Paris, which, especially in the last six years, has been eminently valuable and useful; the *Homiletisch-Liturgische Correspondenzblatt* (Repository of Communications on the Duties of the Pulpit and Theology in general), edited at Nuremberg, in Bavaria, by the Rev. Mr. Brandt, and which is now in the fifth year of a very beneficial course; and the *Evangelische Kirchen-Zeitung*, (Evangelical, i. e. Lutheran, Church Journal; but the first epithet may most justly be taken, not only in its conventional sense, but truly and strictly in the etymological meaning,) which began to be published twice a week in 1827, at Berlin, under the judicious editorship of the Rev. E. W. Hengstenberg, D.D., and Philos., and one of the Professors of Divinity in the flourishing university of that city. From this latter work, we have selected an article (inserted in the numbers for May 2 and 6), which cannot fail to

be read with deep feeling by those intelligent and pious persons who direct their attention to the very remarkable and deeply interesting position of neighbouring nations, with respect to religion. In France, Switzerland, the Netherlands, Germany, and several of the other continental countries, scriptural Christianity is rising out of the dust and chains in which she had long been debased; and the contest between Faith and Holiness on the one hand, and Indifferentism and Infidelity in a thousand crafty forms, on the other, is becoming every day more strenuous. On the one side, we see the Bible, truth, piety, patient endurance, Christ-like benevolence, and unbending zeal: on the other, are ranged, abused literature, perverted philosophy, decrepid superstition, multiform infidelity, worldly-mindedness, scorn, abuse, misrepresentation, and, in some places, the persecutions of mob-violence, and an infatuated government. The absurd and cruel course of intolerance has been lately revived, with fierceness greater than before, in the Canton of Vaud; and we have heard, with deep sorrow, that the lords of Berne have entered upon the same disgraceful course. They have prohibited private religious meetings; they have banished several persons, for having attended or countenanced them; they have deprived of his office a gentleman of high family, their late Under Secretary of State, and have arbitrarily imprisoned him, without trial, and upon no charge but that of favouring the Separatists. Apprehensions are entertained, that even the Bible and Missionary Societies will be dissolved by a Government decree. How narrow-minded, how short-sighted, how ignorant of history, or impervious to its lessons, how blind to the soundest principles of civil policy,—to say nothing upon the religious side of the question,—must be these petty aristocracies!

The following Review casts much light upon the state of affairs and the development of opinion in the Canton of Berne, and in Switzerland generally. The Writer appears to be a resident on the spot, and a member of the Presbyterian Church Establishment. The remarks appended, are not by Dr. Hengstenberg, but by one of his correspondents.

We cannot but be struck with the reflection, that here is a miniature picture of what has often occurred, and still is occurring, in our own country. Most cordially do we wish that every Canton of Switzerland may soon enjoy the same liberties in which, under a wise and beneficent Government, we rejoice. In the mean time, the multiplication among them of such works as this Review, and others that have appeared, cannot but have a most beneficial tendency. The evident candour and fairness of the Writer forbid our supposing, that there is any intentional misstatement on his part, as to matters of fact: but we think that he is the subject of misapprehensions, and we hope that he has

been incorrectly informed, as to some particulars. He seems not sufficiently to distinguish between the genuine doctrines of Calvinism, as maintained by the great Reformer himself, and by all his judicious followers, (among whom we may especially mention Wyttenbach and Stapfer, both of Berne,) and those exaggerations or perversions which have unhappily found their way into some minds. We have grounds for asserting it to be not true, that the Dissenting Christians of Geneva and the Canton of Vaud, are generally addicted to the extravagant statements and disproportionate adjustments of the doctrine of election, and its cognate truths, which are here imputed to them; though we cannot discredit the surmise, that a few persons may be found, to whom the Reviewer's description might, in some degree, be applied. But we have good grounds of satisfaction, that the general character of those persons is, a meek, circumspect, tender, humble, practical piety.

It is indeed very remarkable, that, under all the difficulties and temptations of the Dissenters oppressed by the Lausanne Government,—their meetings rigorously prohibited and cruelly punished, their persons loaded with contempt and insult, some of their pastors imprisoned, and others banished, and thus their mutual inspection and discipline so grievously impeded, —they have been enabled to maintain such exemplary moderation, patience, and purity. Surely such a light cannot shine in vain! The junction of the three names, 'Malan, Haldane, and Calvin,' was more to round the period, than to express the exactness of facts. The writings of Calvin are not likely to be studied by illiterate people, or by those who are unfriendly to learning. Though not without some faults, yet, their compass of reasoning, their solidity of matter, their exegetical correctness, and their practical character, are not likely to make his Institutes, and especially his Bible Commentaries, at all acceptable books to weak-minded enthusiasts. A similar correction, we believe, ought also to be made with regard to the alleged dislike of a learned ministry, and the opinion, that good literature and theological studies, if pursued in a right manner, and put to a right use, are not highly desirable parts of a qualification for the Christian ministry; but, as the Reviewer himself admits, it is no wonder that very sensitive apprehensions should exist, in the minds of the most serious and devotional persons, upon the abuse of those endowments. With relation to the poor schoolmaster, M. Magnin, we indulge the hope, that the Reviewer, whose conscious integrity we are far from doubting, may not have been fully and impartially informed. If the facts were as he has stated them, unquestionably, Magnin has been guilty of violating a moral obligation. Suppose the case to have been, that, on reflection, he conceived that he had sinned

against God, by entering into the compact with the Government which had granted him an asylum; his only right course, then, was either at once to quit the Canton, or to lay his case before the proper authorities, and submit to their direction. But may there not have been some failure of a full and correct understanding of the engagement, on the one side or the other? We may infer the reasonable probability that the Reviewer was not in entire possession of the facts of the case, from one article in his statement. He assigns somewhat more than a year [*schon vor einem Jahre*] as the period of the schoolmaster's permitted residence in Berne. Now that period commenced almost *four* years ago. This inaccuracy in a circumstance which, though not referring to the moral part of the narrative, is yet of importance, may warrant the apprehension that other mistakes have crept into the Reviewer's conception of the case.

Yet, were it granted, that some, or even all of the Separatists in the Swiss Cantons, were chargeable with the weaknesses and irregularities which their adversaries, with so much manifest injustice, impute to them; it does not follow, that the cause of Separation itself is not a righteous cause. Many frailties and errors and sins mingled with the movements of the Reformation three centuries ago; and many persons of all ranks, princes and politicians, lawyers, divines, and of the common people, joined the party of the Reformers from bad motives and with corrupt intentions. Such persons were, in ways innumerable, a hinderance and a dishonour to the Protestant cause; but that cause was not the less just, not the less the cause of truth and of God.

We can scarcely avoid smiling at the *naïveté* with which the Bernese Reviewer requests explications of the passages in the Sacred Scriptures, which directly or implicitly lay down the duty of declining to recognize as ministers of the truth and members of the Church of Christ, persons who openly reject the principles, and violate the authority of the gospel; and which thus represent the duty of preserving in as much visible purity as human imperfection will allow, the separation of Christians from ungodly men in those religious exercises which involve, in their very nature, a profession of faith and sanctification. One would think it to be among the most obvious reflections that would occur to a serious reader of the parts of the New Testament alluded to, that the duties which they enjoin, are only particular cases of one universal principle in morals, that the words and actions of men should *always* be governed by a regard to sincerity and to the truth of things. However, it will be a salutary exercise for the pious men who are found in the Established Lutheran and Reformed Churches of Switzerland and Germany, to try their exegetical skill upon those passages;

provided they do it in singleness and integrity of heart, submitting themselves to the authority of Christ, and following his word whithersoever it may lead them. We trust that Dr. Hengstenberg's correspondents will not be backward to comply with the call so earnestly made to them: and we do, without the smallest irony, and in a cordial spirit of esteem, recommend to the most judicious writers in the "Christian Observer" and the "Christian Guardian," a similar employment of their expository talents. If any of these invited contributions should be made in the Berlin Journal, we will find some mode of laying them before our readers: but, should any of our English brethren take up the subject, which they must assuredly admit to be of great importance, they will probably not desire that service at our hands.

'*On Religious Parties or Separations;* a Sermon: by C. Wyss, Professor of Theology. Berne, 1829.

'For some time past, a number of persons in Berne have withdrawn themselves from the National Church. Above a year ago, a Schoolmaster was banished from his native Canton, that of Neufchatel, on account of Separatism. He was allowed to settle in Berne, upon an express promise, that he would not use any means to work division and separation in the Established Church. But he violated this engagement, and employed various concealed methods to make persons disaffected to the communion of the Church, and to form a separate society, like those in Geneva and the Canton of Vaud, with which he was connected. In consequence of thus breaking his compact, he was ordered by the Government to leave the country. He had obtained only a small number of adherents; and some of those renounced their connexion with the Separatists, and returned to the National Church, upon their discovering the want of truth and integrity in which their leader had allowed himself. Since his departure, the persons who still maintained the separation, have not indeed received many new adherents who go to the same lengths; but, through the influence of an Englishwoman, they have obtained several warm friends, who have entered into very intimate fellowship with them.

'These Separatists and their friends are strict Calvinists; and they insist, with great zeal, upon a person's being fully assured of his eternal election. By this requirement, which some of them put above every thing else, they produce two effects: the first, that many skip over a serious and thorough self-knowledge, repentance, and humbly embracing the merit of Christ from a deep sense of spiritual necessity, and too hastily reckon themselves among the number of the elect; the second, that persons whose experience and character appear to be truly

Christian, but who cannot run into those bold expressions, are looked upon as weak, and are often plunged into extreme anguish of mind. Such stress do those persons lay upon their doctrine of absolute election, that one of them burned *Arndt's True Christianity*, because, in B. ii. Ch. 34. it rejects that doctrine; and they charge with being weak, those ministers who do not preach it, though they may be men of long experience and great advancement in the faith and life of Christianity. Like the Separatists of Geneva and the Canton of Vaud, who ordain to the ministry persons who have never studied Theology, these persons cherish the opinion, that Theological studies in preparation for the ministry, are neither necessary nor useful; and that any man who believes himself to be called of God, may be chosen to the office. Their favourite books are the writings of Malan, Haldane, and Calvin. Yet, they esteem the Bible far above all other books; but, when they come to passages which contradict their own views, they allow themselves in the most forced interpretations.

'Though the number of these Separatists in Berne is as yet small, yet, they awaken great attention, and are the subject of much conversation. This arises, partly from the novelty of such a phenomenon; and partly because, thinking that they have a call to do so, they are continually labouring to get followers by exposing the faults and defects of the Established Church, and dealing out solemn warnings against communion with it.

'As usually occurs in such cases, the general mass of society, uninformed and indifferent, will not be at the pains to make distinctions, but fancy that, in every Bible Society or Missionary Society (which in Berne are distinct), they see a Separatist combination; and they join together both Separatists and Non-Separatists under the reproachful names of hypocrites, Momiers, Pietists, or Methodists. On this account, several of the ministers who are active conductors of those Christian Institutions, have been induced to declare that, from full conviction, they remain servants of Christ in the Established Church of their country, and that they entirely disapprove of any separation from it.

'These circumstances have been the occasion of a Sermon, by Mr. Wyss, Professor of Theology in the University of Berne, upon 1 Cor. i. 10—12.; preached October 19, 1828, but not published till lately. He has respect not merely to these particular Separatists, but, as he expresses it, to all in general who "divide themselves from those nearest connexions with which God has united them, or at least maintain dissension and disunion from them in religious matters; and who, though they do not, as a distinct party, formally renounce their connexion with the general Church, yet manifest a separating disposition,

by not paying honour to its communion, not esteeming its ministers, and preferring to join among themselves in separate meetings and exercises of devotion."

'It is by all means to be acknowledged, that this Party (to use the Reverend Author's expression) is here treated with a spirit of kindness and equity, which they have not been accustomed to meet with from some others of the clergy. Yet, notwithstanding, his Sermon has failed to produce its desired effect, not only upon the actual Separatists, who have uttered bitter censures against it, but upon many who belong to the other class mentioned. So true indeed are some of the complaints which he makes against that class, so pointedly must his observations have touched many, while yet, in the general charges which he has brought against them, so much has crept in of what is really unjust, that, unhappily, it bars the entrance of that which is TRUE and RIGHT into the minds of those who especially ought to lay it to heart.

'"Something dangerous", says the Preacher, "and naturally tending to degeneracy, presents itself at the very first, in that forced high-stretching of the mind, which forms the peculiar basis of the character of this party. It is certainly the highest imaginable attainment of a human being, to live a life of pure communion with God, in the unremitted elevation of the soul to him. But that is the life of the saints in heaven, and is too high for us who move here below in the dust, and are impeded by this body of flesh and blood. Only to few among mortals, and to them for only a few short moments, is it permitted to enjoy such a complete elevation above this world. If then this state of mind be represented as a duty of universal obligation, it can scarcely fail to have hurtful consequences in two ways. There is one kind of persons, who are indeed capable, in a greater or less degree, of such elevation, but are at the same time conscious of the impossibility of maintaining it through all the active and passive occurrences of life. Striving to reach it, at least, in feeling, they force themselves up to the desired exaltation, and the result is sometimes the one, sometimes the other, of these cases: either that they surrender themselves to the proud conceit of having actually attained to this elevation above the world; and, in their self-delusion, they do not perceive how much, in a thousand things, they cleave to the world, and how very far they are from a faithful performance of the daily duties of life; or that this so violently elevated feeling spurns all rule and limit, fully abandons itself to its own extravagance, and becomes decided fanaticism. But there is another kind of persons, the inferior cast and habit of whose minds render them insusceptible of those high raptures: these set themselves to imitate its external manifestations, acquire a set of phrases and certain visible

signs of feeling, and then fancy that they have swung themselves up to the desired exaltation."

'Professor Wyss would readily acknowledge, that a Christian is bound, above all other things, to seek the kingdom of God; that he must strive to enter in at the strait gate, and tread in the narrow path; and that, for this end, he ought ever to walk in the closest communion with his Redeemer, without whom he can do nothing. But, as the Christian must thus live in union with Christ, as he must have his conversation in heaven, so must he habitually direct the aspirations and efforts of his mind towards Him in whom alone he has life and power. The more constantly his soul is elevated to his Lord, the more will he lead a life pleasing and acceptable to God. There is no danger of his going too far in this course, while he regulates himself by the word and Spirit of Christ; for every earnest glancing of the soul to the Saviour, makes it more mighty for all the duties of life and godliness. He will even find that it is not an impossibility to live in a constant remembrance of his Saviour, to begin and carry on and complete all his doings with an explicit respect to HIM, and thus to fulfil the apostolic exhortations, "Pray without ceasing;—whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God even the Father through him;—whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Yet confessedly, he often and greatly falls short, so strongly is he fettered to the earth by the ties of flesh and blood. But, on this very account, he will not defer till he gets to heaven, the constant lifting up of his soul to God; on the contrary, he exerts himself, through that divine power which is mighty in the weak, to vanquish all the resistance of the flesh against the spirit. In this also, he speaks the same language as the apostle; "Not that I have already attained, or am already perfect; but I am following after, that I may lay hold of that for which I have been laid hold of by Christ Jesus."

'There are, however, some who live in the proud conceit, that they have attained to a perfect elevation above the world; while yet it is evident that they very much cleave to the dust. Of this description are especially certain of the followers of the late Vicar Ganz, several of the Separatists, and undoubtedly also certain persons of that party whom Mr. Wyss has in his eye. We will not even deny that, in this party, are to be found fanatical persons, Christians in word only, and hypocrites. Wherever there is wheat, there are weeds. But, that, as Professor Wyss supposes, this self-deception, or even the most decided enthusiasm, or mere imitation and hypocrisy, are the almost inseparable consequence of that forced high-stretching of the mind which is regarded as the foundation of the character

of this whole party; is certainly not a righteous judgement: it is sufficiently contradicted by experience. There are many in Berne, who earnestly direct their minds to heavenly things; and who yet readily acknowledge and greatly lament that, in innumerable respects, they are too much drawn to the world, and that they are far, very far, from a perfect performance of their every day's duties; but who nevertheless are quite as prudent and discreet in all the business of life, as many of those who are incessantly raising an outcry against fanaticism. They also, from their very hearts, abhor all hypocrisy, and strive to walk in purity and integrity before God and man. We may here refer only to the lately deceased James Wälsch. Whoever intimately knew that sincere and plain man, a simple artizan, must have been perfectly assured that he lived in almost uninterrupted communion with God. Notwithstanding his distinguished piety and the conscientiousness arising out of that piety, he was extremely humble; and he was a man of so much prudence and good understanding, that his wise counsels were gladly accepted and very beneficially followed by persons of higher station. To his exertions, visibly directed and blessed by God, many families were indebted for the restoration of their internal harmony and their outward prosperity. He embraced all men with an affectionate heart, and prayed many times every day for all ranks and conditions of men, and in particular for the civil magistracy and the clergy of his country. To the Church, he was sincerely attached; and, by his example and his earnest admonitions, he withheld many from separation and enthusiasm. What might be deemed his peculiarities, he obtruded upon no person; and in his judgements of others he was very cautious. Long will his memory remain, blessed by many.

'We are by no means disposed to undertake the defence of those who constitute this party, against the charge of "a remarkable partiality to themselves, and narrowness of spirit, leading them to view objects on one side only, making them inaccessible to fair and comprehensive reasonings, and unjust towards every person and thing which does not belong to themselves; defects which shew themselves in the larger number of these people, if not in all." It is indeed true, that not only those who are properly the Separatists, but also many of the other class before described, "cling with a sort of timorous anxiety to the dry letter of any notion which they have once taken up, esteem all further inquiry dangerous, and, in general, will scarcely receive any information of truth and evidence which lies beyond their already admitted circle." Numerous expositions of passages in the Bible, however well supported, yet being new to them, are viewed with alarm and offence; and they cherish a certain mistrust against all attempts, by means of

human learning, to penetrate into the meaning of the Word of God. But we should consider, that the greater number of those who form this party, are persons of little education, who have neither the leisure nor the literary qualifications to enter upon profound investigations; and that the many unchristian glosses which have been imposed upon the Bible, from the pulpit, in catechetical instruction, and from the press, may well excite suspicion against such new interpretations and sentiments as appear inconsistent with the faith once received. Mr. Wyss himself does not blame them; on the contrary, he commends them for their inflexible attachment to those doctrines in which they have experimentally found peace and sanctifying power, and for their resolution not to be driven hither and thither by every wind of doctrine. Nevertheless, he complains, that "they lift up into the highest importance all their own peculiarities, and represent these notions of their own as the only right and effectual views of divine truth, for all other persons as well as for themselves"; and that "they, without any further inquiry, look upon all who think otherwise as still unenlightened, or as turned away from the truth." Undoubtedly it is the fact, that many rash and unrighteous judgements are let fall upon persons who entertain religious sentiments different from those of the parties referred to: but it is not the less true, that many among them perfectly well know that, within the boundaries of genuine faith in Christ, there may be very different apprehensions of his doctrines and applications of his precepts; and are therefore on their guard against considering as unenlightened or averse from the truth, persons who disagree with them even in many points, but who acknowledge Jesus to be the Son of God, and the propitiation for the sins of the world, and whose outward practice is consistent with true Christianity. Firmly as they are convinced, that no one can come to the Father but through Jesus the Mediator, that only he who believeth on the Son hath life, that only he who is born again and made holy by the Spirit of Christ, is a partaker of salvation; yet, they are far from thinking that Christianity can be embraced only by an entire coincidence with their own views, or that its ordinances can be observed only in their way, or that a man can go to heaven only through their modes of worship.

'But, in fine, the greatest accusation which Professor Wyss brings against the Pietists or Momiers of Berne, and which he applies equally to the best among them, is "the Separation itself." This is constantly represented as consisting in this, that "private persons sever themselves from their nearest connexions, or keep up dissension and disunion if the others do not embrace their views; and that they, though not as a body absolutely renouncing the general Church, yet manifest a separating

disposition", &c. We would, by no means, vindicate every thing that has happened in private families; for there are some persons whom we cannot acquit of fanaticism in their spirit, and rudeness in their behaviour. Yet we cannot but remark, that the cause of the dissensions which take place between the Momiers and their relations, very commonly consists in this; that the latter take offence at those admonitions and exhortations to that conversion which the former hold to be absolutely necessary, though such admonitions may be delivered in the most affectionate manner, and recommended by an excellent example. Another cause is, that they require their relatives or friends, who are deemed Momiers, to take part in diversions in which they cannot join without wounding their own consciences; since they regard such amusements as absolutely irreconcilable with the seriousness which becomes a follower of Jesus, and that they would be to themselves a cause of very hurtful dissipations of mind. In the latter case, surely a just application may be made of that declaration of the Lord, though it is confessedly sometimes misused;—" Whoso loveth father or mother more than me, is not worthy of me, and whoso loveth son or daughter more than me, is not worthy of me." And in the other case, their minds may receive just support from that other passage, which also is sometimes abused;—" Ye are my friends, if ye do whatsoever I command you."

' With regard to the other kind of separation, we are bound to express our full conviction, that by far the greater part of the Momiers would esteem themselves in the highest degree happy, to be incorporated with any Church which sincerely holds to the Helvetic Confession, and uses an equally Christian Liturgy; and that they also take the liveliest interest in the concerns of our Church, are among the most diligent attendants upon its public services, and highly esteem all those clergymen who are not a " salt which hath lost its savour." But who has a right to blame them for preferring those preachers under whom they usually receive much edification, to those with whom this is not the case? That, for example, they would rather hear Mr. Wyss, than not a few others? It is also altogether natural, according to the old proverb, " Like loves its like", that they should unite in private meetings, for the animating of their faith and the strengthening of their love. Truly, other sorts of people are ready enough to hold private meetings; and employ no little portions of their leisure time in making parties for the theatre, or a dance, or the card-table.

' We have thus given our dispassionate sentiments upon the production of a writer whom we highly esteem, and who has not degraded himself by those empoisoned scoffings and vulgar defamations which are so commonly cast upon the misunderstood

and hated Momiers. We cannot but add our earnest wish, that all clergymen, when they think proper to meddle with Bible and Missionary Societies, or other religious Associations, or with the so called Sect of Momiers, would allow themselves to be governed by the kind feelings and equitable disposition which Mr. Wyss has exemplified; notwithstanding that, in our opinion, he sometimes carries his censures too far.

'One request remains to be made. In the *Evangelical Church Journal*, there have appeared many excellent elucidations of Scripture passages; and that work is much read, and has been much blessed in Berne. Now it would be rendering us an important service, to be furnished with some judicious illustrations of those passages on which the Separatists principally depend for the proof, that it is a duty to withdraw from National Churches, in which Evangelical and Non-Evangelical Teachers, Christian and Unchristian Members, are mixed together; and to form separate Churches, upon the principle of excluding all erroneous teachers and unconverted persons. Those passages are Matt. xvi. 19; xviii. 15—20; Rom. xvi. 17, 18; 1 Cor. v.; 2 Thes. iii. 6, 14, 15; 2 Ep. John, 10, 11; and other passages of similar import. Such contributions would be of advantage, not only to the city and canton of Berne, but for other parts in which the cause and principles of Separatism are spreading.'

'The friend who communicated the preceding statements, derived from the very place to which they refer, has left us at liberty to publish them in this Journal, and to accompany them with our own remarks. We therefore indulge ourselves in making the following observations, having no prepossessions or prejudices from local connexions; and we present them to our readers as general principles, which may serve to facilitate the understanding and judgment in the particular cases.

'I. The distinction between the two parties or classes of men, who both profess with the mouth to receive the Gospel, consists in this,—that the one party seek to have the real impression of the Gospel deeply made in their own minds; and the other leave even the *theoretical truth* of the weightiest passages * to

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'* Such as these: "As he who hath called you is holy, so be ye holy in all manner of conversation." 1 Peter i. 15. "Love not the world, nor the things that are in the world: if any one love the world, the love of the Father is not in him." 1 John ii. 15. "God is a Spirit; and they that worship him must worship him in spirit and in truth." John iv. 24. "The God of peace sanctify you wholly; and your whole being, the spirit, and the soul, and the body, be preserved blameless to the coming of our Lord Jesus Christ." 1 Thess. v. 23.'

be the subjects of doubt and indecision, and represent their *practical application* as something which is in the present day altogether impossible, and consequently unnecessary*.

'II. This latter party is never more in earnest, than in giving cautions and warnings against *over-stretching* in religion; and by that over-stretching, they understand exactly this;—the firm adherence to every part of God's revealed word, and the unreserved endeavour to live according to it. Thus they are giving out warnings against going too far in this course; while the other party, as does the Bible itself, look upon it as altogether an absurd and inconceivable thing, that a man can go too far in piety and morality, in the love of God and his neighbour. Those teachers would do much better, if, when false doctrines and vicious practices appear, instead of crying out against faith and 'over-stretching,' they would direct their complaints to the real cause of the evils, namely, the want of a living and sincere faith.

'III. It is proved by the most certain arguments, that all aberrations in religion, and especially the separations which we deplore, will be most effectually prevented and counteracted by the clergy of the National Church preaching powerfully the Gospel, entire and in its purity; and the magistracy taking care that, in the Church as well as out of it, the religious wants of the people be properly supplied.

'IV. Where this is not done, and yet, according to the Ecclesiastical Confession and the constitution of the Government, it might be effected, there is but too much reason given for the severe judgements which we often hear uttered against *hirelings*. But it is a remarkable fact, that every where the permission to judge for one's self, is allowed only to certain persons; and is admitted in absolutely the least degree to be the right of those who are the most able to exercise it, even those whose faith *in* the only authoritative standard of every thing religious, gives them *the best capacity* for an independent self-judgement. But when this class of persons venture, though but occasionally and cautiously, to give utterance to a disapproving sentiment, they are immediately loaded with the accusations of partiality, looking only on one side, narrowness of mind, injustice, and still heavier charges. This proves but too clearly, how readily some men allow to themselves a liberty which they condemn and take very ill in others.

'V. Less wonderful is it, that to those who are not Momiers, not Separatists from the Church, their *practical separation*

'* This distinction is elucidated by James i. 22, "Doers of the word;—and hearers, deceiving themselves."'

from the world is made a ground of reproach. This kind of separation is so deeply founded in the nature and obligations of the Gospel, and the spiritual mind and the mind of the world are so diametrically opposed to each other, that it cannot but be highly displeasing to the children of this world, and arouse their evil-speaking and wrath. Yea, probably, it is in reality still more offensive to them, than the professed, external, and, as it were, tangible separation of the other class; for the latter, without the former, may be tolerated as a mere harmless, fantastic whim. It is therefore a very favourite point, with persons who see religion only in others, and not in themselves, to get a conquest over believers on this side; for there is certainly no more effectual way to deaden faith and extinguish the influence of the Holy Spirit, than to join in the amusements and fashions of those who know nothing of eternal life. To them, it is a triumph to bring a believer, or one who professes to be such, to violate the apostolic precepts of 'not being conformed to this 'world', and 'avoiding the appearance of evil': for this amounts to nothing less than to despoil him of grace inwardly, and outwardly to stamp him as a mere pretender to religion, a hypocrite, or a weak enthusiast. This method of temptation is the very hereditary enemy of the light, and it gives so great an advantage to the subjects of darkness, that they may well put forth every effort to succeed in it; partly with a view to get the Christian back again into the region of darkness, and partly to rid themselves of that influence from the light in his character and conduct, which offends and reproves the world. He that knows what means are often used, what stretches of authority, and even force, and what arts of seductive persuasion, in order to accomplish this end, knows what is the source of the dissensions and disorders in families which we so often hear of. The truly candid observer will not so severely judge those Christians who are in these difficult circumstances, even if they should not invariably defend themselves with the weapons of the Spirit; but he will rather feel compassion for them, endeavour to direct them into the right path, and strengthen and comfort them in their course.

'VI. This whole controversy is not a question of opinion against opinion. Where faith is the subject, *certainty* is demanded; and this constantly and necessarily excludes every thing that is laid down as religious truth by any other authority than its own. It is not left to us to cut and pare, to form and fashion the truth, according to our own liking: we must take it as God has revealed it, or we must reject it. That Clergymen and Professors of Divinity do not act up to their duty more conscientiously than has been the general practice for a century past, is a fact well known and undeniable. In the present day,

some who will not indeed justify the indifference to the Gospel, and dereliction of it, which have prevailed, yet think it prudent to palliate and conceal the prevailing evils, as far as they can. But this is an ill-judged solicitude; and it tends to render still more distant the realizing of our hopes for a reformation. Our clergy would act more in accordance with their duty, if, instead of preaching angry sermons against separatists, and throwing abroad reproachful and scorning insinuations, they would not merely be tolerant, (for Christianity demands something more than toleration,) but would conscientiously apply themselves to the promotion of the Christian religion, in its *genuine* and *Scriptural* form; or, if they know not what that is, that they would take the proper methods for acquiring the knowledge.'

Art. IV. *Memoirs of John Frederick Oberlin, Pastor of Waldbach, in the Ban de la Roche.* Compiled from authentic Sources, chiefly in French and German. 8vo. pp. xx, 352. Plates. Price 10*s.* 6*d.* London. 1829.

THE readers of our Journal are already well acquainted with the venerable Oberlin; and there are few of them, we imagine, to whom a more extended memoir will not be a most acceptable and interesting present. In addition to the publications to which we had access, in drawing up our memoir of this admirable man*, the Editor of the present volume has been fortunate in obtaining the use of a variety of unpublished documents, including some autograph sermons and other papers of Oberlin's; and the volume, we are told, has undergone revision by an individual 'whose personal acquaintance with Oberlin, 'and the knowledge he possessed of his character, both as a 'benefactor, and an eminent servant of God, peculiarly quali-'fied him for the task.' The interest of the publication is not a little enhanced by a *silhouette* of the Pastor of Waldbach, a portrait of his faithful attendant, Louisa Schepler, and Views of the Parsonage at Waldbach, Foudai Church, and M. Le Grand's Residence at Foudai, supplied by the pencil of an accomplished friend. When we add, that the translation of the French and German documents has been executed with singular spirit and felicity, that the volume is got up in all respects with great taste, and that a delightful spirit of kindred piety pervades the work, we have said all that is necessary to ensure for it the utmost benefit that can be derived from our cordial

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* See Eclectic Rev. Vol. xxviii. p. 289, *et seq.* (Oct. 1827.) In that article, we are gratified to find, the present volume originated.

recommendation. All that remains is, to make a few citations from the additional matter, and to offer a desultory remark or two upon some peculiarities in Oberlin's mode of thinking, which are in the present work brought forward into more distinct prominence.

The following extract from the Journal of a French Clergyman who visited the Ban de la Roche in 1793, presents a lively picture of the domestic happiness which reigned under the good Pastor's roof.

'"During the space of nearly thirty years, in which M. Oberlin has been Christian pastor of this canton, he has completely changed it. The language is, from an unintelligible *patois*, altered into pure French; the manners of the people, without degenerating, are civilized; and ignorance is banished without injuring the simplicity of their character. Many of the women belonging to his parishes, trained for the purpose under his paternal care and instruction, (and called *conductrices*,) assist him in his occupations. They teach reading, writing, and the elements of geography, in the different villages where they reside; and through their medium the children are instructed in many necessary things, but, above all, have the seeds of religion and morality sown in their hearts. The excellence of these schools is so well established and appreciated, that girls of the middle ranks are sent to him from distant parts, and the title of a scholar of Pastor Oberlin is no less than a testimonial of piety, cleverness, and gentle manners. His countenance is open, affectionate, and friendly, and bears a strong impress of benevolence. His conversation is easy, flowing, and full of imagination, yet always adapted to the capacity of those to whom he is speaking. In the evening we accompanied him a league on his way back to Waldbach. We had a wooded hill to ascend; the sun was just setting, and it was a beautiful evening. 'What sweet thoughts and pious sentiments you have uttered, during this interesting walk,' said M. Oberlin, in a tone of confidence; for he considered us as friends to religion, and servants of God. Our hearts were indeed in unison; and he related to us the circumstances of his past life, and spoke of his views and ideas, and the fear and love of God, in a most touching manner. Sometimes we stood still to admire the beauties of nature, and at others to listen with earnest attention to his impressive discourse. One moment was particularly affecting; when, stopping about half way up the hill, he answered in the softest tone to our question—'Ja ich bin glücklich,' ('yes, I *am* happy.') These words are seldom uttered by an inhabitant of this world, and they were so delightful from the mouth of one who is a stranger to all the favours of fortune—to all the allurements of luxury—and who knows no other joys than those which religion and benevolence impart, that we longed to live like him, that we might also participate in the same happiness.

'"The moon rose in all her majesty, and night drew on, before we recollected that the time to return was approaching; when pastor Oberlin exclaimed, 'If five years are necessary to bring a ray of light

from Sirius to this world, though travelling at the rate of twelve millions of miles in a minute, how much swifter must the communications of spirits be! (Dan. ix. 21.) What is so swift as thought?' and he then imaged to us the facility with which he apprehended we should approach one another in a future state." '—pp. 128, 130.

'" It is surprising to witness the sound sense, refinement, and superiority of mind, evinced by these simple peasants; the very servants are well-educated, and are clothed with that child-like spirit, which is one of the truest tests of real religion. One of them, who is a widow, made many good remarks to us on the duties of married life. 'In order to introduce and preserve domestic peace,' said she, 'let us turn to Him who is peace.'

'" I am writing this at his table, whilst he is busy preparing leather gloves for his peasant children. His family are around him, engaged in their different avocations; his eldest son, Frederic, is giving a lesson to some of the little ones, in which amusement and instruction are judiciously blended; and the *cher Papa*, without desisting from his employment, frequently puts in a word. He took me this morning into his work-shop, where there is a turner's lathe, a press, a complete set of carpenter's tools, also a printing-press, and one for book-binding. I assisted him in colouring a quire of paper, which is intended for covers of school-books. He gives scarcely any thing to his people but what has been, in some measure, prepared by his own or his children's hands.

'" He will never leave this place. A much better living was once offered to him—'No,' said he, 'I have been ten years learning every head in my parish, and obtaining an inventory of their moral, intellectual, and domestic wants; I have laid my plan. I must have ten years to carry it into execution, and the ten following to correct their faults and vices.'

'" Pastor Oberlin is too modest and generous not to bear testimony to the worth of his predecessor, who had begun to clear this wilderness, and to raise the superstructure, which he has so beautifully completed.

'" Yesterday, I found him encircled by four or five families who had been burnt out of their houses; he was dividing amongst them articles of clothing, meat, assignats, books, knives, thimbles, and coloured pictures for the children, whom he placed in a row according to their ages, and then left them to take what they preferred. The most perfect equality reigns in his house;—children, servants, boarders,—are all treated alike; their places at table change, that each in turn may sit next to him, with the exception of Louisa, his housekeeper, who of course presides, and his two maids, who sit at the bottom of the table. As it is his custom to salute every member of his family, night and morning, these two little maids come very respectfully curtseying to him, and he always gives them his hand and inquires after their health, or wishes them good-night. All are happy, and appear to owe much of their happiness to him. They seem to be ready to sacrifice their lives to save his. The following reply was made by one of his domestics, on his questioning her about her downcast looks during some trivial indisposition: 'I fear, dear Papa, there will be no

servants in heaven, and that I shall lose the happiness of waiting upon you.'

'"Oberlin appears to be looking forwards to his eternal home with holy confidence and joyful hope."'—p. 132—135.

In the course of the year 1784, Oberlin drew up the following paper, and had it printed in French and German, to be placed in a conspicuous situation in every cottage throughout his extensive parish. It proves, the Editor remarks, 'at how 'early a period the subject of Missions occupied his mind, and 'led him to form those monthly prayer-meetings to promote this 'object, which are now carried forward by most of the denomi-'nations of Christians throughout the world.'

'"Our Lord Jesus Christ desires his followers to espouse his interests; to aid him in his great work; and to pray in his name. To conduce to this end, he has himself furnished them with one common prayer.

'"For the satisfaction and assistance of some individuals amongst us, a sort of Spiritual Association was established a few years ago; and by means of printed sheets, the following articles were agreed upon, and circulated:—

'"First. Every member of this Society shall pray, on the first Monday of every month, that the Missionaries employed in the conversion of savage and idolatrous nations in all parts of the world, may be supported and sustained, 'against the wiles of the devil.'

'"Secondly. Besides habitual 'watching unto prayer', every individual, if he be able, shall prostrate himself in mind and body, every Sunday and Wednesday, at five o'clock in the evening, to ask of God, in the name of Jesus Christ—

'"1st. That every member of this Society may be saved, with all his household, and belong to the Lord Jesus Christ.

'"2d. Every member shall add to the list, all the friends of God of his acquaintance, and pray for them.

'"3d. Every member shall include in his prayer all the children of God, in general, upon all the earth, of whatever religion they may be, supplicating that they may be united more and more in Christ Jesus.

'"4th. Every member shall pray that the kingdom of Satan may be at length destroyed, and that the kingdom of God, and of our Lord Jesus Christ, may be fully and generally established among the innumerable Pagans, Turks, Jews, and nominal Christians.

'"5th. Every member shall pray for school-masters, superiors, and pious magistrates, of whatever name or rank they may be.

'"6th. For faithful pastors, and male and female labourers in the vineyard of the Lord Jesus, who, being themselves devoted to his service, desire, above all things, to bring many other souls to him.

'"7th. For the youth, that God may preserve them from the seducing influence of bad example, and lead them to the knowledge of our gracious Redeemer.

'"Thirdly. Every Saturday evening all the members shall ask God to bless the preaching of his Holy Word on the morrow."'

p. 114—116.

In the brief memoir of Oberlin inserted in the former series of our Journal, it was hinted, that some of the venerable Pastor's opinions were tinctured with what is usually considered as enthusiasm; that, upon a few points of little practical importance, he indulged some favourite reveries; and that, towards the close of his life, he was led to adopt ideas which he had formerly regarded as fantastic. We can scarcely class among errors, that 'dependence upon his Heavenly Father', which 'made him order all the events of his life, in which he felt any 'difficulty, by lot,' although no part of his conduct, perhaps, will be thought to savour more of weakness. For this purpose, we are told, he always carried about with him two little tickets, inscribed *oui* and *non;* and these, after prayer for Divine direction, he was continually in the habit of using to determine his actions. From early youth, it had been a principle with him, 'to wait for some intimation from Providence, whenever his 'reason proved an insufficient guide'; a principle which can neither be imputed to any infirmity of mind, nor be chargeable with any practical evil. But the method which he sometimes took to ascertain such intimations, will appear not a little singular. Previously to his settlement in the Ban de la Roche, his mother had anxiously pressed him to marry; and with characteristic simplicity, Oberlin had agreed to accede to her wishes, provided she could select a suitable companion for him. He was accordingly persuaded to 'try his fortune' in a personal visit to the daughter of a rich brewer's widow; but, having earnestly prayed that God would be pleased to reveal His will in this important step, 'by the manner in which the mother 'should receive him,' he resolved, if she should herself make the proposition, to regard it as a sign of providential approbation; but, if not, to consider as it his duty to abstain from mentioning the subject. To English readers, it may appear to have been so unlikely, that the mother would originate the proposal, that Oberlin's conduct may seem on this ground unreasonable. But it is obvious, that the chance or probability upon which he calculated, would depend altogether upon the customs of society, and the character of the individual. The subject was *not* introduced, and Oberlin took his departure without betraying the object of his singular visit. His choice was at length determined by that most equivocal of all means of practical determination—a strong impression upon the mind. Oberlin was accompanied to Waldbach by his good mother, who, disappointed of seeing him married, readily assisted in arranging his domestic establishment, the care of which devolved upon his younger sister.

'About a year after his settlement there, Miss Witter, who was a

friend and relation of the family, came to pay a visit in the Steinthal, and stopped some weeks at the parsonage. She had lost her father, who was a professor in the University of Strasbourg, at a very early age, and her mother died shortly afterwards; but although deprived of the benefit of parental instruction, she possessed a sound understanding, and a highly cultivated mind, deeply imbued with religious principles.

'She was, however, at this time, more expensive and worldly in her habits than her cousin Frederic, and their dispositions did not entirely harmonize.

'The time of her departure at length drew near. Only two days before the period fixed upon for her return to Strasbourg, Oberlin felt as though a secret voice within, whispered, "Take her for thy partner!" He, however, resisted the call. "It is impossible", said he, almost aloud,—"our dispositions do not agree." "Take her for thy partner!" the voice still continued. He spent a sleepless night, and, in his prayers the next morning, solemnly declared to God, that if he would give him a sign, by the readiness with which Madeleine should accede to the proposition, that the union was in accordance with his will, he would cheerfully submit to it, and consider the voice he had heard as a leading of Providence.' pp. 56, 57.

His offer was accepted with a frankness answering to that with which it was made: and Oberlin never had occasion to regret his decision. Madeleine became his attached wife, notwithstanding her previous determination not to be allied to a minister, and an invaluable assistant to her husband in all his philanthropic labours; 'tempering his zeal with her prudence, 'and forwarding his benevolent plans by her judicious arrange-'ments.'

The happy issue of this proceeding, if it may be held to prove that Oberlin's reliance upon the guidance of Providence was rewarded, will not render his conduct a safe or commendable precedent. The subject is one of extreme delicacy; and we could almost wish that the anecdote had been suppressed, were it not so thoroughly characteristic, and so entirely in unison with his conduct upon other occasions. On the one hand, it is impossible to dispute, that Oberlin had the feeling or impression which determined his conduct,—a sudden thought, which, by its vividness and apparent want of relation to his previous views and intentions, seemed to himself to originate externally to his mind,—to be involuntary. That his imagination was concerned in this impression, is unquestionable, for it was the subject or seat of the feeling described; but, if we should say, that it originated purely in his own fancy, we should only be saying in other words, that the thought caused itself; whereas thoughts, like all other apparent accidents, must have their causes, how inscrutable soever by us. The fact, then, that this impression was made upon his mind, is not explained by our re-

solving it into an enthusiastic weakness, or self-delusion. Unaccountable,—not worth accounting for,—it may be deemed by those whose morbid dread of enthusiasm leads them to the confines of a Sadducean scepticism; but every person accustomed to reflect upon the phenomena of consciousness, must be aware of having had thoughts presented to him, that had all the force of external suggestions, and which, fortuitous as they seemed, led to very material results. Not unfrequently, such thoughts may, upon reflection, be traced to their origin, and be explained by the common laws of association which govern the succession of our ideas. But there are other cases, in which we are unable to account for either their occurrence or the strength of the impression. In spite of ourselves, they recur unbidden, and determine our action by an almost over-ruling force. Or, at other times, the thought shall be of a nature abhorrent to our principles, yet which we are sensible of a strenuous effort in resisting and dismissing from our minds. We are not responsible for the origin of our thoughts, which lies alike beyond our knowledge and our control; but, in the government of our thoughts, a very principal branch of moral discipline consists; and strong impressions of the nature we are speaking of, instead of releasing us from the duty of recurring to right principles, only afford an occasion,—an occasion not less real than any outward occurrence,—for the trial of our principles. And the impossibility of determining in all cases, whether our thoughts are the mere reflex acts of our inclination, or considerations suggested by any foreign impulse, only proves the necessity of having recourse on all occasions to the fixed rules of duty and prudence. No one but a disbeliever in a particular Providence will deny, that such impressions *may be* occasionally the means by which the purposes of God are accomplished; and prayer is no longer a rational exercise, than as it is connected with the belief, that our minds lie open to Him who framed their complex mechanism, and who has immediate and constant access to all the springs of emotion and the inmost recesses of our nature. So far as our thoughts are occasioned by unknown causes, they must be regarded as among the accidents, 'the hidden and inexhaustible mine of chances,'—from which 'the Governor of the world draws the materials of his 'dispensations towards each individual of mankind.'

Whether Oberlin took a legitimate method of determining the propriety of yielding to the suggestion, is a different question, involving the consideration, how far a Christian is warranted in soliciting and expecting 'a sign' of the Divine will, in any given case, for his practical guidance. What are called "leadings of 'Providence', we well know to be so often nothing more than the promptings of inclination,—and there is so much danger of

overlooking the ordinary calculations of prudence, in watching for imaginary intimations of this nature; there is, moreover, so much truth in the remark, that 'thwarted enthusiasm naturally 'generates impious petulance', and unwarranted expectations are succeeded by unreasonable murmurs; that the conduct of Oberlin cannot be safely recommended to general imitation. It seems to us, however, that neither the judgement nor the piety of the individual could be justly impeached, who should resolve to be guided by those 'chances which Providence obey', in humble dependence upon an over-ruling Disposer of minutest events, provided, first, that the case should be one in which he is absolutely free to act as he chose, and secondly, that he is honestly prepared to abide the issue. A man who should refer to the decision of the lot, whether he should act right or wrong, —commit or not commit an imprudent or doubtful action, would be guilty of something worse than fanatical weakness. But, in a man of prudence, firmness, and simplicity of purpose, like Oberlin, who never shrunk from duties the most arduous or perilous, this practice of submitting his *choice* to a decision beyond his control,—of making a perpetual sacrifice and abnegation of his own will,—if it was a weakness, was the weakness of a strong mind, an heroical extravagance; and we fear to stigmatise as enthusiasm, that which proceeded from so elevated a faith, and which was so conducive to his own serenity and happiness. We may smile at the mention of his *Oui* and *Non* tickets; but the state of ready acquiescence in the Divine will, in the commands of his Heavenly Master, of which they were the faithful symbols, is one of high and rare attainment.

With regard to 'the use of *the Lot*', the practice of Oberlin will be divested at least of its singularity, when it is recollected, that among the United Brethren, it forms a leading feature of their ecclesiastical system, to make use of this mode of appeal to Divine Providence. In a 'Concise Account' of their Constitution, sold at all the Brethren's Chapels, we find the following statement of their tenets on this point:—

'§ 16. The Holy Scriptures, which, as observed in § 7, are received by the United Brethren as the only rule of faith and practice, form also the chief ground upon which all decisions at the synods of the Brethren are founded. In deliberations that relate to Church-government and to the concerns of the Congregations of the Brethren and their members, the establishment of new Missions, and the like; the Brethren do not venture to act according to their own discernment only; but have agreed to spread before the Lord all matters of importance, the consequences of which they deem themselves incapable of foreseeing, imploring Him to make known unto them His Will, by the use of the *Lot*. Before this is used, all circumstances belonging to the subject under consideration, are carefully weighed. Moreover, it

is a fundamental principle with the United Brethren, That the Lot is never to be used, in order to constrain any one against his own conviction in any thing; for instance, to undertake an office, a journey, a voyage, &c. Hence it appears clearly, that the use of the Lot in the Unity of the Brethren—which is not confined to Synods only, but takes place also in the consultations of the Elders' conferences of Congregations and Missions—is grounded, partly upon the acknowledgement of human insufficiency, even with the best intention, and partly on a filial confidence in the gracious condescension of our Lord Jesus Christ, in the leading of his people, combined with that fervent desire that *His will* only may be done.'

No words could more exactly describe the principles by which the conduct of Oberlin was regulated; no happier exemplification of those principles could be exhibited, than in his spirit and character. His favourite maxim, expressive of his meek dependence upon the Divine aid, was, '*Rien sans Dieu*'; while the moving principle of his exertions was indicated by his constant motto, '*Tout au Sauveur.*' 'Nothing is difficult', he said to a Minister who visited him a short time before his last illness, 'when we do it for *Him.*'

Art. V. *The Operative Mechanic and British Mechanist;* a practical Display of the Manufactories and Mechanical Arts of the United Kingdom. By John Nicholson, Civil Engineer. With a Supplement, relating to British Public Works and National Improvements, translated from Baron Charles Dupin, &c. By Charles Taylor. Illustrated by One Hundred and Fifteen Engravings. 8vo. pp. xxviii. 902. Price 1*l.* 11*s.* 6*d.* London. 1829.

THE design of this work, undertaken at the suggestion of Dr. Birkbeck, the President of the Mechanics' Institution of London, is to exhibit in a succinct and condensed form, 'the 'acknowledged principles and recent improvements in Mecha- 'nical Science';—'not as the same knowledge already exists in 'books, but as it is actually found in workshops and manufac- 'tories of the highest character.' It is offered, in fact, as 'a 'companion to the workshop', and a sort of vade-mecum to all persons engaged in any branch of manufacture. Mr. Nicholson is well known as a civil engineer of some eminence; and his name is a voucher for the practical character, as well as the correctness and competency of the work. As the mere table of contents occupies fourteen pages, we shall hardly be expected to give an analysis of the work; but the following outline of the plan will shew the principal subjects treated of. After a few introductory observations on the mechanical properties of matter and the action of forces, the Author briefly describes the nature and properties of the six mechanical powers,—the lever, the

wheel and axle, the pulley, the inclined plane, the wedge, and the screw, and then their simple combinations. In proceeding to illustrate the practical application of these powers, he begins with Mill-work, minutely describing the requisite construction and principle of every part of the machinery. The reader, being now in possession of all the primary points of Mill-work, is next introduced to the best modes of applying the *moving powers*,—animal strength, water, wind, and steam. After a full description of wind-mills, flour-mills, steam-engines of all kinds, and 'Brown's Vacuum or Pneumatic Engine', we have hydraulic engines, pumps, fire-engines, cranes, presses, and lathes. The student is now presumed to be so thoroughly intimate with machinery, as to be competent to appreciate the several excellencies of our staple manufactures. The subjects of the following pages, therefore, are, the Manufacture of Metals,—Iron, Steel, Wire of all kinds, Lead; the Manufacture of Paper; those of Cotton, Wool, Silk, Flax, and Hemp; Weaving; Rope-making; and Saw-mills, &c. Next comes Pottery in all its branches; then Horology; then Building,—a section of the work which may be of essential service, not merely to operatives, but to all persons who are either tempted or compelled to dabble in bricks and mortar, or to have any dealings with the firm of Mason, Carpenter, Plasterer, Slater, Plumber, Glazier, Painter, and Co. About thirty pages devoted to Railways and locomotive engines, conclude the 'practical display.'

In an Appendix are given, a concise treatise on practical geometry and mensuration; and, what will to many persons be one of the most acceptable parts of the work, a collection of approved receipts in different branches of the useful arts. This Appendix is followed by a Supplement, translated, as is intimated in the Title-page, from Baron Dupin's Work "on the Commercial Power of Great Britain", with some additional details selected from official and other public documents. This part of the volume comprises a descriptive catalogue of the principal public works in this country, military, naval, and civil,—ports, bridges, roads, canals, &c.; and although the account is brief and technical, it forms an interesting and valuable feature of the publication. We were somewhat surprised at finding M. Dupin characterizing Westminster Bridge as 'one 'of the finest in the world, uniting grandeur and simplicity.' Of the Strand or Waterloo Bridge, we have the following description, which we cite as a specimen of the freedom of the translation; and it will serve to shew how these things strike a foreigner.

'When looking at the Strand Bridge, either from Westminster, or Blackfriars Bridge, we are struck with its regularity and imposing grandeur. We then pay little attention to those coupled columns which the

architect has placed at the piers, to sustain the entablature, which itself seems to be placed there only to be supported by the columns. It is true, these columns sustain the balconies placed on each pier, and therefore it cannot be strictly said they are entirely useless. Yet I believe, that a buttress, flat or circular, rising above the pier to support the balcony, would have been more becoming than massy Doric pillars. I ground my judgement in this respect on what the architects and engineers have done in the finest bridges in France. The bridge of Louis XVI. has columns, that of Neuilly is without them; they are two masterpieces, by the same hand, but the latter is much preferred to the first.

'The structure of the bridge is managed with great skill, the result of profound experience. The piers, the arches, and the abutments are of Cornish granite; the balustrades and parapets are of granite, from Aberdeen in Scotland, the grain of which is finer and whiter than that of the former. The courses of the piers and the arches are composed of very large blocks, which gives to the whole the appearance of the most imposing buildings of the Romans. In order to diminish the weight on the piers, vacant spaces have been left over each, which terminate in a right line under the road of the bridge; walls of brick, parallel to the bridge's length, are erected at equal distances, in these interior spaces, and covered by slabs of stone, which support the earth and the gravel which form the bed of the carriage road. In order to bind more closely the stones of the arches with the courses of the piers, care was taken, on placing every block, to force it down against the parts already in their place; by this means, when the centring on which the arches were built was taken away, the masonry had been worked with such extreme accuracy, that the middle point sunk in no part more than one inch and a half, in a span of one hundred and twenty feet.

'On looking at ancient monuments, there is a sort of pleasure arising from our admiration, when, in our minds, we measure the large dimensions of the stones or marbles with which they are composed. We delight in representing to ourselves a race of men endowed with uncommon patience and vigour, shaping with minute precision these gigantic elements, and transporting them, by the power of their strength or industry, from the bottom of the quarry to the summit of the edifice thus formed by their union. It is the fable of the Titans, illustrated by Man struggling with Nature. When I have visited the works of the Romans in Languedoc, I have examined the bridge built within a few years, against the ancient aqueduct of Gard. The modern work has the freshness and polish of a recently-finished edifice; seen alone, it might appear imposing and almost majestic; but, as it is constructed with stones of a small size, it seems as if it were crushed by the enormous masses which the Romans laid one upon another, two thousand years ago, and which time itself has not been able to overthrow. The interior of the piers and arches are composed of stone not so durable in quality, nor so immense as those used in the outside; but, not being exposed to the corrosive action of the air, they will always preserve their strength and solidity. On the contrary, the other bridges of the capital, those of Westminster and Blackfriars,

and the Old London Bridge, are built of a soft stone, liable to crumble by the action of the air; they have already suffered by the ravages of time.

'If, from the incalculable effect of the revolutions to which empires are subject, the people of the earth should one day inquire, "Which was formerly the *New Phœnicia* and the *Western Tyre*, which covered the ocean with her vessels?" the greater part of her edifices, consumed by a destructive climate, will no longer stand to answer with the silent eloquence of monuments; but the Strand Bridge will ever exist, to repeat to the most remote generations, "Here stood a rich, an industrious, and a powerful city." The traveller, at this sight, will imagine that some great prince sought to signalize his reign by many years of labour, and to immortalize the glory of his actions by an imposing national structure. But if tradition tell him, that six years sufficed to begin and complete the work,—if he learn that a mere company of traders built this mass, worthy of Sesostris and of the Cæsars,—he will the more admire the nation where similar enterprises could be the result of the efforts of private individuals. And if he should then reflect on the causes of the prosperity of empires, he will acknowledge, that such a nation must have possessed wise laws, powerful institutions, and a well-protected liberty; for these are stamped in the grandeur and utility of the works completed by her citizens.'

pp. 879—881.

Considering the great number of the plates, as well as the quantity of matter compressed into the thousand pages of this volume, it must be pronounced laudably cheap. It has evidently been got up with pains, and at considerable cost; and we have therefore felt it our duty to bring the work under the notice of our readers; feeling that, while we are doing a mere act of justice to Mr. Nicholson, we are rendering an acceptable service to all persons who may stand in need of the practical information embodied in this 'cyclopedia of mechanical knowledge.'

Art. VI.—*The Sectarian;* or the Church and the Meeting House. In three Volumes. 12mo. London, 1829.

WE have been told, that we ought not to pass over the 'fashionable novels' which are every month being engendered, flutter their little day, and are forgotten. Six lines, in the corner of our Journal, a considerate Correspondent remarks, would be amply sufficient to denounce a trashy or immoral work, or to affix our *imprimatur* to one of innocuous tendency. It certainly is our fate, to be often compelled to travel through many pages, in order to impart information that may be compressed into six lines; but we must honestly avow our insurmountable disinclination to qualify ourselves for being the censors of Mr. Colburn's teeming press. We are Reviewers, not

Licensers; and have no wish to encroach upon the office of George Colman, Esq., or to be the police-magistrates of the suburbs of literature. If, now and then, such a work appears as Tremaine or as Salathiel, distinguished either by a higher aim or by the visible stamp of brilliant genius, we are not backward to do justice to its merits; but, with regard to the general run of such works, they must take their course. We have not yet attained the art of reviewing a work without reading it; and to read such works, is a self-denying process to which even our paternal regard for our readers is insufficient to reconcile us.

But these volumes we have read; and we shall therefore proceed to give an account of the story. At the commencement of the work, the reader is introduced to a happy and virtuous domestic circle, consisting of the family and visiters of an old gentleman of fortune and influence in Devonshire. His daughter, Lydia Orton, a young lady of superior mind and serious disposition, is on the eve of marriage with a Mr. Stavely, a large proprietor in the neighbourhood, for whose arrival she is looking hourly with all the fluttering anticipations of a bride. He arrives, and all goes on happily, till the opposition Mr. Stavely thinks proper to give to the schemes of 'the Sectarian,'—a Mr. Hanby,—brings him into all sorts of trouble. Through the vindictive machinations of this 'happy combination of Shylock 'and Macsycophant,' Louis Stavely is prevented from obtaining possession of his estate; his marriage is postponed, and he leaves the scene of religious strife in disappointment and disgust. During his absence from the village, Miss Orton is induced to hear a Calvinistic preacher of imposing talents, in consequence of which, a most deplorable revolution takes place in her sentiments; she embraces the new opinions, leaves the Church of England, becomes a Baptist, and refuses to marry the man she loves, and to whom her faith is plighted. Her mother also becomes a Dissenter; a brother in London turns Methodist; and old Mr. Orton, a staunch friend of the Church of England, dies of a broken heart. Poor Lydia, however, is rescued from the snares of the fanatics, and her eyes are opened, though too late to save the life of her father, or to secure the hand of her lover. She is brought round by a course of 'light and amusing tales and essays', by an interview with an unhappy victim of religious madness, and by the successful reasoning and badinage of an old East Indian. She at length rejoins the Church of England, marries a reformed rake, and is of course very gay and very happy ever after.

From this outline, it will be evident, that the originality of the story, the extreme cleverness of the plot, and the felicity of the denouement are surpassed only by the accurate knowledge of human character and the fervent attachment to the Church of

England, which the Author displays. The moral of the story is so obvious, that we scarcely need point it to our readers: in a few words, it is the trite and well established position, that the meeting-house is the half-way house to Bedlam. The sectarians in and out of the church, the favourers of Bible societies, tract societies, village libraries, &c., consist of two classes, cheats and dupes, the deceivers and the deceived. Their true character is drawn by Butler, Moliere, and Foote. The Church of England religion is, as King Charles said, the only religion for a gentleman; for, leaving the thirty-nine articles to the clergy, it consists in—living like a gentleman and going to church. We shall insert the following description of a Missionary meeting, as a fair specimen of the humour, truth, and candour of this most facetious and religious writer.

'The room was already nearly full, for it being fair-day, the people were agog for every variety of entertainment, and numbers pressed forward to get a sight of a lord, and to wonder at the piety of great people. A table and chair were placed of course at the upper end of the room, on an elevation originally constructed and still serving for a stage for certain play-actors who exhibited here; and on this stage were placed rows of forms, on which the actors in this day's exhibition had already planted themselves for the convenience of showing off, and were conning over the speeches by which they meant to challenge village praise and religious distinction. The anxious countenances, gay dresses, and stretched-out necks of the LADIES, who had come to be religious, and to delight their ears with the speeches of their husbands and brothers, so conspicuous near to the seat of his lordship, added great brilliancy to the assembly; and the prim sanctified faces (rather *low*, according to Lavater) and straight hair of many grave men scattered among the crowd, showed evidently that the present was a meeting of a purely religious character.

'The saddler knowing what was what, and how to take a hint from a great man, pushed Creevy up near the table, ready to be brought forward on the scene, when his lordship's eye should so indicate. And now that pious nobleman entered, amid the cheers of this respectable assembly, followed by a retinue of godly hangers on; a set of persons who (the truth must come out sometimes) were very indifferent whether they were called in their patron's service to be preachers or pimps, being as ready in any *office* as the Highlandman was to go and be hanged, and for the same reason, namely, "to please the laird."

'The *tout ensemble* of this august meeting was at this moment most imposing. His lordship having looked triumphantly round, gave a sign, and some one climbed up to lower the tops of the long windows for the admission of fresh air. This induced the people to look upwards, where an object was seen which had a strange effect in the eyes of an observer or two present, being considered by them as a sort of motto or frontispiece to what they expected to take place. A part of the *proscenium*, and other of the paltry decorations of the actors, profanely stood conspicuous, and in the very centre of a canvas stretch-

ing across over the heads of his lordship and friends were painted the figures of a zany, with his cap and bells, and of a harlequin, with his mask and motley coat, and acting his antics; which these observing persons noticed as a most apt coincidence, as characterizing the scene just about to be acted.

'His lordship rose, and with much dignity stated the object of the meeting; painted in the most affecting language the deplorable ignorance and miserable condition of the people of Loo Choo, and hoped, that as there were so many other valuable societies, who were busy converting people in all other parts of the globe, the present most respectable assembly would support him in forming this present projected institution, of which he might humbly claim the merit of being the sole inventor.

'A young gentleman with a fiery red head and a stiff collar, instantly rose, as concerted, and having in his own mind sanguine expectations of a good place in church or chapel, begged most respectfully to second his lordship's most praiseworthy views; showed clearly the imperious necessity that something should be done to relieve the people of Loo Choo; proposed a set of resolutions; and ended by descanting with glowing and weary eloquence upon the unspeakable piety and worth of the noble contriver of the forthcoming society. A second, a third, a fourth, a fifth, and a sixth, rose successively, and speechified, with little variation, in the same strain. One undertook to answer the objections of scoffers and profane persons, by showing how much the Loo Choo people were in need of a cargo of pious youths, and took upon himself to assert most distinctly, that the accounts of various ungodly voyagers were infamously false; these narrators, like most other men who dabbled in literature, being, as he could maintain from his own knowledge, nothing but infidels and atheists at the bottom. In confirmation of this, he read a letter from a man in one of the ships which had visited these islands (a man who, though nothing but a common sailor, was filled with piety and the spirit), which flatly contradicted almost every word of the printed accounts of the officers, and asserted that the people in Loo Choo were hungering and thirsting for the word, &c. &c.

'Another man, who was of his lordship's retinue, spoke a speech, in which he censured strongly the men of this generation for their stinginess in the good cause, abused them for spending their odd money in the alehouse, instead of giving it to "the Lord" for the conversion of the heathen, and scolded the ladies until they blushed, for wantonly adorning their bosoms with gold chains and precious stones, so long as there was a stone in the temple of God's house that remained to be built up. But as there are never wanting persons in the world who will see things in righteous men which ought not to be seen, there were persons present who had the profanity to observe, that this good man (who was a broken trader, and travelling agent for several rich societies,) wore himself a great goggling brooch in the frill of his shirt, and had a bunch of gold seals hanging to his fob, each of which was almost the size of a smoothing iron.

'But, to be brief, they all agreed in glorifying the good cause, and lauding the chairman and each other in the most fulsome and even im-

pious terms. A praised B, who in return praised A, and included C, who next glorified D, and that worthy man E, who was quite overpowered by his feelings when he thought upon the virtues and piety of the whole, and also of his incomparable friends F and G; and so they went through the whole of the men on the elevated seats, like the "babbling echo." But the chorus of praise was still his lordship himself, who was the theme of universal admiration, as the greater among the lesser lights. Some most pleasant wit was sported by a young gentleman with a white hand and strongly smelling of musk, who still turned to the ladies as he spoke in the most graceful manner, and made them merry at the expense of the Loo Choo people and their describers; the latter of whom, he said, with that perversion of mind which ever accompanies the want of spiritual light, had ignorantly praised the condition of people who had no money and little zeal about religion, and who were even destitute of weapons of warfare, either spiritual or temporal, whereby they might contend withal. Another man, of a grave age, and bearing a most religious look, said many edifying things in praise of the good work, as he showed the incalculable service his pious lordship had done for the world, as a leading man in the great society *for the conversion of the Jews*, which, it was well known, had made so many sincere converts, at so small an expense, and he rejoiced to think that that noble society having taken in hand to forward the millennium, it was just coming on (as our wise men clearly saw), and was in fact almost daily expected.'

'The resolutions that had been read in favour of the Loo Choo people were all adopted with enthusiasm, office-bearers were appointed, and money was subscribed. Mr. Creevy was milked of a guinea on the occasion, and charity sermons were planned for all the churches and chapels that would aid in furtherance of this great work. The company separated in the best spirits, most of the speechifiers to a dinner, made and provided in the cause of the Antipodean Society, at which even Mr. Creevy was to have a seat, besides dining, as he was invited to do, with the paper-dealer on the following day, previous to the important labours of the fair. Meantime my Lord Overly's secretary was despatched off to the county town, to have the proceedings duly set forth in the newspapers; and thus these important transactions were got through with the utmost unanimity, and scarcely a murmur was heard of disapprobation or dissent.

'There *was* murmuring, however, on an obscure seat near the door; but the murmur was not heard, nor was ever meant to be audible. It was not loud, but deep, and deep-seated, and deeply impressed. It came, mingled with heavy sighs and sorrowful moralizing, from a thin wan-looking widow, with five children, who had many relatives and acquaintances among the foremost of the meeting. Lord Overly's friends they all were, but they were now no friends to her, or her fatherless orphans, although her deceased husband had been, as she believed, the friend and the dupe of most of them for many years; and her acquaintance was, unfortunately, with scarcely any other sort.

'She confessed to herself that she had attended the meeting simply from curiosity, or that painful feeling that leads one in misfortune to

probe into, and trace out, what mankind are capable of, and what are the excuses framed out of the human heart to evade the common calls of humanity, by selfish narrow-mindedness, vanity, and hypocrisy. Nearly two years she had struggled to maintain her fatherless charge; her comfortable relatives could not afford to assist her. Three of her infants were to go the workhouse next week, and that would break her heart; but she had a curiosity to know what they, who *could not afford* a little help to the widow and children of a relative or acquaintance, could give to the antipodeans of Loo Choo, who, she understood, had manifested no wish to import English religion.'

'But who cares for the murmurs and secret sorrows of the poor widow and the fatherless children? The world is occupied with the public religion of such as my Lord Overly. Reader! moralize, if you will—our tears are almost exhausted!' Vol. II. pp. 156—171.

Our readers will have had enough of the Sectarian; and some of them may be ready to wonder why we have devoted so much space to such despicable ribaldry. We have several reasons to give. The first is, that we really deem the work highly instructive, though the instruction is not such as the Writer designed to impart. His immediate object was, doubtless, to spin out three volumes; and his choice of a subject and a title, was prudently regulated by a modest estimate of his own powers, and the necessity of producing something that would sell. The work has sold,—has been praised as a work of talent, only 'a 'little too severe upon sectarians'; and Mr. Andrew Picken ranks among the promising writers of the Colburn school. Little as he may value our praise, we must add, that we think far more highly of his abilities and his capabilities, than this work would warrant. The Author of the beautiful tale of Mary Ogilvie must be a man of considerable native talents, of keen sensibilities, and redeemable feelings. We are willing to impute to profound ignorance of religion and the religious world, the caricature he has exhibited; and the instruction which we derive from his work is this.

In the first place, it lets us see, under what aspect what is called sectarianism, pharisaism, evangelicalism, presents itself to the class—we do not say whom the Writer represents, but for whom he writes, and the feelings of bitter aversion with which they regard religious people. On whose account ought this chiefly to be deplored? Surely not on theirs who are the objects of this mortal hatred. The hater is always most to be pitied. Whatever he may have it in his power to inflict upon others, he bears within himself an element of misery far greater than any external causes can produce. And as to writers who can stoop to become panders to the malignity of the infidel and the revelry of the licentious,—it is at their own peril and to their own infinite degradation and damage. It is theirs to curse: but

to bless, is the only part that becomes those who are 'the in-'heritors of a blessing.' Many such persons, however, may justly be regarded as acting under the perverting influence of a capital mistake. Better information, if it did not cure their dislike of the holy requirements of the religion of Christ, would at least restrain them from much of the misrepresentation and impiety with which they are chargeable. They do not mean to assail Religion, for whose name they have an indefinite respect; but, having no personal acquaintance with her heavenly lineaments, it is not surprising that they should wound her unawares. Their consternation would doubtless be mingled with surprise, were the voice which struck Saul of Tarsus to the ground, to address them with,—"Inasmuch as ye did to the least, the weakest of my disciples, ye did it unto me."

And how blameable soever may be the prejudice, or ignorance, which leads this class of persons to take so false and injurious a view of religion and religious persons, so long as they are under the delusion which leads them to believe the lie, their aversion is not unreasonable. That which they impute to religionists,—hypocrisy, sectarianism, intolerance, display, covetousness, egotism, cant,—is odious; and these qualities are occasionally found co-existing with the semblance of high religious profession. Many individuals are the victims of a false association of ideas with regard to Religion, originating, perhaps, from some unfavourable circumstances in their immediate connexions in early life. And having since receded further and further from the society of the good, they have not had the opportunity of disabusing themselves; while, at every retrogressive step, those motives acquire additional strength, which induce the man of pleasure to think ill, and to speak ill, of those who go not with him to the same excess of riot or of recklessness.

It is difficult for religious persons adequately to conceive of the powerful barrier which the simple opposition of tastes, the result of different habits of life, creates between them and their calumniators and opponents. In nothing are persons more intolerant, than in matters of taste; that is to say, in regard to each other's likings and dislikings. Religious people have their distinguishing tastes and habits, apart from their essential principles, and which they have as good a right to indulge, as the worldling has to enjoy his less innocent gratifications. But, unhappily, the clashing of opinions and principles, does not drive men so irreconcileably apart, as a discordance of tastes. This evil can never be remedied by that awkward and disgraceful compromise which the Scriptures term conformity to the world; but it deserves to be borne in mind, that some of the ridicule and obloquy which genuine Christianity encounters, is occa-

sioned by her speaking the accent and having the air of a foreigner.

Had not the Writer of the present work made the doctrines and precepts of Christ specifically the subject of his profane ridicule,—had he confined himself to burlesquing Bible Society meetings, or to inveighing against sectaries and ultra-religionists,—we could have found still further excuse for him. The picture which the Novelist has drawn of the evangelicals, and of the religious world in general, scarcely differs, even in its colouring, from that which has been given in works of a far graver character. We do not now refer to such miserable party bigots as Norris, O'Phelan, and the early assailants of the Bible Society, but to slanderers of loftier pretensions. By the representations of Irving, Haldane, Andrew Thomson, M'Neile, and others of their stamp, the Novelist might substantiate, so far as such evidence would avail him, the worst that he has imputed to the religious world and its leaders on the score of display, hypocrisy, pride, folly, and dishonesty. In this point of view, the work before us is highly instructive. We dare say, the Author reads and admires the Edinburgh Christian Instructor; and as he comes from the North, he is probably an occasional attendant at Regent Square. From Mr. Irving, he would learn the folly of flinching from the world and 'fleeing into any narrow religious 'circle.' By the same Christian Teacher he would be warned against the 'pharisaical contemners of the material creation',—the religious separatists, whose 'discipline flows out of pharisaic 'pride, and is made perfect in pharisaic cruelty, which is still 'worse than the condition of publicans and sinners.' On the same authority he would learn, that none are 'so rude and riot-'ous against any one who does not row in their boat, as are the 'people commonly called the Religious World'; that the great end of public meetings and speech-makings is, to raise money; and that 'the covetousness of the religious societies of the reli-'gious world passeth all bounds, and is only to be found paral-'leled by the zeal of the begging friars, seeking alms to enrich 'their over-grown and luxurious convents.' All this, and much more of the same kind, the Novelist would hear from the Orator referred to; and can we be angry at finding such representations assumed as true in works of fiction, which are the theme of indignant declamation from the pulpit? The Author is to be blamed for making mockery of Religion, but he does not betray her to the scornful world with a kiss.

But possibly, the Sectarian and the other *dramatis personæ* are 'coloured from life and experience', and the Author might rest his defence upon the truth of the libel. We say at once, that we have no doubt of there being individual characters who

might supply the leading traits of the Author's ill-drawn portraits, and occurrences of a nature closely resembling those which form the main texture of his story. Preaching adventurers, antinomian teachers, Hanbys and Provans, are to be met with; and there is such a thing as sectarianism and pharisaism, although their true nature is ill understood by those who employ these words as forms of invective. The Author has, however, deprived himself of whatever benefit he might derive from the supposed truth of any part of his representation, by the use he has made of his materials. His title is, the Church and the Meeting-house. His obvious design is, to exhibit the religion of the Meeting-house in contrast with the anti-puritanism which he identifies with the Church. And he seems more especially to aim his calumnies at the Baptists. Now, with every disposition to extenuate his offence against truth and integrity, and to judge candidly of his motives, we cannot exonerate him from the guilt of wilful defamation. Yet, the Church suffers far worse treatment at his hands, than the Meeting-house. His 'sectarians' are far more respectable than *some* of his good churchmen; and his misrepresentation of the doctrines of the Church of England, is still more palpable than his caricature of the more Scriptural sentiments attributed to the meetingers. To what sect the Author himself belongs, may be inferred from the following passage:—

'"But why should the name of *Hume* have been such a bug-bear to the people?"

'"Why, Sir, it was all through Squire Hanby, who said every where, that this Hume was a detestable atheist, and deist, and wretch, who had corrupted all the people of Scotland."'

That his writings have corrupted a great number of the people of Scotland, is but too notorious a fact. The following panegyric upon the Church of England, will admirably harmonize with the above sentiment:—

'"But I will tell you further, Lydia, why men of sense and weight in the nation conscientiously admire as well as agree with the Church of England. It is for her philosophic liberality of spirit, whereby she alike disarms the audacity of a vulgar infidelity, and obviates the scruples of enlightened students of holy writ. She attracts the respect, while she satisfies the conscience of the abstracted and generalizing man of science and philosophy; and so embraces within her dignified portals all that essentially constitute the upper and influential orders of British society. Were it not for her generally liberal spirit and suitable forms, the sound learning and exemplary lives of her ministers, and the graduated organization of her dignified hierarchy; where might our men of taste and talent, where might our virtuous and delicate mothers and sisters, find refuge from the impudence of pretending de-

magogues, and the forward intrusion of discoverers of new lights, and abettors of every species of pretended theology?"

"'The benevolent zeal of the English public having lately emigrated from home, and vented its efforts in an expensive crusade for heathen conversion; the Church of England has been led in, by popular fervour, to join in the mania for public meetings and self-styled religious societies, and to degrade herself by a partial union with fiery sectarians and crazy speech-makers, with whom in their own way she need never have attempted to cope. By thus chiming in with weak zealots, and by giving her countenance to irrational fanaticism, the Church of England has lowered herself in the eyes of thinking men, and endangered public respect even for religion itself. 'Still I grant she was placed in perilous times; and when the cry of infidelity was raised at the French revolution, she fell into the natural error of directing all her efforts to the discomfiture of the scorner. She held out her right hand to sectarianism. All sorts of absurdity that defiled religion by impiously assuming the name, became at once creditable and praiseworthy; and sectarianism, with its thousand heads, and in its thousand shapes, was, under her own countenance, eating into her vitals."—pp. 208, 9.

We had intended to offer a few remarks upon the true grounds and limits of that separation from the irreligious, which it is the main object of these volumes to hold up to detestation and ridicule. This duty, like every other, is liable to perversion, as every truth has its counterfeit. The notions on the subject of 'marked separation', which some time ago were maintained by the Dublin Sandemanians, (and it is remarkable that the Writer makes his heroine attach herself to a sect in that capital,) were as foreign from scriptural principles, and as opposite to the spirit of the Gospel, as they were mischievous in tendency. Those whose holiness consists entirely in the strictness of their communion, whose separation from the world is purely ecclesiastical, be they Baptists or Pædo-Baptists, English, Irish, or Scotch, we can regard in no other light than as pestilent schismatics, 'causing divisions and offences contrary to the 'doctrine of the Gospel, serving, not our Lord Jesus Christ, 'but their own interests, and deceiving the hearts of the simple.' Such persons existed in the days of St. Paul; and it is no wonder, that they should infest the Church in our own times.

Christianity has, it is true, always been charged with causing schisms and divisions,—with setting the father against the son, the son against the father, and making a man's own household his enemies. Our Lord, in reference to this foreseen issue of his doctrines and requirements, warned his disciples, that he came to send, not peace on earth, but divisions and a sword,—contention and persecution. But in no case has religion been the real cause of these evils. They have uniformly originated in the intolerance of the irreligious. The sword has not been

wielded by the saint, but by the worldling, whether arrayed in the garb of secular, or of ecclesiastical authority; and the cruel domestic divisions to which religious differences so often lead, are, in at least nine cases out of ten, involuntary on the part of the conscientious sufferer. Were we disposed to write a tale, we should be at no loss for a theme, in facts of this description, that would amply illustrate the *intolerance of irreligion.* What will not a man of the world forgive, in his friend, his child, or any of his associates, sooner than the unpardonable crime of being more in earnest about religion, or more happy in his religion, than himself? What was the offence of Abel? St. John tells us. His works were righteous, and his brother's evil, and therefore Cain slew him. "Marvel not, therefore," he adds, "if the world hate you." The imprudence of the pious may often have inflamed this hatred, but it could not produce it; it cannot justify it.

We are restrained from pursuing this topic any further, as our present Number contains an article bearing so directly upon the question, in reference to the Dissenters in Switzerland, against whom, as pietists and separatists, the same vague charges and bitter invectives are levelled, as those to which sectaries in our own land have long been familiarized; but, happily, in this country, the civil government is not a persecutor, but a protector. Should these pages meet the eye of our Author, we would earnestly recommend that article to his perusal. We can assure him, that we bear him no ill will, nor have we any wish to proselyte him to the meeting-house. We hope that he goes to church; and if he persevere in that practice, he may become better informed upon subjects of which he is at present lamentably ignorant.

Art. VII. *Lectures on Sculpture.* By John Flaxman, Esq., R.A. With a brief Memoir of the Author. Royal 8vo. pp. 270. Portrait and Fifty-one Plates. Price 2*l.* 2*s.* London. 1829.

PUBLICATIONS of this kind are exceedingly to our taste, especially when they are the work of practical men. In that case, they are the result, not merely of inquiry taken up accidentally and for a temporary purpose, but of research continued and consecutive; they become literally the labour of a life, and their doctrines are the legitimate issue of knowledge and experience. There are not, among the various subjects of intellectual application, any more difficult or more complicated, than the investigations connected with the arts of design; and yet, there are none on which men are more prone to fancy themselves infallible judges; none on which more rash, crude, and

absurd opinions have been sent forth to the world. Hence the value of an experimental judgement, the discriminating criticism of one versed in the history, the processes, and the difficulties of art; and hence, more particularly, the worth of those prelections which exhibit, as it were, the compendium of all that an artist has read, and thought, and laboured through the whole course of his existence. We must, however, confess that we have been in some degree disappointed in our anticipations by the volume before us. Our sincere admiration of Mr. Flaxman, and an opinion, we scarcely know how it originated, that he was a man of extensive and profound learning, had led us to expect both description and discussion of unusual excellence. He had evidently given much attention to the study of the antique: his published designs shew considerable facility in the application of its more obvious elements, and many of his groupes recal its spirit and character. His works in relievo, which have always appeared to us superior to his detached figures, are cast in the very mould of antiquity, though they may not pertain to its highest class. From these, and from other circumstances, we had been induced to hope for much effective illustration of both principle and execution; especially as we were quite satisfied, from Mr. Flaxman's general character, that when he stood forward as the teacher of youth, he would spare no pains in collecting, preparing, and arranging materials. There is, accordingly, much that is useful in his lectures, and much correct sentiment on the subject of sculpture. But, of the philosophy of art, of its elements, range, objects, and specific character, we have very little that is either novel or profound. Indifferent and unimpressive writing, we would not make a matter of complaint; but when an artist of high attainments is brought out of his lecture-room, and put forward, by the guardians of his fame, as a public instructor, it is but natural that we should look for something of which we, neither professors nor practitioners of art, were previously ignorant. We cannot say that such has been the case to any considerable extent. The historical and descriptive portions are of barely average quality; the preceptive addresses are by no means over-charged with information; and the attempts at analysis seem to us ineffective and indistinct. Did these lectures bear a meaner name than Flaxman's, we should dismiss them with cursory notice: from him, however, they come with authority; and we shall try to extract from them, or to connect with them, something that may both gratify and instruct.

John Flaxman was born at York, July 6, 1755, and appears to have been, at a very early age, put in training for the profession which he afterwards pursued. The biography prefixed to these lectures, tells a very childish story about his wish, when

only five years old, to obtain a coronation medal, and gravely offers this as an illustration of his anxiety to 'seize every opportunity for improvement in his art'; just as if every child whose father might be setting out to witness a similar ceremonial, would not express the same desire. It is more to the purpose to know that his attachment to his profession was early and decided; that he was indefatigable in his preparatory studies; that, before he was twelve, he gained the silver palette given by the Adelphi society, and two years afterwards, a second; and that, in the first year of his studentship at the Royal Academy, then newly established, he received the silver medal. In his youth, he painted several subjects in oil; and it may serve as a sample of the way in which picture catalogues are got up, if we state the fact, that an 'Œdipus and Antigone', one of these juvenile productions, was sold at an auction, some short time since, as a 'Belisarius' by Dominichino. In 1782, he married; in 1787, he visited Italy, where he remained seven years. It was during his residence at Rome, that he executed the admirable series of designs, which have done more than all his works in statuary to extend and establish his fame. Æschylus, Homer, and Dante, were the authors thus illustrated; and the outline engravings which were published from the drawings, were done by Piroli with infinite spirit. Of these admirable realizations of the poet's inventions, the first appears to us decidedly the best, and the last, the least effective. Not that the sculptor has mastered the thought or the intensity of Æschylus; his depths, he has not succeeded in sounding, nor in expressing the wild and the wonderful, which give essential character to his poetry. But his groupes, he has represented with much artist-like skill and facility, and sometimes with excellent discrimination; as in the first scene of the Prometheus, where the distinct characteristic actions of 'Strength' and 'Force', in fastening the 'Thief of fire from heaven', to his rock, are finely given. The flight of nymphs in the same drama, is a beautiful design, and their attitudes of terror amid the lightnings of exasperated Jove, are admirably expressed and grouped. The oath of the Seven Chiefs before Thebes, the murder of Agamemnon, the ghost of Clytemnestra rousing the sleeping Furies, and the final dismissal of the Eumenides, are equally good.

He returned to England in 1794, and immediately occupied that station in public opinion to which he was justly entitled. His monuments, both public and private, commanded general admiration, and, in some respects, have seldom been surpassed.

'Perhaps, the most striking family monument ever executed by Mr. Flaxman, was to the family of Sir Francis Baring, in Micheldever church, Hants: it consists of three distinct parts, making an extremely

beautiful whole. In the centre is a sitting figure of "Resignation", inscribed, "Thy will be done"; on each side is a very fine alto-relievo, also from the Lord's Prayer; the subject of one—"Thy kingdom come"; the other—"Deliver us from evil." The tranquil piety of expression in the single figure, is finely contrasted with the terrific struggle on the one hand, and the ecstatic joyfulness of the female, who is assisted in rising by angelic beings, on the other.'

The groupe of the Archangel Michael overcoming Satan, executed for the Earl of Egremont, will probably be considered as Mr. Flaxman's master-piece, and, on the whole, perhaps, justly; although, for ourselves, there are other and much less conspicuous productions of his hand, that we should decidedly prefer. With a great predominance of excellence, it has, in our view, some of his characteristic defects, and of a kind peculiarly ill-suited to such a work.

In 1797, he was elected an associate of the Royal Academy, and three years afterwards, was invested with the full honours of R.A. The professorship of sculpture was conferred on him in 1810; and 'with few omissions', he delivered lectures regularly until 1826, when his failing health compelled him to desist after a partial performance of his task. During the brief interval of peace which followed the negotiations of Amiens, he visited Paris, or rather the Museum of the Louvre; but, from a refinement of loyalty which we do not very clearly understand, refused an introduction to the First Consul, because 'he could 'not submit to pay homage (even for a few minutes) to a man 'who was the enemy of his country and his king!' We cannot perceive that there was any 'homage' in the case; nor is it very obvious, how the ruler of a nation then at peace with Great Britain, could be a recognized 'enemy.'

'He also declined, while in this capital, meeting a celebrated French artist' (David, as we suppose) 'whose talents he admired, but of whose political conduct and principles he had an abhorrence: indeed, it was an invariable rule with him, abroad and at home, to shun, with the greatest care, the society of persons, however brilliant and clever, when he was once convinced that their moral and religious opinions were inimical to the laws of their country and their God. By this conduct, he preserved a purity of heart and character rarely to be met with; it was this purity of heart which inspired the delightful cheerfulness and amenity of manner that won the affection of the young and gay, as well as the respect and friendship of those of equal years; the more intimately he was known, the more he was beloved. Well might Sir Thomas Lawrence say, in his most eloquent and feeling address to the students, that the death of this exemplary man was "a deep and irreparable loss to Art! to his country! and to Europe!" But still deeper and more irreparable was this loss in the little "circle of affection" with whom he lived and died. He was always prepared for the

termination of his mortal pilgrimage: this (for him) happy change took place on the 7th of December 1826, having entered the seventy-second year of his age.'

These 'Lectures' are ten in number:—English Sculpture—Egyptian Sculpture—Grecian Sculpture—Science—Beauty—Composition—Style—Drapery—Ancient Art—Modern Art. We have already intimated our opinion respecting their literary and scientific character; we need not repeat it, but shall give to the few remarks we may have occasion to make, a general and excursive character.

Some of the earliest and finest specimens of native sculpture in this kingdom, are to be found on sepulchral monuments *. It is stated by Mr. Flaxman, that 'no sepulchral statue is 'known in England before William the Conqueror.' Some of the most ancient examples are in the cloisters of Westminster Abbey, representing abbots, carved in low relief on their gravestones. Wells Cathedral was rebuilt by Bishop Joceline, who died in 1242; and its west front is charged with sculpture, partly in high relief, and partly in full proportion. Mr. Flaxman's criticism on this noble elevation is sound and instructive.

'In speaking of the execution of such a work, due regard must be paid to the circumstances under which it was produced, in comparison with those of our own times. There were neither prints, nor printed books, to assist the artist: the sculptor could not be instructed in anatomy, for there were no anatomists. Some knowledge of optics, and a glimmering of perspective, were reserved for the researches of so sublime a genius as Roger Bacon, some years afterwards. A small knowledge of geometry and mechanics, was exclusively confined to two or three learned monks, in the whole country; and the principles of those sciences, as applied to the figure and motion of man and inferior animals, were known to none! Therefore, this work is necessarily ill-drawn and deficient in principle, and much of the sculpture is rude

* We avail ourselves of the present opportunity to recommend one of the most delightfully executed works, on this subject, that has appeared in any age or nation. We allude to Blore's "Monumental Remains of noble and eminent Persons", comprising a well selected series of 'Sepulchral Antiquities' from 1290 to 1548, engraved by Blore and Le Keux, from drawings by the former gentleman. Nothing can surpass the beauty, distinctness, and richness of the delineation; and the highly finished engravings are every way worthy of the drawings. The explanatory letter-press exhibits laborious and judicious research; and the only fault of the publication is its limited extent. It is to the disgrace of the patrons of literature, that this exquisite work has been lately, what is technically called, 'remaindered'; and two copies, large and small paper, are now lying before us, purchased in the regular market at little more than one-third of the cost price.

and severe; yet, in parts, there is a beautiful simplicity, an irresistible sentiment, and sometimes a grace, excelling more modern productions.

'It is very remarkable, that Wells Cathedral was finished in 1242, two years after the birth of Cimabue, the restorer of painting in Italy; and the work was going on at the same time that Nicolo Pisano, the Italian restorer of sculpture, exercised the art in his own country: it was also finished forty-six years before the Cathedral of Amiens, and thirty-six years before the Cathedral of Orvieto was begun; and it seems to be the first specimen of such magnificent and varied sculpture, united in a series of sacred history, that is to be found in Western Europe. It is, therefore, probable, that the general idea of the work might be brought from the East, by some of the Crusaders. But there are two arguments strongly in favour of the execution being English: the family name of the bishop is English, "Joceline Troteman"; and the style, both of sculpture and architecture, is wholly different from the tombs of Edward the Confessor and Henry III., which were by Italian artists.'

We should be glad to see this question thoroughly sifted. We have little doubt of the English origin of the designs referred to; and yet, there are some of them—an angel, for instance, of which a lithographic drawing is given—that have an exceedingly Italian air.

The crosses erected by Edward I. in memory of Queen Eleanor, are attractive specimens of original and architectural design, and the statues with which they are adorned, are of distinguished beauty. An interesting sketch of one of these, occurs among the illustrations. Mr. F. is disposed to refer them to the school of Pisano, and supposes, with much probability, that they may have been executed by some of his scholars travelling in quest of employment. The times contemporary, or nearly so, with Edward III., were productive of many noble specimens of art, both in architecture and sculpture. Rich foliage, statues of all sizes, fanciful decorations, were lavished in all directions: the mullions of windows, the spandrils and keystones of arches, the friezes and fronts, swarm with figures, frequently of exquisite execution. Among the monuments, Mr. Flaxman distinguishes with warm praise, the monuments of Aylmer de Valence and Edmund Crouchback, in Westminster Abbey.

Henry VII.'s Chapel, with its superb architecture and its profuse sculpture, is mentioned with high and deserved admiration. The splendid arch which passes from the back of the tomb of Henry V. over the steps of the chapel, is crowded with figures; of which it is observed, that

'the sculpture is bold and characteristic; the equestrian groups is furious and warlike; the standing figures have a natural sentiment in

their actions, and simple grandeur in their draperies, such as we admire in the paintings of Raphael or Masaccio.'

There is among the drawings, a figure from one of the niches of Henry VII.'s chapel, which we do not remember to have noticed there, but of which the conception, and apparently the execution, would not discredit the highest among the illustrious names of Italy.

The lecture on Egyptian and Eastern Art, is slight and superficial; and while Le Bruyn is made the referee respecting the wonders of Persepolis, Sir Robert Porter's fine drawings of Persian sculpture, are unnoticed. The Hindoo statuary is too much undervalued: we have seen very creditable specimens of Indian skill.

Grecian Art is, of course, more carefully illustrated; and much valuable comment occurs on its history and character. Its connexion with the progress of literature is developed; and a series of graphic representations aid the elucidations of the text. We cannot, however, in these desultory observations, venture on this extensive inquiry: it deserves an article to itself; and as we have already occupied too much of the present, to venture on so protracted a discussion, we must confine ourselves to incidentals.

The difficult question respecting the expediency of adding colour to sculpture, is, we are sorry to say, very inadequately discussed. It is introduced by Mr. Flaxman, *à propos* of two celebrated statues from the hand of Phidias, the Olympian Jupiter and the Minerva of the Athenian Acropolis, but with no result that we have been able to discover, beyond the fact of his inability to account for his own convictions. He rejected the union of colour with statuary, as at variance with every sound principle of art; but, in this rejection, there was, probably, quite as much of habit and prescription, as of reasoning and definition. He tells us, for example, 'that the arts of painting and sculpture 'are different in their essential qualities'; that 'painting exists 'by colours only, and form is the peculiarity of sculpture': just as if the enunciation of a principle were the same thing with proof; and as if, supposing it proved, it must be decisive of the point at issue.

'We have all been struck', he proceeds, 'with the resemblance of figures in coloured wax-work to persons in fits, and therefore such a representation is particularly proper for the similitude of persons in fits, or the deceased: but the Olympian Jupiter and Athenian Minerva were intended to represent those who were superior to death and disease. They were believed immortal, and therefore the stillness of these statues having the colouring of life during the time the spectator viewed them, would appear divinity in awful abstraction or repose. Their stupendous size, alone, was supernatural; and the colours of life, without motion, increased the sublimity of the statue and the terror of the

ration, not by glowing tints and powerful contrasts, but by grand or graceful outline, with details happily conceived and skilfully executed. Add colour to these, and you call away attention from that which is essential, to that which is adventitious; from the fine workmanship, to the superficial hue: you disguise that which should present itself immediately to the eye, and you interpose a vulgar, though attractive medium between the eye and the genuine object. Paint the statue, and it no longer signifies of what materials it is made, or how little of elaboration may be given to it. Wood will take colour better than marble; and a coat of oil or distemper may hide all defects.

Mr. Flaxman divides the history of Grecian Art into three periods: the heroic age; the age of philosophy; and the age of perfection. He has not, however, defined the character of each quite so distinctly as might have been advantageous. Of the first period, the celebrated Dædalus is probably to be taken as the representative; and his style, so far as it can be ascertained, was marked by slender knowledge, but powerful sentiment. Improvement went forward slowly, but decidedly, until the age of Phidias and Pericles witnessed the highest point of advancement triumphantly attained.

'In the times we speak of, every possible perfection was added to the sister arts, that rival and accumulated talent could reach. In the characters of countenance, every gradation from simple beauty to sublime dignity—the same gradation in form, from the most slender and elegant, to the most powerful and massy—the attitudes the most choice, and the flesh seemingly yielding to the touch. The drapery in form and folds, shewed or indicated the body and limbs most advantageously, by playing round the outline in harmony or contrast, or giving additional effect by the projection of strong shades.'

The lecture on Modern Sculpture is, in some respects, the best of the series; but, for reasons already assigned, we shall dismiss it with a simple reference.

The plates, though some of them betray a little want of dexterity in the management of the lithographic process, are interesting and effective illustrations of the text. They form a popular exhibition of the progress of Art, and may serve as examples for study and transcript to such as are desirous either of practical or theoretical improvement. They begin with examples of early English Art; proceed with a few specimens of Egyptian, Persian, and Hindoo sculpture; and then take up the subject of Grecian Art,—not so effectively as might be wished; the Venus is ill done, and the attempts to represent the Minerva and the Jove of Phidias, are failures. The illustrations of form, motion, and drapery, are valuable; and the miscellaneous delineations which follow, are of various merit.

We are best pleased with two beautiful female heads from York Cathedral, and with the slight, but artist-like sketch of the fine monument of Sir Francis Vere, in Westminster Abbey.

Art. VIII. *The Alpenstock;* or Sketches of Swiss Scenery and Manners, MDCCCXXV.—MDCCCXXVI. By Charles Joseph Latrobe. 8vo. pp. 388. Price 12*s*. London. 1829.

'THE Alpenstock is the name of the long iron-spiked pole, 'in common use on the Alps, in the hands of the chamois-'hunter, the crystal-hunter, and the pedestrian traveller; and 'therefore not an unfitting symbol of the pursuits of one of the 'latter class,'—to which class, of course, the Author of this very delightful volume belongs. Switzerland can be seen and enjoyed only by a pedestrian; by which something more is implied, than the mere circumstance of going on foot. Many are the self-indulgent habits that must be renounced, and various the good qualities that must be ready for exercise, in a traveller of this description. Spirits unbroken and flexible, inexhaustible good nature, a genuine love of solitude, yet unconnected with a misanthropic distaste for society, an accommodating stomach, the habit of early rising, some knowledge of human nature, and sufficient scientific knowledge to supply the mind with an object and source of interest, when otherwise the charms of scenery might begin to pall;—these several requisites are even more necessary than robust health and a back that will not disdain a wallet. Mr. Latrobe seems to have united all these pedestrian virtues, together with an enthusiastic love of nature, and an excellent talent for description. Without any attempt at fine writing, any parade of sentiment, his brief and vigorous sketches do not so much place the scene before us,—which is what the painter's art only can effect,—as place us in the midst of the scene; and in this respect, the pen has the advantage of the pencil. There is a picturesque force in words, which cannot be reached by art, because the images and associations to be described, are not palpable to the eye, through which medium only a small part of the total impression produced by a scene, is received into the mind. The fault into which many descriptive writers fall, in prose and verse, is that of attempting to paint, or to describe a picture, instead of addressing themselves to the imagination. We could not, perhaps, find a better illustration of these remarks, than is supplied by the following beautiful sketch of the scenery of the Niesen, which rises to the height of 6000 feet above the Lake of Thun.

'I would gladly give my reader an idea of the solemn scenery of

these elevated regions, during the calm hours of a summer night. As to sounds, they are but few, at least when the air is still. The vicinity of Man, productive in general of any thing but repose, has caused almost profound silence to reign among these wilds, where once the cautious tread of the bear rustled nightly among the dry needles of the pine forest, and the howl of the wolf re-echoed from the waste. As I stood upon an elevated knoll wide of the châlet, through whose interstices gleamed the fire over which my companions were amusing themselves, my ear was struck from time to time by an abrupt and indistinct sound from the upper parts of the mountain; probably caused by the crumbling rock, or the fall of rubbish brought down by the cascades. An equally dubious and sudden sound would occasionally rise from the deep valley beneath; but else nothing fell upon the ear, but the monotonous murmur of the mountain torrent working its way over stock and rock in the depth of the ravine. The moon barely lighted up the wide pastures sufficiently to distinguish their extent or the objects sprinkled upon them. Here and there, a tall and barkless pine stood conspicuously forward on the verge of the dark belt of forest, with its bleached trunk and fantastic branches glistening in the moonshine.

'The valley beneath was marked by the light haze hovering over it; and across and above this, the eye faintly caught the outline of the vast white precipices of the Günzenen, and the line of rocky summits in the neighbourhood of the Stockhorn.

'As we proceeded, it often happened, that the irregular eminences on the flanks of the mountain, which bordered the comparatively narrow ravine in which we were toiling, diminished our field of view very considerably, as well as cast our pathway into deep shade. This was particularly the case about half an hour before the earliest dawn, when we were near the head of the ravine, and ready to turn to the left upon the open and steep side of the mountain.

'However, just at this time, some light and transparent bodies of vapour began to float over the surface of the mountains. These, as they passed swiftly over our heads, threw into the deep dell a most singular and opportune twilight, from the reflection of the silvery rays which the moon still cast on them.

'A second châlet, high up on the side of the mountain, received our party just as all objects began to emerge from their obscurity, and the air to freshen with the approaching sun-rise. We were here still nearly two leagues from the summit; and it was not till near six, that all of us had gained the highest point. The sun had then risen some degrees above the horizon.

'Here we exulted in the splendid view displayed around us. The steep apex of the Niesen overhangs a vast hollow to the N.E. Over this we looked down upon the bourg and castle of Wimmis, at the edge of that tract of broken country through which the Simmen and the Kander work their way from the mountains to their point of junction with one another, and with the lake.

'More to the right lay that diversified and smiling region, which, for its fertility and beauty, was by old writers termed *La petite Bour-*

gogne, with the castle of its ancient capital, Spiez, *The golden Court*, glistening on the edge of the lake which stretched in a curve from N.E.E. to E.

'Thence the eye followed the valley of the Aar from the castle and town of Thun, further and further into the distance, beyond Berne, and over the Uchtland, lying between the Alps and the Jura; a cultivated tract of country, containing innumerable villages and hamlets, up to the very base of the latter range dividing Switzerland from France.

'But this wide vista, beautiful as it was, could not long detain the eye from the other less smiling but more magnificent parts of the panorama. Directly to the N.W. rose the Stockhorn and his neighbours glistening in the sunshine. To the right and left we saw the valleys of Frutigen and the Simmen, with their two offsets, the valleys of Kander and Diemtigen, stretching like pieces of embroidered green velvet for leagues into the mountains on either side.

'In the direction of the lake of Brienz, a white body of mist had arisen from the flanks of the mountain very shortly after our arrival, and kept its position during the whole two hours of our stay, though happily its marring influence was confined to that quarter alone.

'The opposite horizon to that of which I have been attempting to give a sketch, was fortunately unobstructed. Over the intermediate mountain-ridges and summits, forming our middle ground to S., S.E., and S.W., soared the vast glaciers of the central chain, sparkling in the white light of the newly-risen sun. The Altels at the head of the Kanderthal, the Wild-Strubel, at the junction of the range of the Niesen with the main chain, the Blumlis-Alp, with its long waste of glaciers and singular *Stock* rising from their bosom, the Jungfrau, and the two Eigers, were all particularly imposing from their comparative proximity.'

'But another natural exhibition was still in reserve for us, which made us forget the cold, and assemble once more on the very highest point of the mountain. This was the appearance of that beautiful phenomenon, the circular iris, not unfrequently observed among the Alps, since the ascent of the loftier ridges has become of more common occurrence. A portion of the before-mentioned white vapour was hurried by the wind from the east side of the sharp point upon which one or two of us were standing, into the hollow of the mountain to the westward, and after some time became a tolerably dense body. We found, that whenever it happened that the sun shone brightly upon our backs, as we faced this vapour, so that our shadows were faintly depicted upon it, the circular iris was instantly formed round the head of the figure. The brilliancy, and even the diameter of this reflection, varied constantly, according as the rays of the sun fell more or less vividly upon the mass, for small portions of the mist were continually rising and intercepting his beams for an instant; much also seemed to depend upon the body of vapour upon which our shadow was cast having a certain density. Once, and only once, the iris was doubled, all the elements necessary to its production being unusually favourably disposed; it then formed two complete and most brilliantly coloured concentric circles. Of course, each individual had his own exclusive

iris, which moved as he moved, and remained stationary when he did so; while it was quite invisible to his neighbour. When the sun rose to such a height above the horizon, as to make a renewal of this beautiful and amusing exhibition hopeless, we commenced our descent.

'I believe the whole party, without exception, hailed the low shingle roof of the first châlet, on our downward path, with considerable pleasure. It is situated on the high and precipitous side of the mountain, near a straggling and weather-beaten groupe of pines, the very last towards the summit.

'Truly, however the mind may be animated with enthusiasm for the wild and stern features of the magnificent scenery of these mountains, and exult in the peculiar feelings to which their contemplation may give birth; there is something in the approach to the neighbourhood of the rude but convenient homestead of the hardy peasant, which, without destroying these feelings, awakens others equally dear and cherished.—We feel that—

'The shepherd and his cot
Are privileged inmates of deep solitude;
Nor would the nicest anchorite exclude
A field or two of brighter green, or plot
Of tillage ground, that seemeth like a spot
Of stationary sunshine.—

'After a brief sojourn here, we continued our descent into the long ravine between the Niesen and Betttluh, and passing through the same scenes by bright sunshine, which some hours before we had scarcely discerned by moonlight, we finally reached Winnnis about noon; and in the cool of the evening returned up the valley to our quiet home.'

pp. 135—140.

This is a fair specimen of Mr. Latrobe's journal; and the first paragraph in particular finely illustrates the power of language in describing picturesque sounds and the moral emotions connected with the scene.

The following description of an avalanche might be transferred to the canvas,—all but the 'distant rumble.'

'In the course of the evening, the *Vacher* had directed my attention to a small flock of sheep, on one of the green patches of pasture, situated on the ledge overhanging the precipices, about half way up the lower part of the mountain. To an observation of wonder at their exposure in a situation apparently so dangerous, he had replied, that they were the property of a private person at Lauterbrunnen, who ran the risk, for the sake of the extraordinary luxuriance and richness of the grass on that slope; and added, that, moreover, being situated under a high rock, with a deep ravine on either side, the danger was not so great, when once fairly lodged there. Half an hour after his return, just as the shades of approaching evening began to render the dull light from the *châlet* door barely sufficient for me to guide my pen upon my paper, I was roused from my seat by a distant rumble, and hastened to the door-way. The sound continued to increase; but, for some short time, nothing was to be seen in motion. At length, we saw the avalanche emerge, like a rolling cloud of dense smoke, from

the fogs resting upon the mountain. It rushed forward like a whirlwind down the last stage of the glaciers, and approached the edge of the precipices. My breathless attention was naturally directed towards the advancing mass; when it was diverted, by hearing the *Vacher* cry out, from the little elevation to which he had run,—"O God! the sheep, the poor sheep!" My eye instantly glanced at the little green slope, and had hardly time to take cognizance of its situation, before, dashing high over the precipice above, the snow, ice, and rock poured down upon it, swept like lightning over its surface, and then hurried down out of sight into the depths of the Trümletenthal, leaving the spot of green a patch of dingy brown. There could be no doubt but the sheep, whether few or many, were instantaneously overwhelmed. No living animal could be seen any where on the precipices; down which, by the regular channels, the snow and ice, disturbed and set in motion by the great avalanche, continued to thunder for several minutes after.' pp. 45, 6.

We must make room for a little picture of another kind,—a mere landscape and cattle sketch, but it is in the very spirit of poetry, and of a good-humoured philosophy.

'I had not been long seated, before I found a source of great amusement in a troop of my old friends, the goats, that came up from a lower part of the mountain, where they had been browsing, to allow the goat-herd time for his dinner in the hospital. As they robbed me of the noontide nap I had thought to enjoy, I shall revenge myself by some further observations upon their habits and characters, which are in truth amusing enough.

'They might be between fifty and sixty in number, and during their master's dinner, were left, it appeared, pretty much on *parole*. This indulgence I cannot accuse them of abusing, at least, in the first instance. They paced to and fro for about ten minutes, backward and forward, over a small wooden bridge, led by their captain, a middle-sized goat, gifted by nature with a very formidable pair of horns. I was taken with his appearance, and found subsequently that he was no goat, but one of the few *Steinbocks*, still found in the higher Alps, which had been taken and domesticated while young: the better reason why he should be considered a ruler in his own native wilds.

'This amusement, however, soon changed. I have good reason to conjecture that the goat has an exquisite sense of that species of honour and dignity, which is generally attached to elevated positions. One of the herd had found a kind of rocky protuberance in a small level plateau, and took formal possession. A second observed this, and quitting the troop, jumped up too. So there they stood with their eight feet close together upon the small flat surface afforded by the rocky pedestal. This, however, soon became the object of envy to the rest, and by a simultaneous movement the whole herd moved forward to the attack. A scene ensued which defies my powers of description. Of course it may be inferred that, when the first two occupants were ousted and dethroned, the war raged with ten-fold violence for the honour of the succession—in short, they made such a clamour and

scuffle, that the goat-herd came out with a great piece of bread in his mouth, and a stick in his hand, and drove them away from the stone of contention.

'My own person then became an object of curiosity; for not many minutes had elapsed before I was alarmed to see the whole herd coming at *pas de charge* up the sloping bed of granite, which led to my position. However, as they approached, they affected some respect or timidity, and after eyeing me for some time, the greater part began to browze, or to seat themselves in the immediate vicinity; while some of the younger and more inquisitive followed the dictates of female curiosity, by entering into a scrutiny of my accoutrements.

'First, my feet, which hung over the edge of the fragment of turf-covered rock became the objects of speculation. Then three jumped up behind me, and I could perceive were very busily employed at the back of my hat, and with my coat skirts. After a minute or so, I began to think it possible that if I did not give an eye to their operations, they might perhaps browse the rim of the former or one of the latter, and therefore turned round. They meant no harm, poor things; all they wanted was to amuse themselves, and I am sure they made me forget how many leagues I had come, and how many more I had still to go, by the harmless entertainment they afforded me.

'I made many observations upon their habits while lying in this pastoral state, but as they were probably more novel to me than they would be to my reader, I will finish the subject with only one remark; that I could not but admire how exactly they were constructed with my own species in this respect, that each fancied her neighbour's position and place of repose preferable to her own, and left no means untried to get possession of it; though the attempts were not always successful.

'There was a constant thumping either to the right or left of me from the one driving her hard forehead bounce against the eyes of another, to bring about this desirable object; till at last I got quite nervous, and began to think seriously how bad a chance I should run, if any of the individuals close to me were suddenly to forget the respect due to a stranger of another species, and drive her unfeeling forehead against mine, in shear envy of the seat I was occupying.' pp. 65—67.

In descending into the Canton of Uri, our Traveller was immediately reminded that he had quitted Protestant Switzerland, and was entering the Swiss cantons, by the sight of 'a fat, thriving priesthood, and a miserable, ragged population.' Three fourths of the individuals whom he met with in the day's journey of eight or nine leagues through the valley of Urseren, were beggars. From the silver-headed old man or woman, to the child who can scarcely walk or hold forth a hollow hand, the practice of mendicity is almost universal.

'The cottages and their inhabitants seem equally poverty-struck, and inconceivably dirty and miserable; yet, the churches and chapels are often splendidly decorated, and the clergy clothed with magnificence. The money which may be gained by the sweat of the peasant's

brow, and the labour of his hands, (interrupted not only by the occasional fasts and festivals, but by almost daily attendance at the church at unseasonable hours,) does not always go in the shape of food into their stomachs, or clothes upon their backs, but into the pocket of the well-fed priest, who no doubt knows its value. What should be spent in soap to wash their faces, is preferably bestowed as a donation for the whitewashing of their souls.

'The Roman Catholic religion, setting aside weightier considerations, is no system calculated to improve either the moral or physical condition of a poor ignorant peasantry.

'The peasant is taught from his childhood, that the duty of a punctual and ceremonious observance of all the rites of his communion, is far above that of decently providing for his family. He finds it easier to repeat his given number of set prayers in the splendidly tinselled temple, than to labour under a burning sun, and inclement sky, or in his wretched cottage. He finds it still more convenient to beg, which he does both from necessity and the love of idleness. And whence that idleness? Perhaps he had entered life with ideas of diligence and cleanliness, and went to his labour with an honest desire of providing for his family; but finding that considered quite a secondary affair by those whom he respected as spiritual and temporal advisers; that his hours for labour were continually broken in upon to his loss, by the frequent and imperative sound of the bell, he must gradually get a distaste for what he cannot enjoy or reap the benefit of. I look to the same cause, for nearly the same effects, among the greater number of our poor priest-governed Irish peasantry.' pp. 74, 75.

Uri is the poorest of the four Catholic cantons bordering on the lake; and, as might be expected, the evil produced by the tenets and government of the Church of Rome, is more evident and less concealed than in the others. Our Traveller, however, makes a very unfavourable report of the general character of the Swiss peasantry in the present day.

'It cannot be denied, that the character of the majority of the Swiss peasantry, whose habitations are unfortunately in the neighbourhood of the main routes of travellers, or of the particular points of interest to which they lead, is most contemptible; that, in such parts, it is not only vain to expect to find those simple and guileless manners which in time past were associated with the name of the inhabitants of these mountains, but that even common morality is out of the question. There is a disposition in the majority of those who have been at all exposed to temptation, to take advantage of the ignorance of travellers, to make the most exorbitant demands, and to go to the greatest possible length in the system of extortion and deception. Even in those parts of the country, where the open flagrancy of the cases brought before them, has excited the attention, and provoked the surveillance of the magistrates, and where, in consequence, a kind of just price has been set upon various articles; opportunities are always greedily seized upon to turn a dishonest penny, when it can be done without serious risk.

'This the writer knows to be unquestionably the fact. Yet he must candidly add, what he also knows from observation, that the absurd conduct and unreasonable folly of travellers have strengthened the spring of this dishonest propensity in a very great degree: and while many a *just* complaint has been made against the extortion of those with whom the traveller must come in contact, many an *unreasonable* accusation has also been preferred under circumstances which would not allow the plaintiff to make his case good. An individual who is satisfied, while travelling in a country like this, to identify himself as much as possible with the people among whom he is thrown; who is contented with the general style of living, with the produce of the country, and more especially with the customary hours of eating and sleeping, has certainly reason to complain, if the mere circumstance of his being a stranger, is deemed a sufficient apology for making him the object of unprincipled spoliation and imposition.

'But if the travellers be of another mind and order, if they pass through the country, as hundreds do, with their eyes shut to the style and manners of the people and difference of their habits from our own, and intent upon keeping up their usual style of corporal indulgence as much as possible, such have not the same reason in their complaints; which is a lesson many have had to learn, by the refusal of the magistrate to interfere in the quarrel, or by having a verdict given against them.

'I have seen a party of English arrive at a mountain carabet at nightfall, when the host and his family would, in the usual course of things, have been thinking of their beds; they order dinner, and insist upon having flesh, fish or fowl, foreign wines and liqueurs, just as though they were at the Star and Garter at Richmond; abuse the master and the domestics, dine at eight or nine, and sit over their cheer till past midnight. Mine host can put up with a good deal of extra trouble, with no small quantity of abuse, and will stay up all night with considerable temper, because he knows he can make them pay for it in hard money.

'The next morning, as might be anticipated, he hands in a bill of nearly as many dollars as they had expected francs, without doubt exorbitant and overcharged, but at any rate there are plausible excuses for this exorbitancy.

'The host will shrug his shoulders, in answer to their ill expressed and angry expostulation, and merely say, that the gentlemen must not expect to have articles which, however plentiful in towns, are luxuries on the mountains, without paying well for them.

'The worst is, that, little by little, the show of justice that there once existed, and the distinction which was made between the individual who gave no trouble and was contented with what entertainment was easily provided, and those last described, is fast waning away; and to be a foreigner, is sufficient to excite the plundering propensities of mine host and his coadjutors. He has frequently a regular system to pursue, according as the visiter announced is an Englishman, a Frenchman, or a German. The latter obtains the most grace in his eyes, and pays perhaps only ten or twenty per cent.; the Frenchman must empocket something more in consideration of his polish and politeness,

and the old grudge borne him for past events; and the poor Englishman may esteem himself very happy, if, after partaking of the same fare, he finds himself desired to lay down a sum which only excites his surprise and keeps him on the grumble for the next three miles, and does not at once make him fly into a passion, and get a prejudice for life against every thing Swiss.

'And it is not only those parts of the country through which the great stream of travellers sets, that have by this means become degraded; the fame of these doings has gone abroad throughout the greater part of the whole community; and very few are the retired corners where you do not detect more or less of this dishonourable bent in the lower orders, if any way exposed to temptation.

'But it is not only in this point that the moral character of the common people is debased. It will not be a matter of wonder, that the present Swiss peasantry, as a nation, cannot longer be supposed to be the simple, virtuous, patriarchal race that their forefathers were. It is evident, from the perusal of their history, that the deterioration had been steady and gradual for some time previous to the close of the last century; and that nothing contributed more to it, than that system of foreign military service which, it would appear, had become necessary to the existence of the community.

'Then the overpowering deluge of the French Revolution swept over the Jura, and gave accelerated impulse to the downward current of moral feeling in every rank of society in this unhappy country.

'What evil influence this had at the time upon the principles of the people in general, as well as upon the virtue of families and individuals, it would now be a difficult and ungrateful task to decide. Much of that evil may at this time be supposed to have been already obviated; yet now that the waters of that fearful political phenomenon have retired, we may still see left behind the scum and the mud with which their polluted stream was heavily charged.

'The peculiar customs of the mountain districts had from time immemorial favoured certain irregularities in the intercourse of the sexes, which only the general simplicity of a patriarchal state could have kept within the intended restraint, or given a semblance of propriety to. I allude to the nocturnal visit of the betrothed to his mistress. It is easy to conceive, that whenever a laxer state of moral feeling should be introduced, a custom like this, (under circumstances even the most favourable a questionable and hazardous one,) would stand ready, like an open door, for the inlet of immorality. And such has not failed to be the case, aided as it was afterwards by the agitation of the times, and the rapid spread of revolutionary and irreligious principles. Little can now be said for the state of morality connected with this subject in the peasantry in general. And, as for the beaten road and path generally resorted to by travellers, the less that is said the better.'

pp. 324—328.

But has not too much been assumed with regard to the general character of the ancient Swiss in point of virtue, if not of simplicity? Do we not often mistake, in judging of past times by the characters and actions which stand out in history as the

chosen and worthy subject of record, forgetting that they form no criterion of the average state of society at that period? In fact, that state of things which is the most favourable to the illustration, if not to the production, of individual instances of moral greatness, is one in which the mass of society forms a dark background, and in which the lights and shadows are in strong contrast. Such periods are the picturesque of history, and we speak of them as good old times, because they were the times of good and great men,—because 'there were giants in those 'days'; but not unfrequently, in the writings of those same illustrious individuals, we may find sufficient evidence, that the virtue and simplicity we ascribe to the age in which they lived, were by no means characteristic of the people at large.

Many causes, besides those to which Mr. Latrobe adverts, must inevitably tend to retard the progress of civilization, or even to throw back the population towards barbarism, in these wild districts. In times of persecution, they may have afforded an asylum to a well educated race, and to Christian teachers of eminent learning and ability. But how shall a succession of such men be maintained? The next generation may be well taught and trained; but in this respect, a gradual degeneracy will be the inevitable result of poverty, hardship, deficient means of instruction, and isolation from society. And when the storm of persecution has blown over, how can it be expected that pastors of the primitive stamp shall become voluntary exiles in such vast solitudes? Now and then, a Stouber or an Oberlin may be found; but the state in which the latter found his parishioners in the Ban de la Roche, presents, we apprehend, a fair sample of the condition into which the population of such a district must be continually liable to fall, from the want of competent instructors. The post of a Swiss clergyman in the upper country, is one that calls for no ordinary zeal and self-denying devotion. 'The pastor of an Oberland village', says Mr. Latrobe,

'is, as may be supposed, in general, the only man of liberal education and pursuits in the parish. His situation, as to the advantages of occasional society, are of course very unequal, according to the particular position of his cure. A few leagues may make all the difference between a post, where, to a smiling and delightful country, the vicinity of other parishes, and an open and uninterrupted communication with the capital, may leave but little necessity for self-denial; and others where there must be a superior and powerful stimulus for its exertion. Many of the latter, situated in the higher and more remote valleys of the Alps, under the shadow of the mountains forming the central chain, where, according to the saying of the country, the inhabitants enjoy *nine months' winter and three months' cold sun* (sonneskälte), are, by the accumulation of the snows in winter, often cut off from all facility of communication with the world below, for many weeks together.

There the good pastor may remain for months, buried as it were with his flock; watching by day the red sun-beams shifting from peak to peak, from one white and sparkling mass, high above his head, to another, while the snows around his dwelling are never enlivened by them; and hearing by night the wintery tempest howling among the precipices and ragged pine-forests; while, hour by hour, the snow settles deeper and deeper on his roof, and ever and anon the crash of the falling rock, or the thunder of the distant avalanche, swells the chorus of indescribable sounds which fill the air.

'But what matters it? Is he a true soldier of Christ? Has he indeed given up his heart and his way to God, to be made the instrument in his hand of temporal guidance and spiritual support to his flock? *Here* is his post of honour! He feels that to be cut off from the rest of the world, is not to be cut off from the presence and help of his Maker; that, where his field of view and of action is bounded, there his duty becomes more clearly laid down; that, where man is most impotent, there the power and mercy of God is most evident; and where the creature is most humbled in the sense of his own nothingness and dependence upon the Creator, it is there that God manifests himself most clearly, as the Parent and Preserver of all living.'

pp. 143, 4.

After all, the Swiss mountaineers appear to advantage, in our Author's pages, in contrast with the lawless and ferocious peasantry of the Italian frontier. Under the roof of a Swiss peasant, the traveller may unsuspectingly and fearlessly repose. Not so in the dominions of the King of Sardinia: there the frequent cross by the way side, points out where some unfortunate traveller has been murdered. 'Let not a nervous man travel 'alone in this part of the world', says Mr. Latrobe.

'He may see enough on the road, in the bye ways, and in lone inns, to make him feel that his life would hang by a slender thread, if the providence of God did not watch over him, and guard him from the evil thoughts and passions of others. "It is true", said my host to me, "though the inhabitants of these valleys are in general honestly inclined, there are too many Piedmontese wandering about, to whom the idea of murder is habitual, and who only want the opportunity."'

The Italian villages are far more picturesque than the Swiss; but in no other respect have they the advantage. More desolate and forbidding habitations, our Author says, it is not easy to conceive. Always half in ruins, and built in a confused manner, 'with unequal windows, blind alleys, low-arched doorways, 'winding staircases, and dismal-looking vaults and court-yards,' they are good subjects for the pencil, and harmonize well with the character attributed to the inhabitants. Here, too, the vine is seen,—not in its stiff and unpicturesque Swiss or Rhenish dress, less pleasing than a Kentish hop-ground, but—'the true vine of 'Italy and of poetry, flinging its pliant and luxuriant branches 'over the rustic viranda, or twining its long garland from tree

'to tree', the formality of cultivation being exchanged for the wildness of a less careful husbandry. 'I would not pretend to 'maintain,' says Mr. Latrobe, 'that Swiss views, magnificent 'as they are in themselves, are as well calculated, with their 'freshness of tone, astonishing display of minute detail, and 'often rude and harsh brilliancy of colouring, to form fine pic-'tures, as the mellowed and deep lines and voluptuous outline of 'an Italian landscape.' Speaking of the former, he remarks, that it is impossible to communicate by the mere details of description, the glowing, indefinite sensations excited by the actual contemplation.

'It is possible to give the outlines; to throw the sunshine over them; to separate the broader masses of light and shade; to picture forth the wide expanse of smiling country, stretched like a map beneath, further and further to the dim horizon; the glistening river and white-walled town, the blue lakes, embosomed in hills and piled up mountains, overtopped by the vast glaciers;—but, to describe the height, the depth, and space of the vast picture; to paint the blending of innumerable colours and of lights and shadows; to embody in words the spirit and the feeling that rest upon the whole, and give it its harmony and beauty,—*that*, neither the tongue, the pen, nor the pencil can do adequately.' p. 316.

It requires, indeed, a practised eye, as well as a heart tuned to nature, to receive the full impression of the scene. All the objects are upon so gigantic a scale, that their dimensions and distance are contracted to the eye, for want of a standard of measurement. The sort of optical deception which takes place, is well described by our traveller.

'When you are informed that a given summit, or part of the track before you, is full five leagues distant, incredulity may be forgiven, when, apparently, it is not half that distance. But set off; cross this valley—twenty minutes, you imagine, will suffice; in twenty minutes you are only on the plank spanning the stream, which, from your first position, had seemed but a drain. You take courage, and start afresh to reach the *châlet* at the extremity of the little plain forming the head of the valley—say a quarter of an hour's distance; in a quarter of an hour, you have better than a quarter of an hour's walk before you. What you conceived to be a single *châlet*, proves to be a cluster; the small stones in their immediate vicinity become cattle; or what you judged to be cattle, massive fragments of rock. As you advance, one portion of the mountain after another seems to detach itself, and become an independent ridge, between which and the next you have a valley to traverse: and so on to the very summit, concerning which you may have inquired if there was room to stand, and which you eventually discover to be a broad stratum of rock where a hundred men might repose themselves.' p. 225.

Yet, even amid scenes like these, the eye can turn with de-

light to spots that recal the scenery of England; such as the country in the immediate vicinity of Thun. Gentle hills, covered with wood; meadows and corn-fields, separated by hedge-rows filled with trees, whose full round masses of foliage appear to great advantage, after the poorly clothed stems on the declivities of the Jura; pleasant gardens; the absence of the stiff and unpicturesque vineyard; cattle straying in the pastures;—these features of our home landscape, are to the mind what green is to the eye, the only colour upon which it can long repose.

Nor is it only to the scenery of England that the mind of the traveller is often led to revert with a fondness undiminished by the magnificence of these Alpine scenes. We cite with great pleasure the following just sentiments and instructive remarks upon the moral contrast which the Continent too generally presents, on that day, more especially, which is still known among us as a *sabbath*.

'Sunday, the day of rest, possesses many distinguishing features in this canton (Neuchatel), to a much greater degree than in most of the Protestant towns in Germany, where, except in the short interval of morning worship, trade and shopping may go on much as usual. Here, no such thing is permitted; and, during divine worship, the town is kept perfectly quiet by the barriers being closed, and no vehicles being allowed to pass through the streets. Both the high church and that in the lower part of the town are made use of at different times in the course of the forenoon and afternoon for public worship.' p. 191.

'I think it must be difficult for an Englishman wandering on the Continent, (supposing him so occupied with distracting novelty, and so little given to make odious comparisons, that six days of the week can pass without his thoughts and reflection being hurried away across the channel,) to pass a *Sunday* there, without being impelled to look back to the land of his fathers with more than common interest and affection.

'Let it be understood, that I mean the real Englishman, the man of heart and reflection; not the scare-crow, the dandy, the Frenchified milor, *le Petit maitre manqué*,—he who quits his country to travel because it is *la mode*, or to follow, in a more relaxed state of society, the vices which English morality and decorum will not see without rebuke;—but the Englishman whose heart is his country's; who, while he travels to see with his own eyes, and, while quitting his prejudices, and learning by intercourse with other nations to respect them more, feels his love for his native land, his respect for its laws, constitution, manners, and form of religion, doubled; and who would scorn by his individual conduct to bring disgrace upon his home.

'In the character of the Sunday in England, there is something so peculiar, so peaceful, and so reviving—a spirit so different from that of other nations, that, for one who, like the writer, has become accustomed to it in early life, it becomes a matter of great difficulty, (I will not say impossibility, for I know the omnipotence of time and circum-

stance,) to wean oneself from it, and to be perfectly reconciled to another system and another order of things.

'In preferring the forms and institutions of my own country, I do not mean in any way to constitute myself the judge or the condemner of the customs of other nations. I merely say, that to me, the day of rest, of quiet devotion and tranquil enjoyment, in England, is far more congenial than the day of festivity in other countries. Here, among the mountains (in the Simmenthal), there is a general simplicity in the quiet and unostentatious devotional exercises of the day, which approaches nearer to our feelings and practice, than any thing I have yet seen and observed; and I think that, for the pleasures and hilarity of the peasantry on the Sunday evening, apologies may be found, far more consistent and weighty, than those brought forward for the unvarying card and dancing parties into which the population of the towns is divided upon the evening of the same day.' pp. 233, 4.

Well would it be for England, if the greater part of her travellers returned with sentiments like these, the wiser and the better for their sojourn in foreign lands. In some points of comparison, however, an Englishman has cause to blush for his countrymen, when he witnesses the sober habits of the lower classes on the Continent. Speaking of the Canton of Neuchatel, Mr. Latrobe says, that instances of the commission of serious crime are very uncommon, while the regulations of the town are well calculated to prevent the frequent occurrence of minor offences. 'In general, I may assert', he adds, 'that I have 'seen more intoxication in a single day in many an English 'town, than in six entire months here.' Of all nations, perhaps, the English people require the largest infusion of wickedness in their pleasures. Thus, with regard to the Sabbath, those who trample upon its authority, seldom stop short at hilarity, but proceed, as if in the temper of defiance, to unusual license and riot. In no country, would the relaxation of its strict observance be attended with such a flood of immorality.

We must now take leave of our Traveller, not without some measure of that reluctance with which he bade adieu to the Simmenthal and the Alps. Our imagination has been fascinated by the scenes he has so well described, and we scarcely know which feeling prevails on closing the volume; the wish to contemplate these scenes for ourselves, or the complacent satisfaction afforded by being thus enabled to transport ourselves, without danger or fatigue, across many a wearisome league, and to climb the Niesen, and the Stockhorn, and the Rawyl without an *alpenstock*.

Art. IX.—1. *The Nature and Duration of the Papal Apostacy.* A Discourse delivered at Hanover Chapel, Peckham, July 9th, 1823, before the Monthly Association of Congregational Ministers and Churches. By Robert Vaughan. 8vo. pp. 86. Price 2*s*. London, 1829.

2.—*The Doctrine of the Millennium.* A Discourse delivered at Stepney, August 6th, 1829, before the Monthly Association of Congregational Ministers and Churches. By John Morison. 8vo. pp. 64. London, 1829.

THESE two Discourses form the sixth and seventh of the valuable series on the general subject of prophecy, to which belong the sermons of Dr. Smith, Mr. Fletcher, Mr. Orme, Dr. Collyer, and Mr. H. F. Burder, already noticed in the pages of our Journal. The topics of these discourses are, however, of a nature which forbids their being adequately discussed within the compass of a single discourse, while they are too closely implicated in other branches of the inquiry to be disposed of as detached questions. From the Author of the Life of Wicliffe, we had anticipated something more elaborate and original upon the nature of the Papal Apostacy, than it was, perhaps, reasonable to expect, or than he might feel called upon to attempt. He seems to have thought, that novelty was precluded, and formal argument superseded, upon a topic so trite; or rather, perhaps, that the character of the congregation he was addressing, left him at liberty to assume the truth of various doubtful and controverted points. In reference, however, to the rise of the papal power, Mr. Vaughan offers some remarks which are highly deserving of attention.

'Of late, our attention has been much directed to the year 533, as to that which almost indubitably marks the revealing of this power. This conclusion is founded on a letter addressed to the pontiff in that year, by the emperor Justinian, in which the bishop of Rome is described as the *head of all the churches*. This letter has employed the ingenuity of canonists and civilians in almost every age, and through several generations it has been appealed to by the interpreters of prophecy, as illustrating the predicted advancement of the papacy. Perhaps the confidence with which it is now cited, would have been less, if its contents had been somewhat more calmly and impartially examined. Certain it is, that the document which speaks of the bishop of Rome as head of all the churches, refers, in that instance, to the churches of the West only, since it further recognizes the bishop of Constantinople as *head of all the other* churches, meaning the churches of the East. The reference, therefore, is merely to that kind of supremacy which constitutes the patriarchal power. Nor does the nominal precedence, really conferred on Rome, as compared with Constantinople, prove any thing, inasmuch as no appeal was allowed from one patriarch to another. The same independent authority was thus reserved to the ecclesiastical chieftains of the East and West. That this memorable letter

had no further meaning, was, I believe, the opinion of the pontiff to whom it was addressed, and also of his successors. For, had it been otherwise, the politic Gregory the Great would not, almost a century later, have rejected the title of Universal Bishop, as suited only to the precursor of Antichrist.

'The grant of the emperor Phocas, immediately after the death of Gregory, was a very different matter, as it not only conferred the title of Universal Bishop on the successor of that pontiff, but forbade the Patriarch of Constantinople any longer to assume that contested designation. And though the prohibition of that odious usurper availed nothing when his brief reign had closed, his conduct rendered the year 606 a memorable period in ecclesiastical history, as being that in which the papal supremacy, properly understood, was first accredited by the civil power. Even this event, however, will not perhaps be very confidently regarded as disclosing the prophetic horn, when it is remembered, that this hypothesis requires us to believe that, while the ten horns of the beast denote so many states strictly *political*, the eleventh denotes a state strictly *ecclesiastical*. Nor should it be forgotten, that it was not in the power of Phocas, or of his successors, to confer even an ecclesiastical supremacy on the bishop of Rome, with respect to any of the more important of the Western kingdoms. In those countries, even the laws of Justinian exerted but a feeble influence during his life; and within a few years of his decease they were almost unknown.

'Were I disposed to attempt the invention of an hypothesis on this subject, I should not despair of being able to construct one that should connect itself very plausibly with a period some thirty years earlier than the date of Justinian's epistle. At that time, the parties with whom it rested to elect the bishops of Rome, evidently included many of the most unprincipled and licentious of mankind; men who could descend to the worst of crimes in their zeal for an ecclesiastical favourite. Symmachus, the object of their choice in 498, appears to have conformed himself without difficulty to their vices; and when accused of delinquency, he did not hesitate to announce himself as superior to all earthly authority, and that not only with respect to articles of faith, but, equally, with respect to moral obligation. The clergy were his children, and were not to be tolerated for a moment as the judges of their parent; and as to the magistrate, his jurisdiction extended not to the affairs of the church, still less to the persons of the sacred order, and least of all to that of the pontiff.

'The sentiments thus boldly uttered by the pontiff, were reiterated as boldly by the clergy of a council, then convened in Rome; and Theodoric, then king of Italy, and, in fact, the emperor of the West, not only heard these things without rebuke, but condescended publicly to acknowledge that the convening of an ecclesiastical council—the highest act of spiritual supremacy—depended on the pleasure of the bishop of Rome, as the head of the clerical body. Yet I dare not affirm, on the ground of these facts, that the Man of Sin was certainly revealed at the opening of the sixth century, though I think it might be done with quite as much propriety as to affirm that the year 533 was thus signalized. There was as much granted by Theodoric as by

Justinian, and more of the assumptions of Antichrist were displayed by Symmachus, than were conceded by either. By that pontiff, all the elements of the scheme of Hildebrand were not only conceived, but avowed, and in no small part acted upon.

'It might also be remarked, that the fifth century, which, according to Joseph Mede, was distinguished by the appearance of the ten kingdoms, was also the period in which the pontiffs began to assert their independence of the civil power. Their pre-eminence had evidently arisen from the civic importance and splendour of their residence; but they became concerned at this time to trace their authority to a higher source. The dignity of their see, it was contended, arose not from that of the capital in which it happened to be founded, but rather from the zeal and martyrdom of the Christian Apostles, St. Peter and St. Paul. The authority of its prelates had descended from the Prince of the Apostles, was the same with his, and accordingly, whatever of honour or reproach were laid on the bishops of Rome, fell on that favoured disciple, to whom the keys of heaven were peculiarly entrusted. This bolder assertion of Peter's supremacy, and the use which was thus made of that doctrine by a power which had hitherto derived its importance from quite other considerations, were nearly simultaneous with the rise of the ten kingdoms, and certainly constituted a change, much more conducive to the subsequent despotism of the pontiffs than the letter of Justinian. So easy then is it to discover incidents in the history of the church, which may be made to aid an hypothesis, whenever it shall be deemed important to create one.'

pp. 68—72.

Mr. Vaughan remarks, that, 'in the eye of prophecy, the 'death-wound' of Popery, 'may not be followed by immediate 'dissolution.' If this be just, it may naturally be asked, whether its death-wound has not long since been given, and whether it is not at this time in a state of lingering death. But we must forbear to enter upon a subject which seems to us to require a thorough re-investigation, *ab initio*, in the spirit of cautious, temperate, and independent inquiry. We must confess that we think the statements and arguments of the Rev. Mr. Forster and the Rev. S. R. Maitland entitled to far more respectful attention than they appear hitherto to have received.

Mr. Morison agrees with Mr. Vaughan, in rejecting the theory of interpretation which regards the elevation of Boniface, in 606, by the Emperor Phocas, to the title of universal bishop, as the date from which the 1260 years are to be calculated. He is inclined to prefer the year 756, when King Pepin conferred on the Pope the temporal dominion of the Italian States; but admits, with the late Dr. Bogue, that, thirty years before that date, the Pope deserved to be regarded as the head of the great Antichristian usurpation.

'If then', (he continues) 'we venture with great modesty to fix the prophetic number of the beast at or near the year 740, this will,

with the addition of the 1260 years, place the opening of the Millennium about the 2000th year of the Christian dispensation; and will beautifully harmonize with the views of those Jewish and other writers who have supposed that the seventh millenary of this world's existence will be the great sabbatic day of the Church!'

In a note, however, Mr. Morison seems to concede, that some attention is due to the opinion of many learned writers on 'pro-'phecy', that the number of the beast runs parallel with the epoch of the Hejira, in 622. 'It is certainly true', he says, 'that the Impostor of Mecca rose to distinction about the very 'time when Popery became insolent and daring in its preten-'sions: that both systems shall sink into utter ruin about the 'same time, appears to be highly probable.' But if so, what becomes of the opinion in favour of the later date?

In combating the notions of the modern Millenarians, Mr. Morison very forcibly states the reasons for believing that the second advent of Our Lord, will *not* precede the Millennium.

'I. We only read of two personal visits of Christ to our world; the one for the purpose of expiating human transgression, in a state of humiliation; and the other, in a state of glory, for the salvation of his Church. "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation." Now, it appears to me, that the term salvation, as here employed, can include nothing short of the perfect beatification of the redeemed, an event which even the Millennium itself, however glorious, can by no means realize; for it is admitted that death will not then be vanquished, and that the full triumph of Christ and the Church can only take place when the wicked shall have been judged, and when death and hell are cast into the lake of fire. I conclude, therefore, that Christ's second appearing will be associated with the full, not the partial, salvation of his whole Church, and that, therefore, it can never precede any condition of the Church on earth, however prosperous or magnificent.

'II. The judgement of the world in righteousness, is an event, the standing evidence of which, till it shall actually take place, is the resurrection of Christ from the dead; "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Till the very hour, then, in which "the judgement shall be set, and the books shall be opened," the fact of Christ's resurrection shall be to all men the great assurance of their approaching doom. Hence I venture to conclude, that when Christ's resurrection shall cease to be the appropriate sign of his approach to our world, the judgement of all men will then instantly commence.

'III. When "the Lord shall come," we are informed that "he will bring to light the hidden things of darkness, and will make manifest the counsels of the heart;" but how shall this be realized if, after his coming, more than a thousand years shall transpire ere the millions of

impenitent men who lie in their graves shall be raised to life, and shall pass under the scrutiny of his infallible tribunal? I conclude, therefore, that Christ will not visit our earth in person, till he comes to reveal the secrets of all hearts, and to settle the destinies both of the righteous and the wicked.

'IV. At the time of Christ's coming, it is expressly stated that he shall punish all his enemies with everlasting destruction, at the very moment he is glorified in his saints, and admired in all them that believe. "Seeing," says the apostle, in writing to the persecuted Thessalonians, "it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." Who that is not under the blinding influence of system does not perceive in this passage the following propositions? (1.) It is a righteous thing for God to recompense tribulation to the wicked, and rest to his persecuted saints. (2.) The period at which this twofold recompense shall take place will be when the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire. (3.) The results of this recompense will be eternal misery and eternal bliss. And, (4.) The individuals to whom this recompense shall be awarded are, on the one hand, "them that know not God, and that obey not the Gospel of our Lord Jesus Christ," and on the other, "them that believe."

'Will any sober-minded man, who has any perception whatever of the force of the apostle's argument, take upon him to say, that the persecutors of the Thessalonians will not be "punished with everlasting destruction" at the precise period "when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire"? Is not the apostle speaking expressly of the recompence which awaited those that troubled or persecuted the Thessalonians? But if at Christ's coming, agreeably to the opinions of modern Millenarians, none of his enemies will be judged or punished, but only such as are alive at the time of his appearance, it will be in point of fact more than a thousand years after he shall have been revealed, with his mighty angels, in flaming fire, before one of all the early disturbers of the Apostolic Church shall be dragged forth to judgement. How absurd and dangerous must be that theory which thus robs an inspired argument of more than half its force, and which strips it, at the same time, of that consistent beauty which pervades every part of the volume of revealed truth!' pp. 23—27.

As we have discussed this subject at some length in former Numbers, we shall not now add any comments of our own, but may hereafter resume the inquiry into the Scriptural doctrine.

NOTICES.

Art. X. *The True Nature of the Church of Rome, and the Duty of the Clergy towards her.* A Sermon preached before the Clergy at the Annual Visitation of the Venerable the Archdeacon of Totnes, at Newton-Abbot, Devon. By Henry Francis Lyte, A.B. Minister Incumbent of Lower Brixham. 8vo. pp. 26. London. 1829.

THE cause of Protestantism in this country, Mr. Lyte remarks, has now, in fact, fallen mainly into the hands of the clergy:—we presume that he does not mean exclusively of Dissenting ministers. 'If many 'of the accustomed political barriers to the aggrandizement of the 'Church of Rome be broken down, it is *our* business,' he adds, 'to 'erect and strengthen a moral and spiritual one in its stead.' What must have been the character of those political barriers which were confessedly instead of moral and spiritual ones? How rejoiced must Mr. Lyte feel, in common with every pious and enlightened Protestant, that the cause of truth has fallen into the hands of the ministers of truth, its own legitimate advocates and guardians! Mr. Lyte's Sermon is marked by an excellent spirit, and does him credit in all respects. One statement only has struck us as of very questionable accuracy, namely,—'that the age was not much less enlightened than this, in 'which the Romish power first arose.' To what age does he refer? The fourth, the fifth, or the seventh century?

Art. XI. *Original Psalmody.* Fifty-seven Psalm and Hymn Tunes, in Score; with an Accompaniment for the Organ or Piano-forte. Composed by William Bird, Watford, Herts. Price 7*s.* half-bound. London. 1829.

IT is saying much for these compositions, that they sustain the promise of the title; for modern psalmody is, for the most part, any thing but original. We have examined these tunes with some care, and have no scruple in saying, that they are very far from being of a commonplace character. The melodies are extremely pleasing, expressive, and often graceful, though not always perfectly adapted to the words; and of the harmony, we need only say, that the work has undergone the revision of Mr. Samuel Wesley, whose master touches may, if we mistake not, be recognized in the accompaniment. The merit of the Tunes is of course unequal; but we may mention Croxley as a particularly happy and spirited composition; Marshfield, Alford, Ashbourn, Gethsemane, Serampore, Sympathy, and Dependence, are all of them marked, more or less, by originality and musical feeling; and there is a variety in the airs, that could hardly be expected in the productions of a self-taught composer. We can have no doubt that many of the tunes will find their way into general use, and we cordially concur with Mr. Wesley in recommending the work to all lovers and students of psalmody. Mr. Bird has been fortunate in obtaining a splendid list of subscribers.

Art. XII. LITERARY INTELLIGENCE.

The first volume of Sir Walter Scott's History of Scotland in two volumes, will be published on the 31st of October. 'It will consequently', we are told, 'be the *first* work that Sir Walter will publish for the ensuing season.'

The *third series* of Tales of a Grandfather, from the same fertile pen, will appear early in November, in 3 vols. 18mo.

A Volume of Sermons, by the Right Reverend C. J. Blomfield, D.D., Bishop of London, is now Printing, and will be published in the course of the present Month.

Transatlantic Annuals.—The Atlantic Souvenir, published at Philadelphia, and the Token, published at Boston, may shortly be expected in London. They will be enriched with numerous fine Engravings, and the Contributions are by the most distinguished Writers in the United States.

Nearly Ready, A Topographical and Historical Account of Wainfleet and the Wapentake of Candleshoe, in the County of Lincoln, including Biography of Bishop Waynflete, Rev. Thomas Grantham, Rev. Thomas Scott, Henry Stubbe, &c. With numerous Engravings on Copper and Wood. By Edmund Oldfield. In Royal 4to. and Royal 8vo.

Dr. Arnott's Elements of Physics, or Natural Philosophy, will be completed by the Publication of the Second Volume, of which the first Half, comprehending the Subjects of Heat and Light, with a copious Account of the important and the beautiful Phenomena which range under these heads, is to appear early in October. It will be accompanied by a Fourth Edition of Vol. I., in which the true nature of the common defect in Speech, called Stuttering, or Stammering, is for the first time completely exposed, and, as a fruit of the Discovery, a Key, of very easy application, is given, for effectually setting free the imprisoned Voice.

A New Metrical Version of the Psalms, adapted to Devotional Purposes, by William Wrangham, in demy 18mo., is just ready for Publication.

In the Press, Selections from Pliny's Natural History, with English Notes, for the Use of Schools. By the Rev. W. Turner.

We understand, "The Amulet" for the coming year is nearly complete; and that Mr. Hall has been very successful in obtaining the co-operation of many of the most distinguished Writers of the age. Among its Illustrations, will be an Engraving, from the King's Picture, of an English Cottage by Mulready, another from Wilkie's Painting of the "Dorty Bairn", another from a Drawing by Martin, from the burin of Le Keux, for which, it is stated, the Engraver received the unprecedented sum of 180 Guineas; and another by Pickersgill, for which 145 Guineas were paid.

"The Juvenile Forget Me Not" is announced for Publication in November, under the superintendence of Mrs. S. C. Hall. It is to contain Twelve Engravings of a very interesting character to the Little Folk, for whom it is intended—as a Christmas Present, or New Year's Gift.

In the Press, Lectures Preliminary to the Study of German Literature. By L. Von Muhlenfels, LL.D. One Vol. 8vo. Also,

Selections from the German, in Prose and Poetry. By L. Von Muhlenfels, LL.D.

In the Press, The Etymology and Syntax of the English Language Explained. By Alexander Crombie, LL.D. Third Edition. 8vo.

In the Press, An Exposition of the System of the Nerves. By Charles Bell, Esq. Second Edition, with an Appendix of Cases. One Vol. 4to., with Engravings.

The Rev. Ingram Cobbin's Cottage Commentator will in future be published in Volumes, instead of Numbers. Vol. I. is now completed, and Vol. II. will appear early in 1830.

Preparing for Publication, Some Account of the Life and Writings of White Kennett, D.D. Lord Bishop of Peterborough. By W. Burgess.

Preparing for Publication, the Life and Times of Daniel de Foe.

Art. XIII. WORKS RECENTLY PUBLISHED.

MISCELLANEOUS.

The Heraldry of Crests, illustrative of those borne by all the Peers and Baronets, and by most of the Gentry of Great Britain; neatly engraved, accompanied by Remarks Historical and Explanatory, with copious Indexes of the Bearers' Names, alphabetically arranged in reference to their Crests. Royal 18mo. 10*s.* bound.

The Mother and her Daughter. foolscap 8vo. 1*s.* 6*d.*

Ten Introductory Lectures delivered at the Opening of the University of London. Session 1828-9. 8vo. 12*s.*

THEOLOGY.

The Christian's Manual; or, the Desire of the Soul turned to God: containing Extracts from the Writings of the Rev. William Law, M.A. on the following important Subjects, in Three Parts:—1. A Practical Treatise on Christian Perfection.—2. The Spirit of Prayer.—3. On the Lord's Supper. To which are added appropriate Prayers and Meditations. 12mo. 3*s.* 6*d.* Also,

The Sacrament of the Lord's Supper fully explained, being the Third Part of the above Work; to which is added an earnest Exhortation to a regular Attendance on that most Holy Ordinance. 1*s.*

Select Letters of the late Rev. W. Romaine, M.A. 32mo. 2*s.* 6*d.*

Man's Enmity to God; and Mercy for the Chief of Sinners. Two Discourses By the late Stephen Charnock, B.D. 32mo. 2*s.*

The true Nature of the Church of Rome, and the Duty of the Clergy towards her. A Sermon preached before the Clergy at the Annual Visitation of the Venerable the Archdeacon of Totnes. By Henry Francis Lyte, A.B. Minister Incumbent of Lower Brixham. 8vo.

The Works of the English and Scottish Reformers. Edited by the Rev. T. Russell, A.M. Vol. IV. 10*s.* 6*d.*

The History of the South Sea Mission applied to the Instruction and Encouragement of the Church. A Sermon preached at various Missionary Anniversaries. By William Orme, Foreign Secretary to the London Missionary Society. 1*s.* 6*d.*

Christian Counsel: or a Manual of One Hundred Practical Contemplations, tending to promote Gospel Principles, and good conversation in Christ. Briefly comprising many of those great Truths which are to be known and practised by a Christian. By an Old Divine. 18mo. 1*s.* 6*d.* cloth.

THE

ECLECTIC REVIEW,

FOR NOVEMBER, 1829.

Art. I. 1. *Travels in North America*, in the Years 1827 and 1828. By Capt. Basil Hall, R.N. 3 Vols. 12mo. pp. 1290. Price 1*l.* 11*s.* 6*d.* London. 1829.

2. *La Fayette en Amérique.* 2 Tomes. 8vo. pp. 1142. Paris. 1829.

3. *Notions of the Americans.* By a Travelling Bachelor. 2 Vols. 8vo. pp. xxiv. 938. London. 1828.

4. *The Americans as they are;* described in a Tour through the Valley of the Mississippi. By the Author of "Austria as it is." 12mo. pp. 218. London. 1828.

5. *Letters from the West;* containing Sketches of Scenery, Manners, and Customs, and Anecdotes connected with the first Settlements of the Western Sections of the United States. By the Hon. Judge Hall. 8vo. pp. 386. London. 1828.

IT must have been for wise and great ends, whether discoverable or not by us, that one half of the globe was, for more than fifty centuries, secreted from the inhabitants of this other hemisphere, the theatre of all the transactions of the world's story as recorded in annals sacred or profane. That America may have been visited in ancient times by Phenician navigators, as, at a later era, its eastern coast appears to have been reached by Malay traders, is far from impossible: but history has preserved no trace of any such event, the knowledge of which might never transpire. In fact, the mere circumstance of having been driven on the remote shores of some unknown, unpeopled island, would, in the imperfect state of geographical knowledge among the ancients, have excited little attention. It is by slow degrees, that the moderns have acquired any correct notion of the figure and extent of the New Continent. Columbus imagined, that he had reached India by a western course, and was

long unconscious of the importance of his discovery. Nearly twenty years elapsed before Balboa crossed the Isthmus, and verified the strange report of another ocean washing the western shores of the New World. Eight years afterwards, Magellan discovered the Straits that bear his name, and first performed the circumnavigation of the globe; and sixty years more elapsed before our illustrious countryman, Drake, repeated the adventurous experiment. In the mean time, New Spain and Florida had been visited by the Spaniards, and Canada by the French. Virginia received its first settlers towards the close of the same century; but it was not till early in the seventeenth century, that Gosnold and Hudson discovered the fine harbours which have become the seats of the commercial wealth and maritime power of the Atlantic States. So little was known, for many years later, of the geography of America, that the grant of territory in the Connecticut patent, in the year 1631, was made to extend in longitude from the Atlantic Ocean to the South Sea!

Much of the impression which the discovery of a new continent would be adapted to make upon the imagination, must have been lost through the vague and imperfect ideas that long prevailed respecting its true dimensions. How would the conquerors of the ancient world have pined with mortification in the midst of their victories, could they have been made to comprehend, that, utterly out of their reach, there extended territories comprising twelve millions of square miles, and reducing the Macedonian, or even the Roman world, to a mere section or province of the globe! The impotent boast of the self-styled Mistress of the World, transmitted from Imperial to Papal Rome, how empty and almost puerile does it seem, when we recollect, that neither Roman, Italian, nor Austrian potentate ever possessed an acre of that hemisphere,—to say nothing of the vast dominions of Russia, and the Asiatic empires of the old world, that never bowed to the yoke of either Cæsar or Pontiff. It is true, a Genoese was the discoverer of the New World which Pope Alexander so generously bestowed upon his Son of Castille, little aware of the munificence of the gratuitous donation. But, although Spaniards, Portuguese, French, Dutch, Danish, Swedish, British, and Russian conquerors or colonists have gained a footing there, Italy has sent forth none. And if the ecclesiastical dominion of Rome has been nominally extended over South America, that is fast passing away. The names of Rome and empire are for ever divorced from their ill-omened union. The extra-Catholic Christian world already outnumbers the subjects of the Papacy. The British sceptre alone extends over more millions than are subject to all the Roman Catholic States, or than probably were united under the government of

Imperial Rome at the zenith of her power. The British language and the Protestant faith have taken root and spread themselves over one third of the American Continent; and it is not too much to assert, that, in the other two thirds, the moral and political influence of England and the United States have a positive influence far greater than all the other powers together.

The chain of events by which this state of things has been brought about, is not less remarkable than their political result. It is difficult to realize the comparative insignificance of the powers of Christendom some three hundred years ago, when the only existing empires worthy of the name, were those of the Grand Turk, the Shah, and the Mogul; when Ottoman fleets scoured the Gulf of Venice, and Vienna was invested by Asiatic barbarians; when Russia was but a dukedom, and England a mere island, whose merchants traded to Lisbon for the productions of the East. The empire of the world might even at that time be said to have passed away from Rome. But who could have foreseen, that it was reserved for this little offset of Europe, this province of Rome, to inherit the commerce and empire of the East, the trade of Portugal, the throne of the Mogul, and to found a second England in the western world? And to what has this been mainly owing? To the energies of Protestantism, the expansion and activity of the emancipated intellect. The spirit of commercial enterprise in this country, dates its birth from the Reformation. The attempt to arrest the progress of the English Reformation, produced the civil war of the seventeenth century. The restoration of Arminianism and Prelacy with the powers of an Inquisition, peopled New England with Puritan emigrants of rank, fortune, and piety. The American Revolution was the result of that same free and lofty spirit inherited from the pilgrim fathers who had colonized the wilderness. *That* was but the beginning of a war of political principles, which has issued in the revolutionizing of France, Spanish America, and Greece, and which will ultimately modify or overthrow every existing despotism. Spain, Portugal, and Italy, where the incipient Reformation of the sixteenth century was crushed, and where, in our own day, the spirit of civil liberty has been strangled by the Church, are virtually blotted out from the political map of Europe as independent powers. Those nations are dying of popery. Protestant England, in possession of Gibraltar, Malta, and Ionian Greece, is the mistress of that Mediterranean on whose shores so many mighty empires have had their rise and fall. The trade of Egypt, Venice, Constantinople, Lisbon, has fallen into our hands. The "isles of the Gentiles" and "the uttermost parts of the earth" may be said to have become the

possession of Great Britain,—in trust for their rightful Proprietor. Such is the grand, the awful aspect which this country presents, when a comprehensive view is taken of her actual position.

And what could be more utterly improbable, when the House of Hanover succeeded to the throne of these realms, and the White Horse was grafted upon the heraldic scutcheon, than that England should occupy so commanding a position as this? The internal tranquillity of the Island was long disturbed by the claims of the Pretender, backed by foreign courts; and the Treaty of Aix la Chapelle, in 1748, which restored to the French all the conquests effected by the British navy in either the East or the West Indies, established the paramount influence of France in both India and America, as well as on the Continent. In 1751, the bold measures of Dupleix had rendered the French almost the masters of the Deccan. Canada was theirs, and they had formed a regular and well-concerted plan for depriving this country of all her American possessions. When the first William Pitt succeeded to the helm of public affairs, the loss of Minorca, of Calcutta, and of Fort Oswego, had cast a deep gloom over the public mind: the national prosperity seemed to have passed its zenith, and to be rapidly declining. But how vast the change which a few years wrought in the state of things! Under the short but brilliant administration of that great man, the French were expelled from every military post they had occupied in either North America or India. The French East India Company was annihilated shortly afterwards. Since then, England has had, at sea, no rivals or competitors; and the progress of her territorial acquisitions has been more rapid, than either the wishes or the policy of her Government would have dictated. The loss of the American Colonies has been amply compensated by the extension of her power in other directions. British North America even now contains a population equal to nearly a third of that of the United States in 1790; although not much more than a tenth of their present population. But, if the alienation of the American Colonies must be regarded in the light of a political loss to Great Britain, it has proved to her, not less than to the world, a moral gain. Identified as the Americans are with the land of their English ancestors, by language, laws, literature, and religion, notwithstanding any clashing of temporary interests,—in their national greatness and prosperity, England cannot but be deeply concerned, since her moral empire will thus be co-extensively advancing beyond the limits of her political sway *.

* The French and Spanish languages are spoken in Louisiana, and the German in Pennsylvania; but these *provincial* dialects are gra-

The re-action of America upon Europe, has already been great beyond calculation. The French Revolution, although in no way caused by that of America, borrowed from it, in some measure, its political character. France, by taking part with the American Colonies against Great Britain, had unconsciously imported a democratic feeling, which was destined to overturn the monarchy. The name of La Fayette serves, indeed, as a link between the two Revolutions, which proves that they were morally connected. To Robespierre first, and then to Napoleon, it was chiefly owing, that the Utopian projects of the Republican party in France so soon miscarried. But France, notwithstanding the semblance of a Restoration, is no longer a pure monarchy: it is constantly becoming, by the distribution of property, more and more democratic. Nor is France the only country upon which the Independence of America has had a positive influence. What England was in the days of Cromwell, that the American Republic now is, as represented by her ambassadors, amid the crowned heads of Europe,—the monitory example of a nation's strength, and, to the despot and oppressor, a portentous phenomenon.

Let us now again advert to the remarkable fact, that the world had grown old, and the last of her mighty empires was crumbling to decay, when the veil was raised, that had concealed the western hemisphere, the destined theatre of new empires, and another act of the human drama seemed to have commenced. With a new country, new and better times were naturally connected in the visions of the enthusiast and the hopes of the philanthropist; and the pious and accomplished Bishop Berkeley, who visited America near the beginning of the eighteenth century, was led to give utterance to a bold prediction, remarkable alike on account both of its author and the date, and certainly of equal authority with the speculations of our 'students of prophecy.'

> 'Westward the course of empire takes its way.
> The first four acts already past,
> A fifth shall close the drama with the day:
> Time's noblest offspring is the last.'

The American empire is certainly the most remarkable in its origin, character, and rapid development, that the world has ever witnessed. They are beginning, it has been remarked, with an area greater than that with which other empires close, and which, in point of territorial extent, is exceeded only by the

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dually falling into disuse; and Dr. Dwight predicted, that within half a century, the English would be the only language spoken throughout the American Republic.

empires of Russia, Great Britain, China, and Brazil. According to Humboldt, it comprises about 2,080,800 square miles, being ten times the extent of France, and a little larger than Europe to the westward of Russia. The present population of the United States, including the Indians, is very nearly twelve millions, several millions more than the subjects of the Ottoman empire in Europe, or of the Persian Shah in Asia; very nearly equal to the population of England, and exceeding that of either Prussia or Spain; one-third more than that of Mexico, more than four times that of Colombia, and nearly three times that of Brazil. And yet, this empire is still in its infancy. England, in 1750, contained not more than six millions of inhabitants, or one half of her present numbers, having about doubled her population in seventy years; and now we are complaining of being over-peopled! The United States contained, in 1750, less than two millions of inhabitants. In 1790, these had increased to nearly four millions; in 1800, to five millions and one-third; in 1810, to upwards of seven millions; in 1820, to 9,638,226; and in 1828, to 11,348,462. Thus, in eight-and-twenty years, the population has tripled; and, by the end of the present century, supposing it to increase at the same rate, it will amount to ninety millions, or about half of the supposed population of the Chinese empire! Nothing in the history of the world presents any parallel to this expansion of the human race. Burke, in his memorable speech on Conciliation with the Colonies, in March 1775, used expressions which were no doubt regarded at the time as rhetoric: they now read like predictions. 'Such is the strength,' he said, 'with which 'population shoots in that part of the world, that, state the 'numbers as high as we will, while the dispute continues, the 'exaggeration ends. While we are discussing any given mag-'nitude, they are grown to it. While we spend our time in 'deliberating on the mode of governing two millions, we shall 'find we have millions more to manage. Your children do not 'grow faster from infancy to manhood, than they spread from 'families to communities, and from villages to nations.' *

The causes of this rapid increase are not to be found in the physical capabilities of the country, or the mere circumstance of there being such ample room for the ever growing numbers. In Brazil, there is a still wider extent of fertile territory, with a more genial climate; yet, at the beginning of the present century, after having been colonized nearly 300 years, it contained only twelve cities, sixty-six towns, and less than half a million of inhabitants. Since then, the population has been increased

* Burke's Speeches, vol. i. p. 279.

by emigration from Europe, and is now supposed to be between four and five millions, one half of whom are slaves, and the whites form only one sixth of the total. In the United States, the case is just reversed; the slaves form one sixth, and the whites very nearly five sixths. What then is the true explanation of the problem? Brazil was colonized on the principle of the feudal system; North America on that of republicanism, which recognized every individual colonist as a substantive member of the commonwealth. And closely connected with this distinguishing feature of their polity, was the spirit of commercial enterprise which the settlers brought with them, and of which it is difficult to say, whether it ought to be regarded as the parent or the offspring, the root or the fruit of republican principles. This commercial spirit has at all events been the main spring or moving power of the whole machinery; the fountain of national strength, and the soul of the political system. Of the Americans, it may justly be said, that they are a nation of merchants. It is the spirit of commerce which has pushed on the population into the wilderness, opening new channels, creating fresh markets in all directions, and calling new cities into existence along the line of its march, as if by enchantment. 'The more we look at the mere latitude and lon-'gitude grasped within their map,' say the Edinburgh Reviewers, 'and the longer we pause over the diversity of interests, 'and the mixed degrees of civilization necessarily contained in 'its circumference, the deeper becomes our sense of the con-'centrating force of those institutions, and of that public spirit, 'which, dealing with rough materials, brought widely and sud-'denly together, can dispense with the ordinary aids of external 'pressure, and cement them up into one united system of na-'tural power and order.' * The phenomenon is indeed worthy of most attentive contemplation; but the true principle of cohesion, which thus supersedes the operation of external pressure, lies not so much in the political institutions, as in the plastic spirit which framed them. The Americans are not only beginning with an area greater than that with which other empires close, but they are starting from a point in civilization, and more especially in the practical application of the useful arts, to which the older empires never attained. The facilities and security of intercourse between the remotest parts of this vast territory, the rapid diffusion of information by means of the press throughout the Union, the constant migratory movement that is going forward in all directions, connect together the different States in a closer geographical union, than frequently exists between

* Edinb. Review, No. xcviii. p. 496.

the adjacent provinces of a feudal empire. The thoughts of the English farmer range within a circle of twenty miles diameter. The ideas of the American planter or trader traverse the wide extent of the national territory between the Atlantic and the Pacific oceans. The mighty streams of the American continent 'make geographers of all the settlers on their banks, 'who depend upon this communication with the wide world, 'for all the means of raising themselves above the condition of 'the wandering savages around them.'

The rapid growth of the commerce of the American Colonies, was adverted to by Burke, as not less remarkable and prodigious, than that of the population, being out of all proportion beyond the numbers of the people. In the year 1704, the total exports from this country to North America and the West Indies, amounted to £483,265. In 1773, they had increased to £4,791,734, which was only £1,717,000 short of the whole export trade of England in the above-mentioned year. 'What Eng-'land had been growing to by a progressive course of improve-'ment, brought in by varieties of people, by succession of civilizing 'conquests and civilizing settlements, in a series of 1700 years,' (to use the words of the eloquent statesman,) was doubled to her by America in the course of a single life. Speaking of the wealth drawn by the colonies from the fisheries, the Orator described the enterprising spirit of the New Englanders as unequalled. 'While we follow them among the tumbling moun-'tains of ice, and behold them penetrating into the deepest 'frozen recesses of Hudson's Bay and Davis's Straits, while we 'are looking for them beneath the arctic circle, we hear that 'they have pierced into the opposite region of polar cold; that 'they are at the antipodes, and engaged under the frozen ser-'pent of the south. Nor is the equinoctial heat more discourag-'ing to them, than the accumulated winter of both the poles. 'We know that while some of them draw the line and strike 'the harpoon on the coast of Africa, others run the longitude, 'and pursue their gigantic game along the coast of Brasil. No 'sea but what is vexed by their fisheries. No climate that is 'not witness to their toils. Neither the perseverance of Hol-'land, nor the activity of France, nor the dexterous and firm 'sagacity of English enterprise, ever carried this most perilous 'mode of hard industry to the extent to which it has been 'pushed by this recent people; a people who are still, as it 'were, but in the gristle, and not yet hardened into the bone of 'manhood. When I contemplate these things, when I know 'that the colonies in general owe little or nothing to any care 'of ours, and that they are not squeezed into this happy form 'by the constraints of watchful and suspicious government, but 'that, through a wise and salutary neglect, a generous nature

'has been suffered to take her own way to perfection; when I 'reflect upon these effects, when I see how profitable they have 'been to us, I feel all the pride of power sink, and all presump- 'tion in the wisdom of human contrivances melt and die away 'within me. My rigour relents: I pardon something to the 'spirit of liberty.'*

Since the separation of the Colonies from the Mother Country, the commerce of America has continued to increase at a rate quite equal to that which called forth this burst of eloquence. For several years after the commencement of the French Revolution, the state of the political world was particularly favourable to the enterprise of the Americans, whose vessels, as neutrals, navigated the ocean in safety, and were employed to carry from port to port, the commodities of the belligerent nations. In fifteen years, beginning with 1793, these favourable circumstances increased the amount of American tonnage from 491,000, to 1,242,000 tons. In 1821, it was 1,262,618 tons, and it is now very near 1,600,000. The owners are chiefly residents in New England and New York: the States south of the Potomac own only one-eighth part of the shipping. The number of persons engaged in commerce in 1820, was 72,493. The total value of the exports in the year 1790, was 20,205,165 dollars. In 1806, it had risen to 101,536,963 dollars. The export trade has since declined, owing to the restoration of peace in Europe, and the increase of home manufactures; but in 1821, the exports amounted to 64,974,382 dollars, which was below the average of the five preceding years. The present revenue of the Republic is derived principally from commerce. The mean of the years 1826, 7, 8, was 25,022,552 dollars, or £5,317,292 sterling, of which £4,474,000 was derived from the Customs; the remainder arising from the sale of public lands, internal revenue, 'loans and treasury notes', direct taxes (£827!), and miscellaneous.

The American empire, then, like the British empire, of which it is essentially the counterpart as well as the offspring, has been created, not by conquest, but by commerce. This has been the source of our own national greatness, the parent of our liberties. The Commons of England first acquired political consideration and substantive weight by the influx of mercantile wealth; and this is the true balance of the constitution. The American constitution, in its spirit and many of its details, has been styled 'a cheap edition' of ours,—with abridgements suited to the people. To have imitated that of England more closely, would have been impracticable, and the attempt absurd. In this country, the commercial system was grafted upon the

* Burke's Speeches. Vol. i., p. 285.

feudal and agricultural; and hence the mixed character of our commonwealth, combining the elements of monarchy, feudalism and democracy, and blending the distinct interests of the court, the country, and the city. It is this alliance and amalgamation of apparently discordant materials, that excites the surprise of foreigners. 'We find', says an intelligent American writer, 'institutions existing together, which suppose the truth of di-'rectly opposite principles: . . . . a king, reigning by the grace 'of God, and a parliament, claiming and exercising the right of 'deposing him at pleasure; an established church, with the 'universal liberty of conscience and worship; equality of rights, 'and hereditary privileges; boundless prodigality in the public 'expenses, with a strict accountableness of all the agents; 'with a thousand other incongruities.'* But 'the English 'constitution is—the constitution of Englishmen', whose national character, like their language, half Norman, half Saxon or Belgic, is as mixed and motley as their institutions. That constitution is less a theoretic code, than a series of provisions, imbodying the fundamental principles of liberty, but originating in occasion, and blending history with law. Its foundations are deep laid in past times, which exert a real and substantial influence upon the national feeling; and to apply to the Gothic structure the rules of Grecian art, would argue only the incompetence of the critic. Englishmen are not republicans, because they are not purely a commercial nation, nor a nation of yesterday. Our aristocracy is the fixed capital of the State, which has been accumulated by preceding times, re-inforced and repaired by continual accessions from the democracy, without which it would long ere now have become as dilapidated and rotten as the old feudal nobilities of the Continent. It is composed of the deposite of wealth, the superannuation of talent; it is an *alluvial* formation. And thus it is, that hereditary privileges, in this country, instead of warring against equality of rights, are interwoven with them, or form, as it were, the fringe of the tissue. And as to the throne, that august symbol of magistracy, not the source but the guarantee of law, the keystone of the political arch, which, by its own stability and permanence, secures the stability of that upon which it rests, it is not only an integral part of the legal constitution, but of the moral constitution of England.

But the American is an Englishman stripped of his history, unallied to the past, and fiercely intent upon the future, proud of his nation's anticipated greatness, and glorying more in his strength than in his achievements. He is a republican from the very nature of things: he has no master, nor is he allied in

* "America. By a Citizen of the United States."

the social system, or related in his own feelings, to any thing greater and higher than himself. The noble illegitimacy of his political birth, has thrown him upon his own resources, and made him almost forswear his ancestry. What sort of a king could exist in a country where every thing is in transition, and nothing stable; where every thing is on the equality of trade; where neither of the two arms of despotism, the army and the church, exerts any political influence; where the national temple has no sanctuary, and the image-worship of intellect is forbidden?—'If 'all modern colonies, at the period of their emancipation', remarks the philosophic Humboldt, 'manifest a tendency more or 'less decided for republican forms of government, the cause of 'this phenomenon must not be attributed solely to a principle 'of imitation, which acts still more powerfully on masses of men, 'than on individuals. It is founded principally on the position 'in which a community is placed, suddenly detached from a 'world more anciently civilized, free from every external tie, and 'composed of individuals who recognize no political prepon-'derance in the same caste. Liberty may expire in anarchy, 'or by the transitory usurpation of a daring chief; but the true 'elements of monarchy are no where found in modern colonies. 'In reflecting on the chain of human affairs, we may conceive 'how the existence of modern colonies, or rather, how the dis-'covery of a half-peopled continent, in which alone so extraor-'dinary a development of the colonial system was possible, 'must have led to the revival, on a great scale, of the forms of 'republican government. .... But the growing prosperity of a 'republic is no outrage to monarchies that are governed with 'wisdom and a respect for the laws and the public liberty.'*

There is still a party in this country, by whom the republicanism of the Americans is regarded as a crime. Ignorant of the true foundations upon which our constitutional forms rest, and overlooking the circumstances which necessitated the adoption of a different form of government in a new country, they seem to look upon the existence of a republic, though in the other hemisphere, as a tacit reproach upon our own institutions, an impious rebellion against the established laws of civilized society, and an ill-omened precedent. There is a fidgetty sensitiveness on the subject of America in the minds of many persons, which not only afflicts them with much needless disquietude, but is apt to generate irritability, and then to vent itself in malignant expression. Might it not tend in some measure to disarm this hostility, if such persons would reflect, that England is essentially a mixed government of three estates,

* Humboldt's Pers. Narr. Vol. vi. p. 313.

and America a pure democracy, from the necessity of the case, as composed of different political and moral elements? Without going the length of Captain Basil Hall, who seems to have taken for his motto, Cowper's well-known line slightly altered,

'England, *for* all thy faults I love thee still',—

without ascribing absolute perfection to every part of church and state, we must profess that we should be as sorry to see a government on the American model established in this country, as an American might be to live under a monarchy. We have no predilection for a cheap and weak Executive. We are disposed to think, that, while republics have a natural tendency to degenerate into oligarchies, or to expand into monarchies, monarchies can never be safely cut down into republics. We even question whether the three constituent elements, popular freedom, wealth, and power—freedom, the soul of a republic, wealth, the generator of aristocracy, and power which, under whatever name, is always monarchical,—can be more happily tempered than in the theory of the British Constitution. And yet, we have no quarrel with republicanism,—that system of government, to use the words of one of the best modern historians, '*que l'expérience a souvent condamné, et après lequel* '*cependant l'homme soupire, parcequ'il le sent plus conforme à* '*sa dignité.*'* On the contrary, we regard with the highest interest that grand moral experiment of which it has pleased the Almighty that America should be the theatre. The memorable words of Washington, on the happy day of his inauguration as President, suggest the right view to be taken of the self-government of the American Union. 'The destiny of the republican 'model of government,' he observed, 'is justly considered as '*deeply*, perhaps as *finally* staked on the experiment intrusted 'to the American people.'

May it not have been one design of Divine Providence, in keeping back this continent in reserve, to allow of the development of human nature in a state of society so novel, where an empire has been established without conquest, and every institution has been built up from the ground by the people? Of the results, it would be very premature to judge from the existing state of things. The American is right in appealing to futurity. Their capital is not yet built: it is only planned. 'Until now,' says the "Travelling Bachelor," 'the Americans 'have been tracing the outline of their great national picture: 'the work of filling up has just seriously commenced. The 'tide of emigration, which has so long been flowing westward,

* Daru, B. xxxiii. § 17.

'must have its reflux.' 'The purely intellectual day of Ame-'rica is yet in its dawn.' (Vol. II. pp. 109, 159.) The Thirteen States have increased to Twenty-four, and the territories which form at present the waste lands of the Republic, are, in the hands of the general Government, a sort of geographical empire, the determinate political shape of which time must decide. That the internal state of society will undergo, as it is undergoing, important modifications, may however be calculated upon with far greater certainty, than that the political frame-work will speedily suffer any change or injury from the collision of *sectional* interests. In their maritime and semi-insular position, their compact population, their superior wealth, intelligence, and enterprise, the Eastern States possess the means of securing themselves against the numerical force of the Western population, and of enforcing, if need be, their ascendancy.

America can never be *feudalised*, if we may coin the expression, unless by war. Feudalism is the dregs of conquest. Happily for the American Republic, there are no neighbouring countries to tempt the lust of conquest, or to threaten their own territory with invasion. With the Mexican Republic, they can scarcely by possibility have any serious quarrel; and Canada will never be theirs, unless by her own act. The genius of commerce is pacific; the true policy of a republic built upon commerce, can never be otherwise than pacific. Repose is fatal to a military despotism, which can maintain itself only by aggression; but the nice balance of a popular government is destroyed, when circumstances demand a military leader. The perpetuity of the North American Republic, then, will mainly depend upon the predominance of the commercial spirit and interests, and the maintenance of external peace. War is injurious to Great Britain, chiefly on account of the pecuniary burdens which it entails: our constitution sufficiently provides against the contingency, and suffers no damage. But America would not come out of a successful war without the very fabric of her government being warped and strained by the effort,—without having compromised some portion of her liberty.

Notwithstanding, however, these opposite features of the two systems of polity, the pure republicanism of the American States, and the aristocratical complexion of our government and institutions, in the most important and essential respects, England and America are morally identified. In both countries, public opinion holds paramount sway; the press, in both, is the engine of power; and the spirit of freedom is the conservative principle of the national institutions. The Americans have inherited their temper and political character from their British progenitors; and Burke said most truly, that 'the 'American spirit *is the spirit that has made the country.*' Their

republicanism is, as we have endeavoured to shew, in a certain sense accidental: their passion for liberty is inbred and hereditary, and would survive the modification of their institutions. Upon this subject, we make no apology for again adducing the authority, and employing the eloquence of Burke. 'In the character of the Americans, a love of freedom is the predominating feature which marks and distinguishes the whole; and, as an ardent is always a jealous affection, your colonies become suspicious, restive, and untractable, whenever they see the least attempt to wrest from them by force, or to shuffle from them by chicane, what they think the only advantage worth living for. This fierce spirit of liberty is stronger in the English colonies, probably, than in any other people of the earth; and this from a great variety of powerful causes. First, the people of the colonies are descendants of Englishmen. England, Sir, is a nation which still, I hope, respects, and formerly adored her freedom. The colonists emigrated from you when this part of your character was most predominant; and they took this bias and direction the moment they parted from your hands. They are therefore not only devoted to liberty, but to liberty according to English ideas, and on English principles. . . . . They were further confirmed' (in these ideas of liberty) 'by the form of their provincial legislative assemblies. Their governments are popular in a high degree; some are merely popular; in all, the popular representative is most weighty; and this share of the people in their ordinary government, never fails to inspire them with lofty sentiments, and with a strong aversion from whatever tends to deprive them of their chief importance.

'If any thing', continued the Orator, 'were wanting to this necessary operation of the form of government, religion would have given it a complete effect. Religion, always a principle of energy, in this new people is no way worn out or impaired; and their mode of professing it is also one main cause of this free spirit. The people are Protestants; and of that kind which is the most adverse to all implicit submission of mind and opinion. This is a persuasion not only favourable to liberty, but built upon it. I do not think, Sir, that the reason of this averseness in the Dissenting Churches from all that looks like absolute government, is so much to be sought in their religious tenets, as in their history. Every one knows that the Roman Catholic religion is at least coeval with most of the governments where it prevails; that it has generally gone hand in hand with them, and received great favour and every kind of support from authority. The Church of England too was formed from her cradle under the nursing care of regular government. But the Dissenting interests have sprung up in

'direct opposition to all the ordinary powers of the world, and 'could justify that opposition only on a strong claim to natural 'liberty. Their very existence depended on the powerful and 'unremitted assertion of that claim. All Protestantism, even 'the most cold and passive, is a sort of dissent. But the reli-'gion most prevalent in our northern colonies, is a refinement on 'the principle of resistance; it is the diffidence of dissent, and 'the Protestantism of the Protestant religion. This religion, 'under a variety of denominations, agreeing in nothing but in 'the communion of the spirit of liberty, is predominant in most 'of the northern provinces; where the Church of England, 'notwithstanding its legal rights, is in reality no more than a 'sort of private sect, not composing, most probably, the tenth of 'the people. The colonists left England when this spirit was 'high, and, in the emigrants, was the highest of all; and even 'that stream of foreigners which has been constantly flowing 'into these colonies, has, for the greatest part, been composed 'of Dissenters from the establishments of their several coun-'tries, and have brought with them a temper and character far 'from alien to that of the people with whom they mixed.....

'The temper and character which prevail in our colonies, are, 'I am afraid, unalterable by any human art. We cannot, I 'fear, falsify the pedigree of this fierce people, and persuade 'them that they are not sprung from a nation in whose veins 'the blood of freedom circulates. The language in which they 'would hear you tell them this tale, would detect the imposi-'tion; your speech would betray you. An Englishman is the 'unfittest person on earth to argue another Englishman into 'slavery. I think it nearly as little in our power to change 'their republican religion, as their free descent; or to substitute 'the Roman Catholic as a penalty, or the Church of England 'as an improvement. The mode of inquisition and dragooning 'is going out of fashion in the old world; and I should not 'confide much to their efficacy in the new.' *

It is but too certain, that the bitterest feelings of animosity towards the Americans, have originated in ecclesiastical jealousies. By the High Church party, it is still regarded as an inexpiable offence, that America should exhibit the practical demonstration, that religion, order, and morals can exist without a hierarchy; and even among the evangelical party in our Establishment, there has been manifested a great slowness to believe, that the state of things in America, as regards religion, will admit of comparison with our own country. The "Tra-

* Burke's Speeches, Vol. i. pp. 287—290; 298.

velling Bachelor" pointedly alludes to this lamentable effect of inveterate prejudice.

'To nine millions of the population of America, it will appear incredible, that England has doubted, nay still doubts, whether religion or religious instruction exists among them! I write under the observation of four visits to England, and an extensive acquaintance with the habits of my own country, when I affirm, that religion, to say the least, is as much inculcated, and its prescriptions as rigidly observed, in all the northern and middle, and some of the southern states of America, as in the most favoured quarters of England *. It is lamentable, that an error so injurious in its consequences, so false and uncharitable in its nature, should have had an existence among men who evidently wish to believe the best.' Vol. I. p. 430.

It is one of the extravagant assertions that have proceeded from the Trophonian Oracles of Modern Millenarianism, that America 'is the only nation in the world without a national 'God,' being 'further from the truth in this matter,' than Turkey, Ava, or China! We hope, that this assertion will not go forth to America as a sentiment which would be tolerated out of the small circle of fanaticism. The New England States were absolutely theocratic in their constitution, and had religion for their origin and basis. But, to those who identify religion with intolerance, and national piety with a test-act, America must of necessity appear a country less Christian than Spain, less religious than China. Let not the character of Englishmen be considered as implicated in such aberrations. In Captain Basil Hall, however, we have a backer of the Established Church, somewhat more ingenious and reasonable. His last chapter is devoted to a comparison between America and England, in the shape of an imaginary interlocution with an American gentleman, who is made to put the very straightforward question, 'Well, then, of what use is your Established Church?'

'"It is infinitely useful," I replied, "in preserving the purity of religious doctrine, which ought to be the first consideration in every country;—and it is useful in alliance with the state, in maintaining the purity of political practice;—while in private life it is no less efficacious in giving confidence and uniformity to virtue, and true dignity to manners."

* Mr. Bristed maintains, that 'throughout the United States, pure 'evangelical religion is much more generally diffused', than within the pale of the English Church Establishment; that the standard of morals is higher, and that religious institutions are more numerous. See Bristed's "Thoughts on the Anglican and Anglo-American Churches."

'My friend opened his eyes, stared, but said nothing. Although he looked quite incredulous, I went on.

'"The Established Church, by its numbers, its wealth, and its discipline, has acquired great power. I do not speak of the churchmen only, you must understand, but include in the term that immense mass of the community, who, being as much in earnest as any churchmen can possibly be, co-operate with them, heart and hand, in preserving the Protestant religion in its purity. They are far too large a body, and too much scattered, to be influenced by any sudden wind of doctrine, and therefore they go on with a degree of regularity eminently conducive to right-mindedness in religious matters, not only as they are themselves affected, but as the whole community is affected. These influential members of the Church, indeed, are so thickly distributed, and as it were dovetailed into the framework of our social body, that society at large cannot move unless the Church goes along with it."

'"Yes, that is all very well for your Church of England people—But what say the dissenters?"

'"They are, in my opinion, nearly as much benefited by the Establishment as any other members of the community."

'"How can that possibly be?"

'"In this way. You will grant me that it is of great consequence to the dissenters, that religion should be steadily and powerfully encouraged, or, if I am not using a word too familiar for the occasion, should be made the permanent fashion of society; by which I mean, that it should not be allowed to descend from its proper station, or be considered in any light but as the first and most important of all our duties. Now, I conceive the influence of the Established Church applies here with great force, and affords as it were a defence to the general cause of religion, similar to what the ocean does to the Island in which we live. Besides which, the Church not only exhibits a magnificent example of religious doctrine, but furnishes a model of clerical manners and learning, which in practice—I beg you to observe most particularly—is tacitly admitted to be so eminently characteristic of the service of such a cause, that no sectarian has any chance of success, unless more or less he acquire the knowledge and adopt the habits of this great pattern. I can say with perfect truth, that after having seen a good deal of the world, I do not believe there is any other instance of so large a body of men, amongst whom there will be found such exemplary purity of manners and of conduct in all respects, as in that of our clergy. Exceptions will and must occur, as long as our nature is imperfect. But whether the character which I have ascribed to the clergy in general be caused by the nature of their duties, or spring from their interests, or be created and continued by long habit, such is the fact. Upon the whole, there is perhaps no greater blessing which England enjoys, than that of having so many men, whose conduct and attainments are undoubtedly far above the average, established as permanent residents all over the country."

'"Yes," said he, "this looks very fine; but again I ask, what do the sectarians themselves say?"

'"I do not know," I replied "what they say; but I believe I may venture to assert, that every sensible man amongst them knows right

well, that if the Established Church were gone, they must go too. Any political tempest that should shake the Establishment, might, in the first instance, tear the sectarians to pieces. The sectarians, therefore, of every denomination, are very wise to accept, and are happy to enjoy, her noble shelter in the meantime. They have also, I am well convinced, much pride and pleasure in the companionship; for there must be at heart the deepest sympathy between them. They are rooted in one common earth, and although their altitude may, to appearance, be somewhat different, they all lift their heads to one common sky." ' Vol. III. p. 398—402.

After a little more mystification of a similar description, the worthy Captain thus expounds the advantage of an alliance between the Church and the State.

' " It appears to me quite essential to the public good, that the government should be carried on upon those principles, and upon those only, which it is the sacred duty of the Church to enforce. If this be not granted,—or if it be maintained, that any other maxims than those which spring from that source, can be permanently available in States, any more than in the case of individuals, my argument is at an end.

' " While the Church, however, is firm as any rock to these vital principles, nothing, as we all know, can be more unstable than the will of kings, ministers, and people; and, therefore, it becomes essentially necessary to good government, that the Church—which is the only fixed body in the whole country—should be made at all times to possess a hearty interest in lending its aid, to steady its more powerful, but less consistent companions.

' " To borrow one more illustration from the sea, I should say, that the Established Church may be compared to the rudder, and the country, with its multifarious arrangements of society, to the ship. Nothing on board,—below, or aloft,—tall masts, spreading sails, angry cannon, the ungovernable elements, or still more contentious crew, can be turned to proper account if the helm be neglected. So it is with the regular, almost unseen instrumentality of the Church in State affairs; and such is the mutual advantage between it and the country."

' " But why place four-fifths of all the patronage in the hands of the Crown?"

' " Because, unless the Church be thus made to have a strong interest in keeping the Executive powerful—which can be effected only by keeping it in the right—she would have no adequate and permanent motive to interfere with effect. On the other hand, the Government knows, that while without this co-operation it cannot long succeed,—with the Church cordially on its side, it is all powerful. The Crown, therefore, has a direct interest in maintaining the dignity and importance of the Church, by the judicious administration of its extensive patronage."

' " If all this be sound political doctrine," said the American, " why not put the whole power at once into the hands of the Church, as it used to be in the golden days of Roman Catholicism?"

' " Because," said I, " that would be giving two incompatible duties

to be performed by the same hands, the result of which incongruity would be, that neither would be executed well. Clergymen make miserably bad governors of countries, and statesmen might prove fully as bad ministers of religion—at least the attempt to unite the two has always failed. Nevertheless, they do admirably either to co-operate or to check one another, according to circumstances. Religious and civil duties go well enough hand in hand, on equal terms; but if either is placed completely under the command of the other, both are sure to suffer." ' Vol. III. p. 405—407.

The American Gentleman modestly replied to this profound harangue, by saying: ' At all events, you must allow that our ' system works very well here, without such an Establishment as ' you speak of.' Our Author ' was silent ',—hesitated,—was afraid to offend, and thus hints an insinuation which it would not have been convenient to render tangible. This proceeding is not very ingenuous, and will, we fear, give not less offence on the other side of the Atlantic, than a more direct charge. It is one thing, to defend and panegyrize our own Institutions; another thing, to depreciate those of our neighbours. Admitting, for argument's sake, that we in England are best circumstanced *with* an Established Church, it is quite possible that the Americans may do better without one.

Captain Hall's panegyric upon the Establishment, we shall not attempt to invalidate; but there are a few of his positions, respecting which we cannot maintain the courteous reserve of the American interlocutor. We hope that we shall not be denied all claim to the character of ' sensible men ', when we hesitate to believe, that ' if the Established Church were gone, ' the sectarians must go too ', or that they might be torn to pieces by the very first blasts of the political tempest that should but shake the Church. Such a representation receives no countenance certainly from history; and a Scotchman is one of the last persons from whom the assertion might have been expected to proceed. All this talk about the shelter and protection which the Establishment affords to the sects, is mere cant and twaddle. The fact is this. The Establishment, whether useful to the State or not, whether favourable to the advancement and purity of religion, or not, is closely interwoven with our social system,—so closely that no political tempest could tear it up, that should not at the same time subvert the State. And Dissenters have too large a stake in the welfare of the country, putting aside higher motives, to wish for a political tempest of any kind. The Established Church is a national property, a very large portion of which, though nominally ecclesiastical, is really secular, being in the hands of the laity, and totally alienated from the Church. Yet, from this very spoliation, the Establishment derives a firmer security, inasmuch as the aristo-

cracy, by being admitted partners in the tithes, are pledged to the support of the whole Estate ecclesiastical. Vexatious and injurious as the tithing system is, from the variable nature of the bargain that has to be struck, and from its being in fact a tax upon improvements, still, the tithe rests upon the same footing as a land-tax, or as the fine upon a copyhold, and is secured by the general laws of property. It is a gross delusion to speak of the Church property as a mere fund for the maintenance of religion. That proportion of it which actually falls to the clergy, is but a small part of the total revenue. Were the remainder, which is in the hands of the aristocracy, to be confiscated, the Church would not 'be gone',—any more than the constitution was destroyed by the repeal of the income-tax. It will not be easy to persuade the Americans, that they would be a more religious people, if their lands were burdened with great and little tithes. Yet, what else is meant by a Church's being established? Some persons, indeed, will have it, that a test-act is the very essence of an Establishment; that the alliance between Church and State consists wholly in this. Such was pretty nearly the hypothesis of Bishop Warburton. According to this notion, there was no Established Church in these realms prior to the year 1680, and there is one no longer: it is *gone*, yet, without any political tempest; and the sectaries are safer than ever!

This does not seem, however, to be the opinion of Capt. Basil Hall, who regards the ecclesiastical patronage vested in the Crown, as the most excellent and essential part of the Church Establishment. He considers the Church to be serviceable to the State as 'ballast',—as 'the fly-wheel in a great engine',—steadying the machinery by 'its ponderous inertia'; but still, the loaves and fishes are the main thing, and the principal use of the Establishment, it would seem, is its increasing the power and extending the influence of the Crown. We know not what the English clergy will say to this representation; but we cannot admire the Author's discretion in telling it to the Americans. They, who are a kingless nation, will ill appreciate the beauty or benefit of this mutual interference between the Church and the Crown, which converts the religion of Christ into a state engine; and they will be apt to think that a less costly 'ballast' may answer their purpose. How *can* they have, or need, an Established Church, seeing that they have no monarch?

But what can our Author mean by asserting, that 'the Church 'is the only fixed body in the whole country'? Is it so, that the throne, the hereditary legislature, the judicial magistracy, are all planetary bodies revolving round the Establishment? This is building the world upon a tortoise with a vengeance.

There is one consideration more connected with this subject, which ought to have occurred to Captain Basil Hall, but which

is very generally overlooked; namely, that, were an Ecclesiastical Establishment to be adopted by the Americans, it would inevitably and of necessity be—not Episcopal, but Presbyterian or Congregational; first, because the Americans are republicans; secondly, because the Episcopal clergy in the United States are, to the ministers of the other denominations, in the proportion of only one to twenty; while in talent, learning, and piety, they have by no means the pre-eminence. Would it afford any gratification to the members of the Church of England, to hear that Presbyterianism had been taken into close alliance with the government of the United States? Would they hail such a measure as particularly adapted to advance the interests of religion and social order in that country? We trow not. Nothing short of monarchy and episcopacy would meet their wishes. But the Americans are incorrigible. There is something in their soil which resembles that of Scotland: episcopacy would never take root and thrive in it.

On this and other accounts, Captain Hall thinks, that the less intimacy there subsists between the two countries, the better. Each country, he remarks, loves its own institutions better than those of the other.

'You prefer a democracy; we choose to abide by our monarchy. You love to be chopping and changing; we desire to continue in our present path. Which is the best, time will shew. But, however that may be, it is quite clear, that, as our views and wishes are so diametrically opposed, not merely in name, but in substance, and in all that we respectively consider valuable in life, any closer contact could not possibly tend to advance the objects of either.'

The best plan for preserving our present friendly and useful relations, our Traveller thinks, will be for the Americans to discontinue importing our books and newspapers, and for Englishmen to be sedulously kept in 'blissful ignorance' of the feelings, history, and literature of the Americans. By this mutual embargo, he thinks, *they* would be saved from much irritation, while *we* should be guarded against the possibility of democratic infection. Another advantage which he does *not* mention, is, that the public mind, by receiving its impressions respecting the Americans exclusively from the Quarterly Review and other works of authority, would be the more easily excited to active and malignant hostility, in case it should please our rulers to go to war with the United States. But, as Mr. Cooper remarks, 'wilful ignorance is sure to entail its punishment. It has been 'the misfortune of England, to remain in ignorance of America 'and of American character, from the day when the pilgrims 'first touched the rock of Plymouth to the present hour.' That mutual ignorance which Captain Basil Hall thinks it so desirable

to cherish, produced the unhappy war of 1812—15. And what less does our Author's recommendation amount to, than a masked hostility? Can he be serious in deeming the cessation of intimacy the best means of preserving friendly relations?* Must we become greater strangers to each other, in order to be better friends? Why yes; Captain Hall, it seems, went out to America much more favourably disposed towards the republicans, than he has returned. 'Probably,' he tells us, 'there 'seldom was a traveller who visited a foreign land in a more 'kindly spirit. I was really desirous of seeing every thing re- 'lating to the people, country, and institutions, in the most 'favourable light.' He was, according to his own account, half a republican. But his visit to North America has so changed the views he formerly took of political matters, that he has returned more firmly attached to every thing in Church and State at home, than ever,—satisfied that every thing in our institutions is quite as it should be, and unable to see 'how any change 'could possibly make things better.' And what has produced this wonderful revolution in our Author's political ideas? It is not a little amusing, and yet, at the same time, provoking, to find by what trivial oppositions of taste, and peccadilloes in manners, (all of which are sagaciously attributed to democracy,) the kindly feelings of the Author were fretted and soured, and his mind made up as to the evil effects of republicanism. According to his own confession, the worthy Captain, having been all his life at sea, 'knocking about in various parts of the 'globe,' found himself completely out of his element. 'I will 'say this,' are his words, 'that, in all my travels, both among 'heathens and among Christians, I have never encountered any 'people by whom I found it nearly so difficult to make myself 'understood.' Again, he tells us, that he 'considers America 'and England as differing more from one another, than any 'two European nations he ever visited.' Yet, strange to say, the Americans speak tolerable English, though not uniformly according to Captain Hall's standard of orthoëpy, and their literature, religion, and general notions are English. But so it was—we offer no explanation of the fact—our Author found

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* Before the worthy Author got out of humour with the Americans, he was of a different mind. Thus, in an earlier portion of his work, we find him saying very judiciously:—'I conceive the chances of America and England remaining on good terms, bear some ratio to the degree of acquaintance they have with one another's power,'.... 'We must recollect that English books will continue for a long time to form the principal channel through which the information alluded to must flow; and more or less of a kindly feeling ought, one would think, to be carried with the stream.' Vol. i. pp. 85, 86.

himself less at home, than among the old Spaniards of Mexico, the Republicans of Chile, or the amiable savages of Loo-Choo.

It is probable, however, that Captain Hall made himself much better understood than he imagines, although he failed to understand the Americans. The whimsical mixture of politeness and tetchiness, shrewdness and prejudice, vanity and simplicity, which his character and conversation would present, must sometimes have amused, and sometimes have annoyed the people he came to investigate and enlighten. He felt it his duty on no occasion to conceal his sentiments, however unacceptable; and his 'I hope I do not offend,' occurs very much in the spirit and with the effect of Paul Pry's 'I hope I don't 'intrude'. Were a philanthropic traveller to undertake a lecturing tour through Europe in the same disputatious spirit, albeit with equal condescension and frankness, we question whether he would not come home still more out of humour than even Captain Hall is with America. We admire, however, the fairness of the following avowal.

'It will be in the recollection of many of my friends in America, that when I expressed my doubts and fears as to the expediency of speaking out in this way, they always strenuously urged me to continue the same frankness throughout the journey; assuring me, that their countrymen, however national, and however fond of their institutions, would much prefer hearing them openly attacked to their faces, than insidiously commended till a more convenient season should arrive for reprobating what they held dear. Accordingly, I took them at their word, and persevered throughout the journey, and never once qualified or disguised my sentiments. And here I must do the Americans the justice to say, that they invariably took my remarks in good part, though my opinions, I could see, were often not very flattering.' Vol. I. p. 15.

'I had many sharp, amicable discussions with my friends at Boston, on the thousand and one topics which arose between us; but I must do them the justice to say, that I have rarely met a more good-natured, or perhaps I should say, a more good-tempered people; for, during the whole course of my journey—though I never disguised my sentiments, even when opposed to the avowed favourite opinions of the company—*I never yet saw an American out of temper.* I fear I cannot say half so much for myself; for I was often a good deal harassed by these national discussions, when the company and I took our station on the opposite Poles of the question. But it is pleasant to have it in my power to say, that I cannot recall a single instance in which any thing captious or personally uncivil was ever said to me, though I repeated, openly and in all companies, every thing I have written in these volumes, and *a great deal more than, upon cool reflection,* I choose to say again.' Vol. II. p. 184.

The natural inferences to be drawn from this confession, are, first, that the Americans, notwithstanding that they eat with

their knives, wear ill-made coats, and despise Warren's blacking, are the most well-bred and truly polite nation in the world: and secondly, that our Traveller must, in point of manners, have presented a very disagreeable specimen of an Englishman.

It will be unnecessary for us, after these specimens of Captain Hall's lucubrations, to enter upon any formal critique of his three volumes. It is with difficulty that the reader brings himself to believe that they are the production of the same Writer who told so pretty a story about the Loo Choo people. But in the present work, he has undertaken a task for which he was utterly unqualified; namely, to give lectures (under cover of "Travels") upon various important points in government and political economy, theology and ecclesiastical polity, polite manners and the English language. The habits of an active professional life, he tells us, had put it out of his power to study in the closet many of the subjects discussed in these volumes. But really, when a man ventures to write upon such topics, he ought to have at least some tolerable knowledge of history, of the principles of Protestantism, and the elements of political science. He has a full right to express his opinions, which generally indicate shrewd observation and an extensive practical acquaintance with men and things; but he was not called upon to *discuss* every knotty point that presented itself; and the self-important air with which he settles the question, is perfectly ludicrous. His work is entertaining enough in parts, but tiresome as a whole; there is at least a volume and a half too much; the repetitions and contradictions are numerous; and, in fact, the work itself is a contradiction, for the conclusions to which its statements are adapted to conduct any unprejudiced person, are the very opposite to those which the Author pleases himself with having so triumphantly established.

The other publications on our list, will not long detain us. "La Fayette en Amérique," is a journal of the veteran General's visit to the United States in the year 1824, drawn up by (we presume) his secretary, and describes in florid phrase the enthusiastic reception which was every where given to the 'Guest of the Nation' in his progress through the States. It derives its chief interest from the picture it gives of the Americans seen under the operation of extraordinary excitement. The characteristic *coldness* of the people would seem, on this occasion, to have given way before a generous and very unusual impulse of national gratitude. Allowance must be made, however, for the enthusiasm of the Narrator, and for the French style of sentimental embellishment, better suited to the meridian of Paris, than to that of London. Indeed, the work altogether, from its subject and the recollections which it calls up, is not likely to find favour in the sight of English readers. Never-

theless, the observations it contains relating to the manners and institutions of the Americans, are not wholly uninstructive as shewing us how these things strike a foreigner and a republican.

The work entitled "Notions of the Americans", is understood to be from the pen of the celebrated American Novelist, Mr. Cooper; but we do not entirely comprehend whether that gentleman is responsible for the whole of the contents, or merely for that portion, comprising 'the opinions and information of a 'native American', which is interwoven with the letters, but given between inverted commas. The latter, we suspect to be the case, as the Letter-writer is professedly an Englishman. If the latter be an assumed character, or a '*domino*', it is not very easy to perceive what is gained by the disguise on the one hand, or by the parenthetic introduction of Cadwallader's remarks on the other. However this may be, the work is a fierce and blustering defence of the Americans, betraying as much nationality or partiality in favour of every thing American, as Captain Hall's volumes exhibit of an opposite feeling. The tone towards this country, is throughout that of defiance. The work is, in other respects, indifferently put together; and the fictitious names of the parties to whom the letters are addressed, have no other effect than to throw suspicion over their authenticity. But, if the reader can put up with these serious drawbacks, he will find in these volumes much valuable information and some weighty truth. They should by all means go along with Captain Basil Hall's work, as supplying the counter-statements of a thorough-paced democrat. These are to be received of course with not less caution and allowance than the representations of the anti-republican; but they may serve to balance each other.

"The Americans as they are," does not very correctly designate a volume which contains no information respecting the States north or east of Ohio; but, as "a Tour through the Valley of the Mississippi", the work is extremely interesting, and has been eulogised by the North American Reviewers as containing the best view of 'the western people', and of Mississippi and Louisiana in particular, that has yet appeared. The Author's former volume was presented to the public as the production of a native Austrian *. The North American Reviewers are incredulous as to the Continental origin of the Writer, and affirm, that no Austrian of distinction could have passed twice through the United States *incog.* They moreover point out what they deem distinctive marks of 'the English-'man' in the style and sentiment. But their penetration is at fault. An 'hereditary instinctive aversion to a Frenchman' is

* See Eclectic Review, N.S. Vol. xxix. p. 399.

far less characteristic of an Englishman, than of a Spaniard, and is quite as strong in many a German. The most curious circumstance attaching to the publication, is, that the preface is apparently copied, with verbal alterations, from a volume published last year under the title of 'The United States of North 'America as they are.'* But both versions have very much the appearance of being a translation from a common document in a foreign language; and the preface must certainly have been written by 'a stranger.' The Author of the last-mentioned volume professes to have been only a resident in the United States, yet not an Englishman,—a character answering to our Austrian. We certainly see nothing to disprove their having proceeded from the same Author, who has probably been indebted to some friendly hand for the revision of his English. As to the strange assertion in the preface, that the only two parties now in America 'are, the monarchists, who would be-'come governors, and the republicans who would not be go-'verned', (or, as it is phrased in the other version, the Monarchists or the governors, and the Republicans who are the governed,) we must confess that we cannot understand its import: it is neither good English, nor very intelligible sense. In fact, the volume before us contains strong internal evidence of being written by a foreigner, (even in the orthography of some of the names, as Dubourgh,) but, at all events, by a very intelligent and liberal-minded person. We regret that the volume escaped our notice at the time of its publication, more especially as it has been very unjustly depreciated in some of our Reviews. It has been so long before the public, that we must refrain from extended extracts; but the following remarks on one feature of the American character, do so much credit to the Writer, and are in themselves so important, that we must give them insertion.

'It was on a Sunday that we arrived (at New Orleans). The shops, the stores of the French and Creoles, were open as usual; and if there were fewer buyers than on other days, the coffee-houses, grog-shops, and *estaminets* (as they are called) of the French and German inhabitants, exhibited a more noisy scene. A kind of music, accompanied with human, or rather inhuman voices, resounded in almost every direction. . . . . .

* This volume was reviewed in the Eclectic Review for March 1828, and was characterized as bearing the broad marks of being written by a party man. It is noticed by the North American Reviewers in terms of greater severity. 'There is some truth', they say, 'in the book, but so strangely mixed up with untruth, or so disguised 'and misrepresented, as to be known only by those who know a great 'deal more of the country than this Writer will ever know of any 'country.' They call it 'vile trash', which it certainly is not. North American Review. No. LXI., p. 416.

'To a new comer, accustomed, in the north, to the dignified and quiet keeping of the Sabbath, this appears very shocking. The Anglo-Americans, with few exceptions, remain, even here, faithful to their ancient custom of keeping the Sabbath holy. I had many opportunities of appreciating the importance of the keeping of the Sabbath, particularly in new states. A well-regulated observance of this day, is productive of incalculable benefits; and though it is sometimes carried too far in the Northern States, as is certainly the case in Pennsylvania and New England, still, the public ought firmly to maintain this institution in full force. The man who provides in six days for his personal wants, may dedicate the seventh to the improvement of his mind; and this he can only accomplish by abstaining from all trifling amusements. In a despotic monarchy, the case is different. There the Government has no doubt every reason for allowing its slaves, after six toilsome days of labour, the indulgence of twenty-four hours of amusement, that they may forget themselves and their fate in the dissipation of dancing, smoking, and drinking. The case ought to be otherwise in a republic, where even the poor constitute, or are about to constitute, part of the sovereign body. These ought to remember to what purposes they are destined, and not to allow themselves, under any circumstances, to be the dupes of others. The keeping of the Sabbath is their surest safeguard. If there were no opportunities offered for dancing, their sons and their daughters would stay at home, either reading their Bible, or attending to other appropriate intellectual occupations, and learning in this manner their rights and duties, and those of other people. The American has not deviated in this respect from his English kinsman. If you enter his dwelling on the Sabbath, you will find the family, old and young, quietly sitting down, the Bible in hand, thus preparing themselves for the toils and hardships to come, and acquiring the firmness and confidence so necessary in human life; a confidence which we so justly admire in the British nation; as far distant from the bravado of the French, as the unfeeling and base stupidity of the Russians; and which never displays itself in brighter colours, than in the hour of danger. We are in this manner enabled to account for those high traits of character in moments full of peril,—traits not surpassed in the most brilliant and the most virtuous epochs of Greece or of Rome. A single fact will speak volumes—the Kent East Indiaman, burning and going down in the Bay of Biscay, in 1825. Ladies, gentlemen, officers, and soldiers, all on board exhibited a magnanimity of heart and a truly Christian heroism, which must fill even the most rancorous enemies of the British people with admiration and regard. What a different picture would have been presented to us, if half a regiment of Bonaparte's soldiers had been on board the ship!'

The last work on our list is sad trash; and the Hon. Judge Hall would have consulted his own credit, had he confined his lucubrations to the Portfolio. Vulgar, flippant, insolent, and blustering, the Author presents as unfavourable and unpleasing a specimen of the American as we have met with. Cadwallader is a modest gentleman by his side; and were we disposed to

recriminate in his own language, we should 'only thank Heaven 'he is not our countryman.'

Having now endeavoured to discharge our critical duty with respect to these several performances, we must hasten to bring to a close this extended, but we hope not tedious article, by a few remarks and citations tending to illustrate some points of the American character. Captain Hall, we have seen, considers the Americans and the English as differing more from each other, than any two European nations he ever visited. It may therefore be worth while to remind our readers of some points upon which the family resemblance is not yet quite obliterated, and which are not less important than their respective modes of eating, dressing, and lounging.

In the first place, the laws, institutions, and fundamental principles of government in the United States, are of purely English origin, and essentially English in their character. The common law of England is the American common law. Their legislative assemblies were modelled upon the popular part of the English constitution. The democratic rights they now exercise, were, almost to their full extent, conceded to them by royal charters. Rhode Island, the most democratic state of all, is governed still by Charles's charter of 1663. When, on the separation from the mother country, the States confederated for the common safety, a central government became necessary; but it was formed upon this principle, that whatever powers were not specifically surrendered by the Constitution to the General Government, remained with the individual States, who have each their executive, legislative body, and judiciary, in full exercise of their independent functions. The General Government is a copy of the State Governments, the Congress corresponding to the local legislatures; and the frame of government consequently wears an appearance of simplicity which is far from attaching to it in fact. But the State Governments remain pretty much the same as under the colonial system. They were never more aristocratic or monarchical than they are now. The main difference is, that, instead of recognising the supremacy of the British Crown, they unite in acknowledging the supreme but limited authority of a Governor General, the Emperor of the American Federacy. We have in England some things which the Americans have not,—an Established Church, an hereditary aristocracy, &c. But what they have, they have from us; their institutions, like their laws, are English; the spirit of their laws is English; the equal protection they extend to every subject, is according to the spirit of our constitution; the popular deference to the laws, springing from an interest in the laws, which forms so striking a trait in the American character, is

inherited from their English ancestors; and, to repeat the words of Lord Chatham, the American spirit is the spirit that has made this country what it is,—the spirit of English liberty. The elective machinery, the ballot system, the constitution of Congress, the limited powers of the President,—these and other parts of the American Constitution are open to serious objections, and will probably undergo modifications sooner or later. But these are the circumstantials and accidents: the essential principle is, the supremacy of the laws and the equal rights of the subject.

The religion of the Americans is English: it is, as Mr. Burke styled it, the Protestantism of the Protestant religion. Their Sabbath is the English Sabbath. Their orthodoxy and their heterodoxy are both of English growth. Their presbyterianism and congregationalism, how unpalatable soever to an Episcopalian, are not of indigenous origin, but have been transplanted from the Eastern hemisphere. Of the respect paid to the subject of religion, Capt. Basil Hall had ocular demonstration; 'for 'scarcely a single village, however small, was without a church.'

'It was hinted to me, indeed, slily', he adds, 'that these churches were built as money speculations, and were not erected by the villagers themselves. But this, supposing it to be true, confirms, I think, instead of weakening, the position; for it is obvious, that the speculators in church-seats must reckon upon a congregation; and if there was not a steady religious sentiment prevalent among the population, these adventurers would be sure to lose their money. Take it either way, it is clear that good must be the result.' Vol. I. p. 151.

'We are to recollect,' Mr. Cooper observes, 'that a territory 'as large as a third of Europe, has to be furnished with places 'of worship, by a population which does not exceed that of 'Prussia, and that by voluntary contributions.' It may reasonably be questioned, whether they would have been equally numerous under an Establishment. This Writer ventures an 'opinion', that 'the Americans have more places of worship, 'than twelve millions of people in any other country of the 'globe.'

'I have been in numberless churches here; watched the people in their ingress and egress; have examined the crowd of *men*, not less than of women, that followed the summons of the parish bell; and in fine, have studied all their habits on those points which the conscience may be supposed to influence; and, taking town and country together, I should not know where to turn, to find a population more uniform in their devotions, more guarded in their discourse, or more consistent in all their practices. No stronger proof can be given of the tone of the country in respect to religion, than the fact, that men who wish to stand well in popular favour, are compelled to feign it at least; public opinion producing in this way, a far more manifest effect here, than

State policy does in the western hemisphere.' Notions of the Americans. Vol. I. p. 179.

In the universal attention paid to education, and in the number of academical foundations, the Americans exhibit a public spirit with which we are proud to claim kindred. The great body of the people are, as regards the rudiments of knowledge, far in advance of the English. All can read and write; and to give his children an education, is the first concern of every parent. The oldest college in the United States, is Harvard College, at Cambridge in Massachusetts, founded in 1638,—only eighteen years after the first settlement at Plymouth. Yale College was founded in 1700. Besides these, there are, in the Union, about fifty colleges authorized to confer degrees. The number of benevolent and religious institutions in America, supported by voluntary contribution, is almost incalculable. Their Bible Societies, Missionary Societies, Prison Discipline Societies, Penitentiaries, Asylums, &c. are the noble results and evidences of a public spirit, an enlightened philanthropy, and a religious zeal, which certainly can find a parallel only in the parent country. Yet, Captain Hall tells us, the Americans and English differ mutually, more than any two European nations!

Perhaps he meant to confine his remark to the national manners. On this point, the impressions of a foreigner afford, perhaps, the best criterion. The following passage is from 'A 'Sketch of the United States, by a Russian.' *

'The English character may be distinctly seen in all the customs of the inhabitants of that country (the United States). The construction of their houses, their dress, food, and even amusements, are the same as in England, excepting those stronger or weaker shades of difference which local circumstances and the nature of a government purely democratical, necessarily impress on the character and habits of the North Americans. To these natural affinities, we may add the identity of language, the influence of which is more felt than that of any other; and we may then easily understand, *how the moral sympathies prevail over the political antipathies* which exist in a signal degree between England and the United States. England is not generally beloved by the people of the United States; yet, the English are better received than any other foreigners, especially when they bring with them the air and manner which characterize a good education.

'Among the shades of difference between the English and American manners, the first which strikes the eye, is a comparative want of cleanliness in the latter. This deficiency arises from various local causes . . . . . However, it is proper to observe, that the preceding remark applies particularly to inns, taverns, and other public places which are most apt to attract the notice of a traveller. For the houses

* Translated from the French by 'an American,' and printed at Baltimore, in 1826.

of the better class of society, not only in the maritime cities, but also in the interior of the country, exhibit a degree of cleanliness, which scarcely leaves any thing to be desired. In the Eastern, and in some parts of the Middle States, even the labouring classes are so remarkable for their cleanliness, that we should seek in vain for the same degree in more than *one* country of Europe.

'The daily dress of the Americans differs also from that of the English, in being less neat. The Americans are too much occupied with their business, which, in consequence of the dearness of labour and the value of time, would be deranged by neglect, to permit them to devote the same degree of attention to the toilet as is customary in England. It is for the same reason that they do every thing in a hurry, even to eating their meals, which, under different names, they take four times a day. . . . . .

'English travellers acknowledge that their language, as it is spoken by the generality of the inhabitants of the United States, is purer and more correct than in the mother country, where each province or county differs from the rest by its peculiar dialect. But if, after having made this concession, we proceed to the examination of the state of the arts and sciences, at the first glance we discover that, as regards them, the country is still far behind Europe. (England?) The price of labour and time concur in producing such a result.'

The estimation in which woman is held, and the rank assigned to her in the social economy, form another point, a most distinguishing one, in the national manners, in which the Americans approximate certainly closer to the English, than the English do to any other European nation. On this subject, the Travelling Bachelor, and his friend Cadwallader, may be admitted as witnesses.

'The condition of women in this country, is solely owing to the elevation of its moral feeling. As she is never misplaced in society, her influence is only felt in the channels of ordinary and domestic life. I have heard young and silly Europeans, whose vanity has probably been wounded in finding themselves objects of secondary interest, affect to ridicule the absorbed attention which the youthful American matron bestows on her family; and some have gone so far in my presence, as to assert that a lady of this country was no more than an upper servant in the house of her husband. They pay us of the eastern hemisphere but an indifferent compliment, when they assume that this beautiful devotion to the first, the highest, and most lovely office of the sex, is peculiar to the women of station in America only. I have ever repelled the insinuation as becomes a man; but, alas! what is the testimony of one who can point to no fireside or household of his own, but the dreaming reverie of a heated brain! Imaginary or not, I think one might repose his affections on hundreds of the fair, artless creatures he meets with here, with an entire confidence that the world has not the first place in her thoughts. To me, woman appears to fill in America the very station for which she was designed by nature. In the lowest conditions of life, she is treated with the tenderness and respect that is due to beings whom we believe to be the repositories of

the better principles of our nature. Retired within the sacred precincts of her own abode, she is preserved from the destroying taint of excessive intercourse with the world. She makes no bargains beyond those which supply her own little personal wants, and her heart is not early corrupted by the baneful and unfeminine vice of selfishness; she is often the friend and adviser of her husband, but never his chapman. She must be sought in the haunts of her domestic privacy, and not amid the wranglings, deceptions, and heart-burnings of keen and sordid traffic. So true and general is this fact, that I have remarked a vast proportion of that class who frequent the markets, or vend trifles in the streets of this city, occupations that are not unsuited to the feebleness of the sex, are either foreigners, or females descended from certain insulated colonies of the Dutch, which still retain many of the habits of their ancestors amidst the improvements that are throwing them among the forgotten usages of another century. The effect of this natural and inestimable division of employment, is in itself enough to produce an impression on the characters of a whole people. It leaves the heart and principles of woman untainted by the dire temptations of strife with her fellows. The husband can retire from his own sordid struggles with the world to seek consolation and correction from one who is placed beyond their influence. The first impressions of the child are drawn from the purest sources known to our nature; and the son, even long after he has been compelled to enter on the thorny track of the father, preserves the memorial of the pure and unalloyed lessons that he has received from the lips, and, what is far better, from the example of the mother. Though in every picture of life in which these bright colours are made, the strongest must be deadened by deep and painful shadows, I do firmly believe, that the undeniable truth I have just written, may be applied with as much, if not with more justice, to the condition and influence of the sex in New England as in any portion of the globe. I saw every where the utmost possible care to preserve the females from undue or unwomanly employments. If there was a burthen, it was in the arms or on the shoulders of the man. Even labours that seem properly to belong to the household, were often performed by the latter; and I never heard the voice of the wife calling on the husband for assistance, that it was not answered by a ready, manly, and cheerful compliance. The neatness of the cottage, the farm-house, and the inn, the clean, tidy, healthful, and vigorous look of the children, united to attest the usefulness of this system.'

Vol. I. pp. 139—142.

'The Englishman and the American have, in a great degree, a common manner. I do not now speak of the gentlemen of the two countries, for much intercourse is rapidly assimilating the class every where, but of the deportment of the two entire nations. *You* will find both cold. There is certainly no great difference in the men, though more may be observed in the women. The English say, that our women are much too cold, and we say, that theirs are artificial without always being graceful. Of course, I speak of the mass, and not of exceptions, in either case. Our women are, as you see, eminently feminine, in air, conversation, and feeling, and they are also eminently natural. You may find them cold, for, to be honest, they find you a little artificial;

but, with their countrymen, they are frank, sincere, unreserved, and natural, while I challenge the world to produce finer instances of genuine, shrinking delicacy, or of greater feminine propriety.'

'You probably know that, in England, far more reserve is used, in conversation with a female, than in most, if not all of the nations of the Continent...It is certain, that the women of America, of all classes, are much more reserved and guarded in their discourse, at least in presence of our sex, than even the women of the country whence they derive their origin....At all events, no intelligent traveller can journey through this country, without being struck with the singular air of decency and self-respect which belongs to all its women, and no honest foreigner can deny the kindness and respect they receive from the men.'

Vol. I. pp. 232; 263, 4.

The Author of "La Fayette en Amerique," speaking of the ladies of New York, bears a similar testimony.

'The women follow here, in their dress, the French fashions; but are entirely American in their manners; that is to say, they devote almost their whole existence to the management of their families and the education of their children. They live, in general, very retired; and although the greater number of them are able to furnish the resources of an agreeable and lively conversation, they nevertheless occupy but little room in assemblies, where the young girls seem to have alone the right to reign. The latter, it is true, derive from nature and education all the means of pleasing. The unlimited freedom which they enjoy, without ever abusing it, imparts to their manners a grace, a freedom, and a modest carelessness, which are not always found in our saloons, where, under the name of reserve, we impose on our young girls so irksome a formality (*une si pénible nullité*). If the American wives are remarkable for their strict fidelity to the conjugal ties, the young women are not less so for their constancy to their engagements.'

Tom. i. p. 259.

It may seem a paradox, but the apparent difference between the Americans and ourselves, arises from the closeness of the similarity. On this point, the remarks of an American writer are very candid and just; and they will serve as the best explanation of Capt. Hall's remark.

'If our elder brother regards with scorn all deviations from his own standard of notions, even in those who speak a different tongue, and live under different laws from his own, he suffers a sort of angry surprise when he sets foot on these shores of his own planting. Here every thing is at once *aliud et idem*, the same, yet not exactly the same, with what he has been accustomed to see at home. Where language, dress, manners, and modes of all sorts are wholly different, comparison is less easy, or their respective merits must be adjusted by the general fitness of things, which always leaves much to be said on both sides. But here, where he sees a prevailing similarity to his own institutions, and where the general imitation on our part seems an implied acknowledgement of superiority on his, the particular differences,

arising out of physical and moral circumstances, are apt to strike him as awkward resemblances, rather than as intended deviations. He is less lenient towards them for much the same reason that he ridicules more unsparingly a Scotchman's or an Irishman's blunders in English, than those of a Spaniard or an Italian. It is pretty obvious, in short, without recurring to more serious causes of difference, why we should meet with less grace at the hands of England, than of countries which, having fewer affinities with ourselves, might seem, at first, less likely to appreciate us fairly.

'It may be, that we sometimes put forth exorbitant pretensions; and, while enjoying that general content and competency which seem destined to exist but at one stage in the progress of a community, would claim credit for refinements which are purchased mostly at the price of too abundant population, of inequality of property, and of all the unpalatable fruits of these to the less fortunate classes of luxurious states .... In our country, all is yet new and in progress; nothing has received its finish; neither its moral nor its physical development is complete; and the theorist can only pronounce, that, thus far, it has in an admirable degree, subserved the substantial ends of human society.' *North American Review*, No. LIII., pp. 441—451.

We cherish the hope, that, as America becomes better known to us, and to herself, the moral sympathies between two countries so closely related, will more and more prevail over the political antipathies which party writers on each side have so malignantly inflamed. America, it has been truly said, 'must turn 'out of her natural path before she can cross ours for ages.' Policy, religion, the voice of nature and of God, enjoin the strictest amity between the two grand portions of that favoured race to whom Divine Providence appears to have committed the moral empire of both hemispheres, and, with it, the responsibility, as the depository of the true faith, of spreading the Gospel, and extending the reign of the Prince of Peace, throughout the world.

Art. II. 1. *King Alfred's Anglo-Saxon Version of Boethius de Consolatione Philosophiæ:* with an English Translation and Notes. By J. S. Cardale. 8vo. pp. 440. Price 1*l.* 5*s.* London. 1829.

2. *The Will of King Alfred,* reprinted from the Oxford Edition of 1788; with a Preface and additional Notes. 8vo. pp. 44. Price 5*s.* London. 1828.

THERE is a singularly interesting combination of characters and circumstances, connected with the first of these publications. Boethius, in the expressive language of Gibbon, 'the 'last of the Romans whom Cato or Tully could have acknow-'ledged for their countryman', was a senator, in the reign of Theodoric the Goth. He maintained his orthodoxy under an

Arian king, and his virtue amid surrounding corruption. His birth was noble, and his education complete: he passed eighteen years in the schools of Athens, and employed his maturer years, alternately in the pursuits of science, and in the duties of social and political life. It cannot, at this distance of time, be ascertained, whether it was from the fearless patriotism of his conduct, or from his actual concern in a conspiracy against the intrusive Government, that he became obnoxious to the Gothic monarch, by whom he had previously been favoured and promoted; but the fortunes of Boethius changed; he was thrown into prison, and perished in 524, by a death of torture. His treatise, *de Consolatione Philosophiæ*, was written in the tower of Pavia, during the dreary period of his incarceration; and if posthumous fame may compensate for personal suffering, the manes of Boethius have long since been appeased. Whether the criticism of modern times would be equally favourable with the judgement of antiquity, we shall not put to the hazard of experiment. It would be in wretched taste, to attempt the slightest deduction from a richly merited celebrity; and we shall pass, without comment, from the original to the translation.

It adds even to the glory of Boethius, that he should have so powerfully excited the admiration of Alfred. There is not, in the history of the world, a biography more extraordinary, nor a character more illustrious, than may be traced in the circumstances of his life and reign. Conspicuous by his bravery and conduct among the great leaders of his time, distinguished as the legislator and great justiciary of his realm, exemplary in all the high duties of a monarch, it only remained that he should add the honours of learning to the virtues of the man, and the splendid qualities of the patriot king.

His translation of Boethius is an able but singular production. Not contented with a dry and verbal rendering of his author, Alfred frequently and successfully grafts on the original, sentiments and expressions altogether his own. A list of the principal passages thus introduced, occurs in Sharon Turner's History of England, and, more completely, in Mr. Cardale's preface. One of these we shall cite as an example of Alfred's style of thought and language, as well as of the characteristic and expressive manner in which it is here rendered by Alfred's Translator.

'One thing thou must necessarily first know; why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory and by information, and still less of that which shall be after us. That alone is properly present to us, which at the time is; but to him all is present, both what formerly was, and what now is, and what after us

shall be; it is all present to him. His riches increase not, nor moreover ever are lessened. He never recollects any thing, because he never forgets any thing. He neither seeks nor enquires after any thing, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not any thing, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like him. Always he is giving, and nothing of his ever diminishes. Always he is almighty, because he always wills good, and never any evil. There is not need to him of any thing. Always he is seeing; he never sleeps. Always he is equally gracious. Always he is eternal, for the time never was when he was not, nor ever will be. Always he is free. He is compelled to no work. By his divine power he is every where present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness; for he is that himself. But what are ye then proud of? or why lift ye up yourselves against so high power? for ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray ye to him with humility, for he is very bountiful and very merciful. Lift up your minds to him, with your hands, and pray for that which is right and is needful to you, for he will not refuse you. Hate and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always do in the presence of the eternal and the almighty God, all that which ye do. He beholds it all, and he will recompense it all. Amen.'

It will be seen from the cast of this passage, that Mr. Cardale has modelled his translation strictly after the fashion of his original, and that, while he has exercised much skill and dexterity in managing the peculiarities of his author, and in preserving the antique simplicity of the Anglo-Saxon forms, he has been also successful in producing examples which may, to a certain extent, serve as correctives of an undue tendency to the preference of classical, and the rejection of native systems of composition. He has, in fact, gone through the whole of his task with distinguished ability, and at the same time with a most gratifying abstinence from every thing in the shape of parade and self-exhibition. His preface contains, within the compass of seven or eight pages, matter enough for an entire dissertation; it gives a critical account of the MSS., a statement of the principles on which the translation has been made, and a well-discriminated detail illustrative of the character and contents of the work, both as written by Boethius and as rendered by Alfred. A brief but comprehensive 'Note on the Anglo-'Saxon Dialects', corrects the ultra-refinements of Hickes, on the varieties of the Saxon language prevalent in England. Independently of the 'pure and regular' idiom of the parent

country, that laborious Writer traced out three historical variations. 1. The *Britanno-Saxon*—spoken during the period which elapsed from the Saxon conquest to the Danish invasion. 2. The *Dano-Saxon*—from the event last mentioned, to the Norman subjugation. 3. The *Normanno-Dano-Saxon*, which followed the usurpation of William the Conqueror. Mr. Cardale's able refutation of this theory is well worth transcribing.

'Dismissing the supposed Britanno-Saxon, as unworthy of consideration, the principal remains of the Saxon language may be arranged in two classes; viz. those which are written in *pure Anglo-Saxon*, and those which are written in *Dano-Saxon*. These, in fact, were the two great dialects of the language. The former was used (as Hickes observes) in the southern and western parts of England; and the latter in the northern parts of England and the south of Scotland. It is entirely a gratuitous supposition, to imagine that either of these dialects commenced at a much later period than the other. Each was probably as old as the beginning of the Heptarchy. We know that among the various nations which composed it, the Saxons became predominant in the southern and western parts, and the Angles in the northern. As these nations were distinct in their original seats on the continent, so they arrived at different times, and brought with them different dialects. This variety of speech continued till the Norman conquest, and even afterwards. It is not affirmed, that the dialects were absolutely invariable. Each would be more or less changed by time, and by intercourse with foreigners. The mutual connexion, also, which subsisted between the different nations of the Heptarchy, would necessarily lead to some intermixture. But we may with safety assert, that the two great dialects of the Saxon language continued substantially distinct, as long as the language itself was in use;—that the Dano-Saxon, in short, never superseded the Anglo-Saxon. In a formal dissertation on this subject, citations might be made from the Saxon laws from Ethelbert to Canute, from the Saxon Chronicle, from charters, and from works confessedly written after the Norman conquest, to shew that, whatever changes took place in the dialect of the southern and western parts of Britain, it never lost its distinctive character, or became what can with any propriety be termed Dano-Saxon. After the Norman conquest, both the dialects were gradually corrupted, till they terminated in modern English. During this period of the declension of the Saxon language, nothing was permanent; and whether we call the mixed and changeable language 'Normanno-Dano-Saxon' or 'Semi-Saxon', or leave it without any particular appellation, is not very important. An additional proof that the two great dialects were not consecutive, but contemporary, might be drawn from early writings in *English*, and even from such as were composed long after the establishment of the Normans. We find traces of the pure Anglo-Saxon dialect in Robert of Gloucester, who wrote in the time of Edward I., and whose works are now understood almost without the aid of a glossary; whereas the language of Robert Langland, who wrote nearly a century later, is more closely connected with the Dano-Saxon and so different from modern English, as to be sometimes almost unintel-

ligible. Though these differences have been gradually wearing away, our provincial glossaries afford evidence that, even at the present day, they are not entirely obliterated.'

In a brief compass, this is a history of the English language: and in the same vigorous, sound, unaffected, and unembarrassed style, does Mr. Cardale deliver all his statements and explanations. He has produced a work of great interest and excellent execution; and we trust that from so thorough an Anglo-Saxon scholar, we shall have frequent illustrations of a literature which has still among its stores wherewithal richly to repay curious and indefatigable research. The volume is exceedingly well got up, with new type, ornamented initials, rubricated title-page, and a clever wood-cut vignette from a design by Willamant.

The republication of King Alfred's Will from the old and long exhausted Oxford edition, is a well printed, though slender volume, containing the document itself in the original Anglo-Saxon, with a close translation on the opposite page. The notes of the first edition are retained; and additional annotations, few but valuable, are subjoined. The 'Preface' has very much the air of having been got up by some one rather green in Saxon lore, who has contrived to supply his own lack of knowledge by large draughts on Mr. Manning's Introduction to the former publication. The 'Will' is a valuable illustration of the times and characters to which it refers, and the volume is altogether a creditable production.

Art. III. 1. *The Botanical Miscellany;* containing Figures and Descriptions of such Plants as recommend themselves by their Novelty, Rarity, or History, or by the Uses to which they are applied in the Arts, in Medicine, and in Domestic Economy; together with occasional Botanical Notices and Information. By William Jackson Hooker, LL.D. Royal 8vo. pp. 96. xxiv. Plates. Part I. Price 10*s.* 6*d.* London. 1829.

2. *Curtis's Botanical Magazine,* or, Flower-Garden displayed: in which the most ornamental Foreign Plants, cultivated in the open Ground, the Green-House, and the Stove, are accurately represented and coloured. New Series. Conducted by Samuel Curtis, F.L.S.; the Descriptions by W. J. Hooker, LL.D. Nos. 1 to 33. 8vo. Price 3*s.* 6*d.* each. London. 1827—1829.

OUR object in this article, is to introduce with all due brevity to our botanical readers, two publications which appear admirably adapted to their avowed purpose of conveying valuable information in an attractive and accessible form. A few paragraphs will suffice for the New Series of the Botanical Magazine; a work that has long maintained a highly respectable

character, but which now comes forward with increased claims on public patronage. Dr. Hooker's talents, both as a professor and a demonstrator, are of too general knowledge to require eulogy from us; nor will his reputation suffer from the way in which his department of this publication is executed. The descriptions are full and distinct, frequently supplying information on particulars rather too frequently overlooked in the cursory explanations of periodical works.

In connexion, for instance, with the Cocoa-nut, there is given a satisfactory history of the entire plant, with five illustrative plates, including not only the various parts and stages of fructification with sections, but a picturesque representation of the male and female tree. The descriptive details are both minute and entertaining, and are peculiarly acceptable as giving a popular account of a species of plant respecting which erroneous and imperfect notions had long prevailed, and of which the most complete accounts must be sought in works of forbidding price. The Palms, justly termed by Linnæus, the princes of the vegetable reign, were in his time, 'the opprobrium of Bo-'tany'; nor were they much more accurately known, until the labours of Thunberg and Roxburg, Poiteau, Spix, and Martius, had made their structure more intimately known. Among the individuals of this superb tribe, the Double Cocoa-nut, or *Coco de Mer*, was the most mysterious; and the tales of which it has been made the subject, might figure advantageously among the fantasticalities of the Arabian Nights. Until the year 1743, it was only known as having been occasionally found floating on the surface of the Indian Ocean, chiefly in the neighbourhood of the Maldives, without its husk, and with the internal part decayed. Rumphius described it as ranking in general estimation among the *miracula naturæ*, and as the very chief of marine rarities. Putting aside a large aggregate of absurdities, he restricted himself to a more moderate exhibition of incredibilities.

'The *Double Cocoa-nut* is not, he assures us, a terrestrial production, which may have fallen by accident into the sea, and there become petrified, as Garcias ab Orta relates; but a fruit, probably growing itself *in the sea*, whose tree has been hitherto concealed from the eye of man. The Malay and Chinese sailors used to affirm, that it was borne upon a tree deep under water, which was similar to a Cocoa-nut tree, and was visible in placid bays, upon the coast of Sumatra, &c.; but that if they sought to dive after the tree, it instantly disappeared. The negro priests declared it to grow near the island of Java, with its leaves and branches rising above the water, in which a monstrous bird, or griffin, had its habitation, whence it used to sally forth nightly, and tear to pieces elephants, tigers, and rhinoceroses, with its beak, whose flesh it carried to its nest; furthermore, they avouched, that ships were attracted by the waves which surrounded this tree, and there

retained, the mariners falling a prey to this savage bird, so that the inhabitants of the Indian Archipelago always carefully avoid that spot. With such, and many even more strange ideas respecting its place of growth and history, it is not wonderful that this nut should have been highly prized; and in the Maldivian islands, it was death to any man to possess it: all that were found became the immediate property of the king, who sold them at a very high price, or offered them as the most precious of regal gifts. Their value was estimated at from sixty to one hundred and twenty crowns; but those nuts which measured as much in breadth as in length, were the most esteemed; and those which attained a foot in diameter, were sold for one hundred and fifty crowns. Nay, some kings have been so greedy of obtaining these fruits, as to have given a loaded ship for a single one.'

The *albumen* of this marvellous fruit, triturated in vessels of porphyry, and mixed with coral, ebony, and stag's horn, was in the highest value as an infallible Mithridate: like the wonderous Orvietan of the middle ages, in Europe, it cured all kinds of disease, and against poison was a specific. The shell, too, was supposed to possess medicinal properties, and to neutralise the injurious qualities of whatever substance might be deposited in it. The discovery of the Seychelles, or Mahé islands, at once put an end to all these ingenious speculations, and ascertained the localities where these fruits were to be found. On three mountainous and rocky isles in that groupe, while the sea-coast produces in abundance the common Cocoa-nut (Cocos nucifera), all the interior is covered with 'Cocos de Mer'. The representations given in the present work, are from specimens forwarded by Mr. Telfair of the Mauritius; and they leave but little to be desired in the way of general information. The same gentleman transmitted, for the Royal Botanical Garden of Glasgow, a living nut; but, notwithstanding all possible care, it did not vegetate: since then, however, germinating nuts have reached England from the same quarter.

Six or seven plates, some of extra size, well drawn, clearly outlined, and, in general, excellently coloured, are given in each Number: and when we compare them with the price, we are puzzled to know where the remuneration of author, draughtsman, engraver, colourer, and proprietor, can possibly come from. The only suggestion of improvement that seems worth offering, relates to the more complicated examples. There are two or three of these, in which a few judicious touches of shadow would give meaning and precision, where there is now a little vagueness of effect and uncertainty of form.

The Botanical Miscellany is intended to supply a deficiency of which the inconvenience has been often felt by men of scientific pursuits. In Botany, as in other departments of knowledge, there is usually a considerable quantity of information

afloat, in the shape of report, memorandum, and unrecorded observation, which it is highly desirable to secure, and to bring into specific and available form. There are, moreover, appearing, from time to time, especially on the Continent, valuable memoirs on distinct branches of botanical inquiry, which, in this country, are but imperfectly known. In short, it must be obvious, that a publication professing to collect and communicate the novelties and miscellanea of this interesting science, has a *primâ facie* demand on our favourable disposition: it remains that we examine how far this claim is sustained by the execution.

Some years back, an experiment was made, by König and Sims, how far the public might be inclined to patronize a work of this kind; but their 'Annals of Botany', though of very respectable character, were continued only for a brief period. Dr. Hooker has now stept forward to fill up their place, and the undertaking could not have fallen into abler or more efficient hands; nor could a first Number be reasonably expected to hold forth a higher promise of skilful performance, than is given, and thus far fulfilled, in the part which now lies before us. It comprises twenty-four spirited delineations, the cryptogamic examples carefully coloured, of plants, new, rare, or particularly interesting. There are some clever drawings of the Mutisiæ, and among the cryptogamia we may distinguish the representation of that 'most noble of all mosses', the Spiridens Reinwardtii. A detailed account of the Mahogany Tree (Swietenia Mahagoni) will give us an opportunity of illustrating Dr. Hooker's mode of treating such subjects in the present work. This valuable wood, independently of its ornamental qualities, has valuable properties of a higher kind. It is said to be indestructible by worms or water, and to be nearly bullet-proof. The Spaniards used it largely in the construction of their vessels; and its tough texture, combined with the lightness obtained from its consequent divisibility into very thin planks, recommended it to Captain Franklin as the best material for the boats of his Arctic expedition. The Jamaica wood is the most valuable; and it is rather singular, that this tree should flourish best on elevated and rocky sites. The largest importations are from the Honduras, and the various processes of cutting and embarking are well described by Dr. H. from accurate information. Sir Walter Raleigh's carpenter, while his ship lay at anchor on the coast of Trinidad, in 1595, is said to have first discovered the beauty of this wood; but more than a century elapsed before Dr. Gibbons made it fashionable in England. The growth of two hundred years is required before this noble plant reaches its full perfection. The season of felling commences in August, and the 'gangs' employed in the work, con-

sist of from twenty to fifty, slaves and free labourers being indiscriminately mingled. Attached to each gang is an active, intelligent man, called the 'Huntsman', whose business it is to explore the 'Bush' in search of fit trees.

'He cuts his way into the most elevated situation among the thickest woods, where he climbs the tallest tree he can find, and thence minutely surveys the surrounding country. At this season, the leaves of the mahogany tree are invariably of a yellow-reddish hue; and an eye accustomed to this kind of exercise can, at a great distance, discern the places where the wood is most abundant. To such a spot are his steps directed; and without compass or other guide than what his recollection affords, he never fails to reach the exact point at which he aims. On some occasions, no ordinary stratagem is necessary to be resorted to by the huntsman, to prevent others from availing themselves of the advantage of his discoveries; for, if his steps be traced by those who may be engaged in the same pursuit, which is a very common occurrence, all his ingenuity must be exerted to beguile them from the true scent. In this, however, he is not always successful, being followed by those who are entirely aware of the arts he may use; and whose eyes are so quick, that the lightest turn of a leaf, or the faintest impression of a foot, is unerringly perceived; even the dried leaves which may be strewed upon the ground, often help to conduct to the secret spot; and it consequently happens that persons so engaged must frequently undergo the disappointment of finding an advantage they had promised to themselves, seized on by others. The hidden treasure being, however, detected, the next operation is the felling of a sufficient number of trees to employ the gang during the season. The mahogany tree is commonly cut about ten or twelve feet from the ground, a stage being erected for the axe-man employed in levelling it: this, to an observer, would appear a labour of much danger; but it is very rarely that an accident happens to the people engaged in it. The trunk of the tree, from the dimensions of the wood it furnishes, is deemed the most valuable; but for purposes of an ornamental kind, the limbs or branches are generally preferred, the grain of them being much closer, and the veins more rich and variegated.'

Having felled a sufficient number of trees, the next operation is, to cut out roads to the nearest navigable river; and this, from the hardness of the forest timber to be cut down in clearance of the path, and from the irregularity of the ground, is generally a task of much labour. A hastily constructed village rises at the point of embarkation; and the work of 'cross-cut-'ting', or sawing the trunks into logs of a proper size, having been completed, the business of conveyance commences. This can be carried on only in the dry season: it is effected by 'trucks', worked in the night by oxen and by men, and the scene is described as highly picturesque.

'Nothing can present a more extraordinary spectacle, than this process of trucking or drawing down the mahogany to the river. The six

trucks will occupy an extent of road of a quarter of a mile;—the great number of oxen, the drivers half-naked, (clothes being inconvenient from the heat of the weather and clouds of dust,) and each bearing a lighted torch; the wildness of the forest scenery, the rattling of chains, the sound of the whip echoing through the woods: then all this activity and exertion, so ill corresponding with the still hour of midnight, makes it wear more the appearance of some theatrical exhibition, than what it really is,—the pursuit of industry which has fallen to the lot of the Honduras wood-cutter.'

Advantage is taken of the rainy season to float the masses of wood down the rivers. The largest log ever cut in Honduras, was seventeen feet long, by fifty-seven inches broad, and sixty-four inches deep.

The miscellaneous department contains information of considerable value. The most interesting paper is a translation, from the German, of a letter written by Professor Schultes, of Landshut, in Bohemia, and describing with amusing frankness, the results of a scientific visit to England, in 1824. He landed at Harwich, and, while floating with the tide up the little river Orwell, had leisure to admire the park-like scenery which skirts its banks. He was much struck with the 'deep, full, verdure of 'the meadows', and the rich green, 'almost black', of the hedge-rows. At Norwich, he met with a courteous reception from Sir James Edward Smith. He expresses his mortification at the chances which consigned the collections of Linnæus to England, instead of some continental state where they might be more accessible to the botanists of *terra firma*. He takes occasion, moreover, to castigate the University of Cambridge for refusing to Sir James the appointment of botanical professor. Dr. Schultes next, in his way to London, visited the 'Garden' at Cambridge: while he praises its neatness and the diligence of its Curator, he very naturally regrets the little attention that seems to be paid, academically, to natural history. His first stay in London was very short; and he took advantage, as the worthy Professor rather waggishly observes, of one of those 'clear days which are so uncommon in England', to make a trip to Oxford, where he appears to have been sadly annoyed by the miserable pretext of a Botanical Garden, though he was indemnified by the rapturous vision of the *herbaria* of Dillenius and Sherard.

'Professor Williams related to me the following anecdote respecting Linnæus, which is traditionally preserved in the Oxford Garden, and which deserves to be also known in Germany.—Linnæus presented himself at Oxford to Dillenius and Sherard, being then a very young man, and his system having as yet made but little noise in the world of science. The latter received him with cordiality; but Dillenius was

very cool, and said to Sherard, "This is the young fellow who is putting all botanists and botany into confusion". Linnæus did not understand the English language, in which this remark was made, but yet he recognized in the word *canfiuschjen* (so pronounced by Dillenius in his German accent), the Latin epithet *confusio*. He was silent. Sherard and Dillenius walked up and down in the Garden with their new acquaintance, and stopped by a wall overgrown with *Antirrhinum* (Linaria) Cymbalaria; a plant upon which they were desirous to have the opinion of Linnæus, as much doubt had existed respecting it. Linnæus removed these difficulties with his natural perspicuity. The gentlemen again pointed to a second, and a third plant, of which they felt uncertain; and again the Swede explained the dubious points with perfect ease. Dillenius was surprised, and Sherard observed to him, that he could perceive "no confusion at all" in Linnæus. He invited the stranger to dine with him; and during the several days that Linnæus remained in Oxford, he found that the dislike which Dillenius had at first entertained towards him, wore gradually away, and gave place to esteem and friendship. On taking leave, Linnæus remarked to Dillenius, that he should be very sorry to have brought *confusion* into the Garden at Oxford. Dillenius blushed, and apologised for the hasty word which had escaped his lips.'

In London, our Traveller found the 'half a month' was too brief a season in which to accomplish the work of 'half a year': he was, however, alert and busy, though now and then a little unreasonable; as when he wonders that the possessor of a valuable *herbarium* should lock it up, and keep the key in his own possession. 'Lambert's *Sanctum*' threw the doctor into ecstasy, and while he was viewing this rich cabinet, an interesting rencontre took place.

'A little man dressed in black entered the apartment; and he cast a glance full of sorrow and indignation upon some packages which belonged to the herbarium of Ruiz and Pavon. This look attracted my attention, as did the general elevated physiognomy of this person. I could not suppress my curiosity, and asked Mr. Don who this little man might be. When he replied, *Senor Lagasca!* I threw myself into the arms of my old friend, who was much puzzled to imagine who I could be, for we had only known each other by correspondence, which had continued for some years; and here we met, as in a dream, where we least expected to see one another. Poor Lagasca! He had not only lost all his domestic happiness, (his wife and five children being in Cadiz,) and his fortune, but also his great herbarium; the manuscript of his Flora of Spain, on which he had been employed for more than twenty years, and which was ready to be printed; even the manuscript of his Monograph of the *Cerealia*, with the dried specimens belonging to it, on which he had laboured at Seville, and there completed it,—all, all were destroyed! He saved nothing from the shipwreck of that Cortes to which his talents and virtue had raised him, but his own life. Far from his beautiful country and his beloved re-

lations, he now lives in the foggy and expensive London, where he participates in the afflictions of so many of his worthy and exiled countrymen.'

Kew Garden disappointed the Doctor, but the 'park' enchanted him, and the grounds of the Horticultural Society gave him unmixed pleasure, excepting that he regretted the impossibility of procuring in Germany the slender cast-iron framework employed to so much advantage in the construction of our stoves. Their cheapness, in particular, struck him. In England, where, he observes, 'every thing is six times as expensive 'as with us', the cost of these frames is no greater than would be, in Germany, the expense of wood work 'that would not last 'above a year'. The 'peaches, nectarines, plums, melons, 'grapes, and pine-apples,' produced by the Society, were among the finest he had ever seen, and induced him to mitigate his censure of the 'acid or insipid', though 'uncommonly fine-looking' fruitage of Covent Garden Market. Chelsea was tolerable; but the British Museum presented 'nothing that interested us 'at all!' The 'celebrated flower-market of London' appeared more remarkable for extent and quantity than for quality and selection. The Squares, with their light and elegant iron railing, their bright lawns, and their groupes of trees and flowering shrubs, delighted Dr. Schultes; nor was he less gratified with the splendid establishment of Mr. Loddiges, who is, as the Dr. carefully informs us, a German.

Among the varieties which follow this narrative, occur some details respecting the preparation of what is usually termed 'Rice Paper', and which was, for a considerable time, taken for a modification of that substance, but which is now ascertained to be a native material. It has been found, or rather, the fact has been taken for granted, that, in a certain class of drawings, the surface is superior to that of paper, though we feel quite satisfied that the supposition is completely erroneous. In consequence of this peculiarity of structure and its reputed advantages, this article has been much in demand, and considerable curiosity has been excited respecting its real nature. It was, at first, imported in small squares. The earliest specimens were brought from China, about five-and-twenty years ago, by Dr. Livingstone. He presented some of them to an ingenious maker of artificial flowers, who found them admirably adapted to that kind of manufacture, and they became exceedingly fashionable. A groupe expressly made for the late Princess Charlotte of Wales, cost £70. It was, however, obvious on inspection, that the fine cellular tissue of the 'Rice Paper' had nothing in common with the processes of human dexterity; and the following extract from a letter written by General Hardwicke, will furnish a satisfactory explanation of its qualities and uses.

'I am very glad that it is in my power to answer your inquiries about the plant which produces the substance known under the name of *Rice Paper*. It has very often interested me and gratified my curiosity, to remark to how many useful purposes it is applied by the natives of India. . . . . It grows abundantly in the marshy plains of Bengal, and on the borders of Jeéls or extensive lakes, in every province between Calcutta and Hurdwar. The plant is perennial, of straggling, low growth, and seldom exceeds a diameter of two inches and a half in the stem. It is brought to the Calcutta bazaars in great quantities in a green state; and the thickest stems are cut into laminæ, from which the natives form artificial flowers and various fancy ornaments to decorate their shrines at Hindoo festivals. The Indians make hats of rice paper, by cementing together as many leaves as will produce the requisite thickness; in this way any kind of shape may be formed; and when covered with silk or cloth, the hats are strong and inconceivably light. It is an article of great use to fishermen; it forms floats of the best description to their extensive nets. The slender stems of the plant are bundled into fascines about three feet long, and with one of these under his arm does every fisherman go out to his daily occupation. With his net on his shoulders, he proceeds to work without a boat, and stretches it in the deepest and most extensive lakes, supported with this buoyant faggot. You must observe, that the cutting of this material into leaves, or laminæ, is not performed by transverse sections of the stem, but made vertically round the stem. The most perfect stems are selected for this purpose; but I believe few are found sufficiently free from knots to produce a cutting of more than nine or ten inches in length.'

This Part closes with various illustrations of the botanical discoveries made during the late expedition under Captain Franklin, to the shores of the Arctic Sea, and with the commencement of a 'Sketch', by Mr. Drummond, of his laborious journeys among the Rocky Mountains and to the Columbia River.

Art. IV. *The Correspondence and Diary of Philip Doddridge, D.D.*; illustrative of various Particulars in his life hitherto unknown: with Notices of many of his Contemporaries; and a Sketch of the Ecclesiastical History of the Times in which he lived. Edited from the Original MSS. by his great Grandson, John Doddridge Humphreys, Esq. 2 Vols. 8vo. pp. xxxii, 1008. London, 1829.

THIS publication was first brought under our notice by the "London Literary Gazette"; and the manner in which it is there hailed and applauded, will best speak for the true character and tendency of the work, and save us the necessity of expatiating upon the discretion, piety, and honourable feeling by which its Editor has been actuated. We shall not be chargeable with any literary trespass in transcribing the following detached sentences.

'We know not when, if ever, we have perused two volumes of the description of these now before us, with more intense curiosity, amusement, and instruction: curiosity, in following the "amours" (to use his own words, and in no improper sense) of a young and warm nonconformist clergyman; amusement, in witnessing the various scrapes into which his devotion to the fair sex brought the worthy preacher; and instruction, in studying his philosophical views of human nature, his frankness, his general love of his kind, and his mild and liberal religious tenets. The picture of such a man drawn by his own hand, in his letters on every occasion which could call forth his sentiments, opinions, and actions, is to us worth a thousand such lives as Job Orton, or even Dr. Kippis could write. . . . . It may be true that the medley will seem an odd one; for the mixture of the amorous and the pious, of the flesh and the spirit, of the natural and the religious, of the earthly and the heavenly, is indeed as *naïve* and candid a piece of *exposition* as can well be imagined. . . . . The world to this Dissenter, was a world of innocent recreation and lawful pleasure; he thought it no crime to enjoy the good things with which its maker has stored it; and he was neither guilty of the sourness of ascetic folly, nor of the worse guilt of that too common hypocrisy, so prevalent in his as well as in our times, which cloaks its pride under counterfeit sanctity, and covers its hidden indulgences under gloomy externals and rigid austerities.

'It has been said, that Queen Elizabeth desired to see Falstaff in love; and though commanded by so potent a monarch, and performed by so immortal a poet, we are not sure that there is any thing in the fat knight's sordid passion, to be compared with the genuine amorousness of the Reverend Doctor Doddridge as painted by his own hand. . . . . It is rather a novelty to see how *serious* people manage in these light gambols.' *Literary Gazette,* Sep. 26, 1829.

With the sentiments of the Reviewer we do not concern ourselves. It is perfectly natural, that these volumes should appear to him exceedingly amusing, 'as good as a play.' And yet, had not the individual who is thus *shewn up* been a sectarian and a saint, we feel persuaded that the good sense and good feeling of the Editor of the Literary Gazette would have revolted against the outrage committed upon a good man's memory; an outrage which reminds us of the reported conduct of Dean Swift's servant in making an exhibition of his master when in a state of idiocy,—but *he* was a mercenary, not a descendant. But let us hear Mr. Doddridge Humphreys's own account of the design of the publication.

'I confess myself not contented with the reputation he (Dr. Doddridge) has acquired as a theologian, and anxious that he should be better known as a man; that the perfect catholicism of his spirit should be apparent, and that the *joyous urbanity* of his disposition should be manifest. . . . . If, from a highly artificial state of society, *spiritual pride broods like an incubus over the land; if a counterfeit sanctity impose unnecessary restrictions;* if meek-eyed Piety be

loaded with the fetters of formality until her smile of innocent vivacity is exchanged for the frown of austerity, or sunk into the vacuity of unsocial indifference, then is the period arrived, when the influence of that manly faith which shines forth in the example of our forefathers, becomes most desirable. . . . . May not a Christian blush, when on every side he hears the members of an influential party lauding each other with the term *evangelical,* until the plain man of upright intentions and humble hope in divine mercy, stands disregarded?'

Mr. Doddridge Humphreys *blushes* for the evangelicals. It is a good sign, when the power of blushing is not lost, although blushing for others is not always a sign of modesty. We thank this gentleman, however, for stating so distinctly, that his motive for thus exhuming his admirable ancestor, and exposing him in this fantastic guise, has been, to mortify the spiritual pride of the age, and to teach meek-eyed piety the lesson of a 'joyous 'urbanity.' Finding himself, a 'plain man of upright intentions,' disregarded by the evangelicals, he has hit upon an admirable mode of revenge,—that of dragging to light the *early correspondence* of his venerated relative, for the purpose of making it appear, that the Dr. was a joyous, amorous, liberal, and indulgent sort of personage, very different from what Mr. Orton represents him, and a perfect contrast to the evangelical Dissenters of the present day. For 'the gayety of expression' in some of the letters, the following *apology* is offered.

'To those conversant with the domestic phraseology used in the early portion of the last century, as it appears in the familiar compositions of that date, the freedom of allusion to points of a delicate nature, occurring in this correspondence, will not excite surprise. Such readers will mentally refer to a variety of *parallel passages in the Letters of Pope* and other polished writers, and are perfectly aware that a *still greater latitude* was allowed in the colloquial intercourse of that period.' Vol. I. p. 94.

Dr. Doddridge and Pope! So then, the reader is to understand, that the private correspondence of the Author of the Rise and Progress of Religion, exhibits pretty much the same description of erotic gallantry as that of the Correspondent of Lady Mary Wortley Montague. We are happy to relieve our readers from the painful surprise this intimation must excite, by assuring them, that there is nothing in the Letters to warrant this disgraceful comparison. But Mr. Humphreys proceeds:

'Perhaps it may be remarked, that, from persons devoted to the ministerial office, a more cool and guarded mode of expression may be expected. The opinion is not only fallacious, but of mischievous tendency. The check it would impose upon the mind, by keeping it in a state of cautious anxiety, and a consciousness of deception in the external appearance, are points incompatible with that simplicity of heart and integrity of conversation becoming the Christian character.' Vol. I. p. 95.

So far as this strange paragraph has any intelligible meaning, it would imply, that there is no medium or alternative between a sanctimonious hypocrisy and an unlicensed levity and freedom of manners. But it is not on behalf of the *Author* of these Letters, that Mr. Humphreys was called upon to apologize: *he* is not the man to defend the character of Dr. Doddridge, if it required vindication. The apology which is demanded, is due for the offence of publishing letters written in the confidence of friendship and the exuberance of youth, for the avowed purpose of *rescuing* the character of the reverend Writer from the odium of too great sanctity. The Correspondence commences at the year 1721, when young Doddridge had just entered upon his academical studies, and extends through the ensuing eight years; the letters, therefore, were all written between the ages of nineteen and seven and twenty. As might be expected, a very considerable difference is observable in the spirit and character of the first and the latter letters of the series. In the earlier letters, those especially addressed to his fair correspondents, we find displayed a boyish playfulness, an awkward gallantry, and a susceptibility of tender impressions, which never approach to either grossness or culpability, but not unfrequently border upon the ridiculous. The number of the young academic's female correspondents, maidenly and matronly, may itself provoke a smile; and the warmth of his friendship, as expressed in some of the letters, might be mistaken for the ardour of an exclusive passion. Then, in the assumed names of Clio and Hortensius, on the one hand, and the homely designation of Miss Kitty, &c. on the other, though agreeable enough to the fashions of the day, there is a puerile effect, which is not redeemed by any thing extraordinary or brilliant in either the matter or the composition of these epistles. In fact, no one would have thought them worth publishing, who had consulted either the Writer's reputation, or the interests of society. A sufficient idea may be formed of the complexion of this portion of the letters, from the titles of a few, as given in the Table of Contents.

'To Miss Hannah Clark.
'More amusing than important.
'To his Sister, Mrs. Nettleton.
'Affectionate and domestic.
'To Miss Farrington.
'Sportively assumes the filial relation, and with due gravity affects to entreat her advice on some singular points of etiquette; to which is subjoined a confession more frank than ears maternal are wont to receive.
'To Miss Hannah Clark.
'Female society, however charming, not *quite* compatible with academical studies; with a promise that her letters shall not survive him.

'To Miss Farrington.

'Cogent hints on weighty matters.

'To Miss Farrington.

'A grave vindication of his sincerity; and a recapitulation of the qualities which, when united, constituted, in his acceptation, an agreeable woman.

'To Miss Farrington.

'Tenderly upbraids her silence, and relates the incident of having composed verses in a dream.

'To Miss Rebecca Roberts.

'Having been informed that ladies had resigned their claim to formal salutations on visits of ceremony, he advances some shrewd queries on the subject in general, and relates, as a casual incident, his introduction to Grace Freeman.

'To Miss Roberts.

'A secret!—reason and philosophy put to the rout.

'To Miss Freeman.

'Tender and respectful.

'To Miss Freeman.

'Symptoms of anxiety, and a solemn appeal.'

Such is the tempting bill of fare which Mr. Humphreys exposes to the reader; and those who feel particularly anxious to know how a young academic of twenty 'managed these matters' a hundred years ago, will purchase the volumes. The only matter for surprise is, how such letters came to be preserved. The ladies are not to be blamed. This portion of the correspondence, we are told, is printed from the Dr.'s *short-hand* copies, which were apparently taken from the originals, as soon as they were written, 'the Doctor having in some instances referred to this manu-'script in corroboration of former statements.' As these letters are regularly numbered as well as dated, it would appear, that, at this period of his life, he scarcely transmitted a single line, a copy of which he did not preserve. Their being all contained in the same MS. book with letters of more permanent interest, and in a character not easily deciphered, will explain why, in after life, the Dr. did not commit to the flames these memorials of his tender friendships and unsuccessful courtships. He could not have entertained the suspicion that any member of his family, or any one who loved his memory, could be guilty of the gross indiscretion of exposing them to the world. Let every literary man henceforth take care how he leaves behind him any letters that may hereafter fall into the hands of some graceless descendant or mercenary autograph-hunter, since, in proportion as they are domestic, confidential, and unfit for the public eye, will be the inducement to print them. The circumstance, however, that these letters are printed from the Dr.'s short-hand, 'written so minutely as sometimes to require a lens to decipher 'it', very considerably lessens our confidence in the accuracy

of the copies, and in the strict genuineness of the letters, as regards the turns of expression. The obscurities and ambiguities inevitably attaching to such a manuscript, must afford considerable scope for ingenuity of conjecture, if not for a discretionary use of the imagination in deciphering it; and there is no reason to suppose that, for the sake of rendering them more piquant, the fullest use would not be made of any latitude thus afforded. However this may be, the letters, though occasionally warm in their gallantry, could not easily be tortured, even by Mrs. Candour herself, into pruriency of meaning; nor do they in the least discredit the piety of the writer, of which other parts of the correspondence furnish some highly pleasing and instructive illustrations. Still, they exhibit an immature mind, an unformed character, the rawness of inexperience, without any scintillations of genius or wit; and though they ought not in fairness to detract any thing from Dr. Doddridge's reputation, the impression they leave on the reader is by no means that of increased veneration. They communicate no instruction; they furnish no illustration of character; and their publication is at once an insult to the dead, and an imposition upon the living.

It is true, as above intimated, there are some few letters scattered through these two volumes, which are not altogether without interest; as the admirable letter to Miss Horseman (Vol. II., p. 386,) and some of those to Mr. Whittingham. It is sufficiently evident, however, that the Writer's theological opinions were by no means matured. We do not allude to the morbid dread of 'high orthodoxy' and 'bigotry', which is occasionally betrayed, indicating the school in which he had been trained, so much as to certain expressions and sentiments utterly irreconcileable with the divinity of his riper years. For example, in writing to Miss Jennings, Mr. Doddridge carries his complimentary strain so far as to say:

'I am fully persuaded that you are daily addressing the throne of grace; and I hope that when you are mentioning your other friends, you do not entirely forget one, who prays for you as heartily as for his own soul. I question not but that so much innocence and so much goodness, is heard by Him with peculiar indulgence; and I hope I may in many respects be the better for your prayers.' Vol. II. p. 509.

Of the state of his own feelings and attainments at this period of his life (A.D. 1727), the ingenuous confessions contained in the following extract from a letter to Mr. Saunders, furnish an instructive picture.

'I have this morning been humbling myself before God for the pride of my heart. It follows me whithersoever I go,—into my study, into the conversation of my friends, and, what is most dreadful of all,

into the immediate presence of my Maker; of that God who is the fountain of all perfection, and from whose hands, I have received my all, and from whom I have deserved an aggravated condemnation. Such is the subtlety of this insinuating mischief, that I can recollect instances in which I have been proud of having exposed the deformity of *pride* with success, while perhaps it was only another instance of my degeneracy, to imagine that I had so succeeded! Why then must your complaisance add fuel to a fire, which I sometimes fear will burn up all my grace and my religion? How hard is it to keep Self in self-subjection: this you have taught me as well as man can teach it, but God alone can make the excellent lesson effectual. I cannot lay a scheme for the honour of my God, and the service of the world, but Self intrudes itself, and that sometimes to such a degree as to make me doubt whether the governing principle be not wrong, and whether many of my most valuable actions and designs be not splendida peccata. Alas, such is your "pious and excellent" friend!—You compliment me on the learning and accuracy of my views. How are you deceived! I have hardly looked into many of the most excellent treatises of the ancient and modern commentators, and have only dipped into some others so far as to see that there was a great deal that I was not capable of comprehending, at least without a long course of preparatory study! There is hardly a chapter in the Bible which does not puzzle me; nor, in short, any considerable subject of human inquiry in which I do not perceive both my ignorance and my weakness.—And this—is your Oracle!

'Were there any thing which could seem a just excuse for my vanity, it would indeed be, that you and some other such excellent persons profess not only to love, but to respect me; but I am persuaded, nay, I certainly know, it is only because a great portion of my ignorance and folly lies hid, otherwise you would all but pity or despise me! And when I consider your humility in admitting me to such an intimate friendship, and in thinking so honourably of me, I see the greater reason to be abashed at the reflection that I have learned no more of that amiable grace, with so bright an example before me, and in one whom I love so well, that it might be expected that I should imitate him with a peculiar pleasure.

'Let me beg your pity and your prayers; love me as well as you can! but pray that I may deserve your affection better; yet, whatever other imperfections attend my character, I am, with most sincere tenderness and grateful affection,

'Your Friend and Servant,

'PHILIP DODDRIDGE.'

In a letter to Mrs. Hannah Clarke, occur the following pious remarks:—

'We feel a very sensible concern when we have failed in any expression of tenderness and respect to human friends; but is there not an invisible friend, who deserves infinitely better of us both, than we do of each other, whose kindness ever attends upon us, yet whom, of all others, we are most ready to forget! Is not every day, and every moment, reminding us of his affection and care, by the rich variety of

favours which surround us; and still has he not reason to complain that our hearts are estranged from him? Believe me, madam, when I think of my propensity to forget and offend my God, all the little instances of negligence with which others can charge me, are as nothing; and I am almost ashamed of that regret, which might otherwise appear reasonable and decent. And tell me freely, am I not opening a wound in your heart as well as in my own? I hope and believe that you find a more abiding sense of the Divine presence, and that the principles of holy gratitude and love govern more in your soul than in mine: but yet, is there not some room for complaint? We will not dwell on the question. It is much more important to consider how we may correct an irregularity of temper, which we are not so ignorant as not to perceive, or so stupid as not to lament.

'It is a long time that we have spent in thus blaming ourselves; let us then immediately endeavour to reform, lest our lamentations and acknowledgments serve only to render us so much the more criminal.

'I am well aware that this unhappy principle of forgetfulness to God is implanted so deeply in our degenerate hearts, that nothing but the Divine power is able to eradicate it: but, my dearest Clio, let us make the attempt, and let us see how far the Spirit of God will enable us to execute a resolution which he has inspired.

'We both know by experience,—I, by an experience too frequently repeated, the force of love!—and with what energy and rapidity it transports the mind to the dear object on whom it is engaged. Now I do really imagine, that, by the blessing of God on proper attempts, we might in a few days make it as natural, and as habitual to our thoughts, to centre themselves in God and a Redeemer, and in the important hopes of an Eternal Glory, as we ever found it to be with regard to that favourite creature whom our imagination had placed upon the throne of our affections, and with whom we had the agreeable prospect of spending our lives in the most endearing friendship. At least, let us not conclude the contrary, till we have tried the experiment with ardour; and can we say, that we have ever yet tried it? Can we say that we have ever maintained the resolution to exert our utmost command over our thoughts, so as to fix them upon divine objects for one single week! I have tried it for a day or two, with encouraging success, but never had the consistency to hold it out for a week!

'This evening, having concluded one quarter of the year, I have devoted part of it to the review of my own temper and conduct; and I find, that the numberless evils which have surrounded me, may be traced up to this unhappy source, a forgetfulness of God! I have therefore determined, by the Divine assistance, to attempt a reformation, by binding myself to a most resolute opposition against this ingratitude; and I communicate the resolution to you, madam, to engage the assistance of your prayers, and to recommend you to make a like attempt.'—

Our readers will judge, how far the publication of even these letters, can be productive of any very important advantage.

Dr. Doddridge was a justly eminent man, whose talents and attainments commanded the respect, while his amiable and catholic spirit secured the warm esteem, of good men of all deno-

minations. His exemplary discharge of his public duties rendered him a model worthy of imitation. His Lectures and Family Expositor have procured him an extensive celebrity as an accomplished divine and Biblical critic; and his "Rise and Progress of Religion", has endeared his memory to thousands by its practical usefulness. In all these respects, his claims to be had in affectionate and grateful remembrance are too well established to be affected by this unworthy publication. It appears that Mr. Stedman had access to these very letters, when he published his selections from the Dr.'s correspondence; but his respect for his friend and for the public alike withheld him from printing any of the 'domestic letters.' Mr. Humphreys announces his intention to follow up these two volumes with we do not know how many more, transcribed from the remaining parts of the MS. document. We confess that our anticipations of the entertainment or instruction to be derived from them, are very moderate. We feel extremely reluctant to employ language that might seem to border on disparagement; but, threatened as we are with a further publication of the kind, we must be pardoned the observation, that no part of Dr. Doddridge's fame is derived from any peculiar elegance or nervousness of style, any brilliancy of genius, or commanding reach of thought. As a writer, he is not to be compared with Dr. Watts, to say nothing of Baxter and Howe and the theologians of the seventeenth century. Neither his criticisms nor his remarks display much originality, nor is he an expositor who can always be safely followed. His Family Expositor has been of immense practical utility, in promoting very materially the study of Biblical criticism and the spirit of religious inquiry, as well as the profitable reading of the New Testament. But Dr. Doddridge's excessive candour and his educational bias have often led him to adopt criticisms of very doubtful propriety; and speaking for ourselves, we must say, that his judgement as a critic, has not seemed to us on a par with the respectability of his attainments. His lectures are an honourable monument of his literary industry and his liberal and philosophical spirit; although, against his *mode* of lecturing, there lie very serious objections; and it is a most painful reflection, how large a number of his pupils swerved from that faith which their venerated Tutor held, and taught, and adorned. Yet, his faults were allied to virtues. This excess of caution, while it might lead others to doubt, sprang not from indecision, but from unaffected modesty and humility. His indulgence towards error originated in no coldness of heart towards the truth, but in the tenderness and benignity of his temper. It would be absurd to speak of him as a great man in any usual sense of these words, but he was most emphatically a good man, and one who combined in a happy degree the saint and the

Christian gentleman. He lived too in an age barren of greatness: and his name serves to cast a ray over a dark and cheerless portion of our ecclesiastical annals.

Dr. Doddridge died at Lisbon, where, till very lately, his simple tomb stood disregarded, and the dilapidations of more than half a century had nearly destroyed it; when the venerable Mr. Taylor, formerly pastor of Carter Lane meeting-house, his last surviving pupil and friend, on learning its state, took measures to have it renewed in a durable and handsome manner. To him, this publication must, we should imagine, be a painful mortification.

Art. V.—1. *Memoirs of the Emperor Jahangueir,* written by Himself; and Translated from a Persian Manuscript. By Major David Price, of the Bombay Army; Member of the Royal Asiatic Society, &c. 4to. pp. 142. London, 1829.

2.—*The Travels of Macarius, Patriarch of Antioch:* written by his Attendant Archdeacon, Paul of Aleppo, in Arabic. Part the First. Anatolia, Romelia, and Moldavia. Translated by F. C. Belfour, A.M. Oxon, LL.D. of the Greek University of Corfu, &c. 4to. pp. 144. London, 1829.

3.—*History of the Afghans:* translated from the Persian of Neamet Ullah. By Bernhard Dorn, Professor of Oriental Literature in the Imperial Russian University of Kharkov. Part I. 4to, pp. 184. London, 1829.

IN our Number for June last, we noticed the first Number of this valuable series of Translations, for which the literary world are indebted to the Oriental Translation Committee. A brief account of the above curious works will, we presume, be not unacceptable to our readers.

Literary talent seems to have been an hereditary gift in the illustrious house of Timour. Timour himself, Baber, Jehanguire, and his unfortunate grandson Dara, all rank among imperial authors; and Akbar, the father of Jehanguire, was not less distinguished as the munificent patron of learning. Some portions of this auto-biographical memoir have already been laid before the public, by Mr. Anderson, in the Asiatic Miscellany; and Maurice, in his History of Hindostan, refers to a translation of the *Tooezk Jehangery,* by Gladwin. To the latter, we are surprised that Major Price makes no reference, which he would have done, had he been aware of its existence. These Memoirs will hardly be expected to possess the intrinsic value and interest of Sultan Baber's, so admirably edited by Mr. Erskine. Jehanguire, though a man of talents, was of an order of character very inferior to his accomplished ancestor; and his composition exhibits much more of the Oriental style of magniloquent em-

bellishment. After the usual pious preface, a Mohammedan doxology, the Emperor states, that, for a memorial of sundry events incidental to himself, he has undertaken to describe a small portion, in order that some traces thereof may be preserved on the records of time. He begins the narrative at his own accession to 'the throne of his wishes,' on the forenoon of the 8th of the latter month of Jummaudy, A.H. 1014, (Oct. 10, 1605), at the age of thirty-six.

'Let it not produce a smile, that I should have set my heart on the delusions of this world. Am I greater than Solomon, who placed his pillow upon the winds? As at the very instant that I seated myself on the throne, the sun rose from the horizon, I accepted this as the omen of victory, and as indicating a reign of unvarying prosperity. Hence I assumed the titles of Jahangueir Padshah, and Jahangueir Shah; the world-subduing emperor, the world-subduing king.'

The name which he had received in infancy, was Mahommed Selim, after a holy dervish of that name. 'And peradventure,' says the Emperor,

'I might have been contented to the last with the title of Sultan Seleim: but, to place myself on a par with the monarchs of the Turkish empire (Roum), and considering that universal conquest is the peculiar vocation of sovereign princes, I thought it incumbent on me to assume at my succession that of Jahangueir Padshah, as the title which best suited my character: and I trust, with the aid of a gracious Providence, with length of life, and a favouring star, that I shall so acquit myself as to justify the appellation.'

These self-pleasing anticipations were to be very inadequately realized. But we pass on to the description of the ceremonies which followed his Majesty's coronation.

'Having thus seated myself on the throne of my expectations and wishes, I caused also the imperial crown, which my father had caused to be made after the manner of that which was worn by the great kings of Persia, to be brought before me, and then, in the presence of the whole assembled Ameirs, having placed it on my brows, as an omen auspicious to the stability and happiness of my reign, kept it there for the space of a full astronomical hour. On each of the twelve points of this crown was a single diamond, of the value of one lak of ashrefies of five mithkals; the whole purchased by my father with the resources of his own government, not from any thing accruing to him by inheritance from his predecessors. At the point in the centre of the top part of the crown, was a single pearl of four mithkals, of the value of one lak of ashrefies; and in different parts of the same were set altogether two hundred rubies, of one mithkal each, and each of the value of six thousand rupees *.

* "Altogether, this superb symbol of supreme power, (calculating the *ashrefy* at fifteen rupees,) may be valued at £2,070,000 sterling."

'For forty days and forty nights, I caused the *nuggaurah*, or great imperial state drum, to strike up, without ceasing, the strains of joy and triumph, and for an extent of nearly fifty *zereibs* around my throne, the ground was spread, by my directions, with the most costly brocades and gold-embroidered carpets. Censers of gold and silver were disposed in different directions for the purpose of burning odoriferous drugs, and nearly three thousand camphorated wax-lights, three cubits in length, in branches of gold and silver, perfumed with ambergris, illuminated the scene from night till morning. Numbers of blooming youths, beautiful as young Joseph in the pavilions of Egypt, clad in dresses of the most costly materials, woven in silk and gold, with zones and amulets sparkling with the lustre of the diamond, the emerald, the sapphire, and the ruby, awaited my commands, rank after rank, and in attitude most respectful. And finally, the Ameirs of the empire, from the captain of five hundred to the commander of five thousand horse, and to the number of nine individuals, covered from head to foot in gold and jewels, and shoulder to shoulder, stood round in brilliant array, also waiting for the commands of their sovereign. For forty days and forty nights did I keep open to the world these scenes of festivity and splendour, furnishing altogether an example of imperial magnificence, seldom paralleled in this stage of earthly existence.'

The world-subduing Emperor proceeds to mention the various ordinances and regulations by which his accession to the throne was signalized. The 'very first ordinance' was to cause 'the chain of justice' to be suspended from the battlements of the royal tower of the castle of Agra, the other end being fastened to a stone pillar near the bed of the Jumna; to the intent that when at any time the dispensers of law should fail in the administration of justice, the injured party might, by applying his hand to this chain, signify his appeal to the imperial justice. The chain was of gold, 140 *guzz* in length, having attached to it eighty small bells at different distances, and weighed eighty *mauns*, or about fifteen cwt. Another regulation announced the remission to his subjects of three several sources of revenue. Others related to the protection of merchants and the abolition of sundry abuses; and a humane law provided, that no person should suffer in future, for any offence, the loss of his nose or an ear. Another regulation, interdicting the making or selling of any wine or other intoxicating liquor, is accompanied with the following singularly ingenuous and *naïve* explanation.

'I undertook to institute this regulation, although it is sufficiently notorious, that I have myself the strongest inclination for wine, in which, from the age of sixteen, I have liberally indulged. And in very truth, encompassed as I was with youthful associates of congenial minds, breathing the air of a delicious climate, ranging through lofty and splendid saloons, every part of which was decorated with all the graces of painting and sculpture, and the floors bespread with the

richest carpets of silk and gold, would it not have been a species of folly to have rejected the aid of an exhilarating cordial? And what cordial can surpass the juice of the grape? May it not happen that *theriauk*, or opiates, or stimulants, have been rendered habitual to the constitution? and heaven forbid that this should deprive a man of the most generous feelings of his nature. With some acknowledged beneficial effects, it must, however, be confessed, that these indulgences to excess must expose a man's infirmities, frustrate his constitutional vigour, and awaken false desires, such being the most injurious properties belonging to the list of stimulants. For myself, I cannot but acknowledge, that my usual daily allowance extended to twenty, and sometimes to more than twenty cups, each cup containing half a *seir* (about six ounces), and eight cups being equal to a *mann* of Irák. So far, indeed, was this baneful propensity carried, that if I were but an hour without my beverage, my hands began to shake, and I was unable to sit at rest. Convinced by these symptoms, that if the habit gained upon me in this proportion, my situation must soon become of the utmost peril, I felt it full time to devise some expedient to abate the evil: and in six months I accordingly succeeded in reducing my quantity gradually from twenty to five cups a day. At entertainments, I continued, however, to indulge in a cup or two more: and on most occasions, I made it a rule never to commence my indulgence until about two hours before the close of the day. But now that the affairs of the empire demand my utmost vigilance and attention, my potations do not commence until after the hour of evening prayer, my quantity never exceeding five cups on any occasion; neither would more than that quantity suit the state of my stomach. Once a day I take my regular meal, and once a day seems quite sufficient to assuage my appetite for wine; but, as drink seems not less necessary than meat for the sustenance of man, it appears very difficult, if not impossible for me to discontinue altogether the use of wine. Nevertheless, I bear in mind, and I trust in heaven that, like my grandfather Homayun, who succeeded in divesting himself of the habit before he attained the age of forty-five, I also may be supported in my resolution, some time or other to abandon the pernicious practice altogether. "In a point wherein God has pronounced his sure displeasure, let the creature exert himself ever so little towards amendment, and it may prove, in no small degree, the means of eternal salvation."'

After mentioning with becoming self-applause some other worthy deeds and wise regulations, his Majesty describes in glowing terms his good city of Agra. 'In very truth it is a 'wonderful city; and hence', observes the Imperial Writer, 'it 'is not surprising that, in the esteem of mankind, it has been 'placed on the same rank with Gualiar and Muttra, the latter 'the birth-place of Krishna, whom the Indian nations, in their 'ignorance, adore as the Supreme Being.' This naturally leads him to speak of Banaras (Benares), and of the temple erected by Rajah Maun Sing at the incredible expense of five krore and forty laks of rupees! It was believed that a dead Hindoo, pro-

vided he had been a worshipper of the idol, would, when laid before it, be restored to life. Indignant at this imposture, Jehanguire made it his plea for throwing down the temple, and erecting the great mosque with its materials. The erection of this mosque is popularly ascribed to Aurungzebe, whose fame has eclipsed that of his ancestors. In connexion with this act, the Mohammedan Emperor makes the following reflections.

'On this subject, however, I must acknowledge, that, having on one occasion asked my father (Akbar), the reason why he had forbidden any one to prevent or interfere with the building of these haunts of idolatry, his reply was in the following terms: "My dear child", said he, "I find myself a puissant monarch, the shadow of God upon earth. I have seen that he bestows the blessings of his gracious providence without distinction. Ill should I discharge the duties of my exalted station, were I to withhold my compassion and indulgence from any of those entrusted to my charge. With all of the human race, with all of God's creatures, I am at peace: why then should I permit myself, under any consideration, to be the cause of molestation or aggression to any one? Besides, are not five parts in six of mankind either Hindûs or aliens to the faith; and were I to be governed by motives of the kind suggested in your inquiry, what alternative can I have but to put them all to death? I have thought it, therefore, my wisest plan, to let these men alone. Neither is it to be forgotten, that the class of whom we are speaking, in common with the other inhabitants of Agrah, are usefully engaged, either in the pursuits of science or the arts, or of improvements for the benefit of mankind; and have, in numerous instances, arrived at the highest distinctions in the state; there being, indeed, to be found in this city, men of every description and of every religion on the face of the earth."'

These sentiments were worthy of the enlightened Akbar, of whose latitudinarian principles, however, the Son speaks with no approbation. 'In his character', says Jehangueir, 'one pro-'minent feature was, that with every religion he seems to have 'entered, through life, into terms of unreserved concord; and 'with the virtuous and enlightened of every class, of every sect 'and profession of faith, he did not scruple to associate as op-'portunities occurred; for the most part devoting the live-long 'night to this species of social enjoyment.' At one time, under the influence, as is alleged, of his accomplished minister, Abul Fazzel, Akbar had been led even to doubt the mission of Mohammed; and this is acknowledged to have been the cause which led to his assassination. 'It was always suspected', Major Price remarks, 'that Jehangueir was deeply implicated in the 'murder of the elegant historian of his father's reign; but here 'is the cold-blooded avowal of it.

'Towards the close of my father's reign, availing himself of the influence which by some means or other he had acquired, he so wrought

upon the mind of his master, as to instil into him the belief that the Seal and Asylum of Prophecy, to whom the devotion of a thousand lives such as mine would be a sacrifice too inadequate to speak of, was no more to be thought of than as an Arab of singular eloquence, and that the sacred inspirations recorded in the Korân were nothing else than fabrications invented by the ever-blessed Mohammed. Actuated by these reasons it was, that *I employed the man who killed* Abûl Fazzel, and brought his head to me; and for this it was that I incurred my father's deep displeasure. Hence also it was that I solemnly appealed to the Prophet's sacred name, and ventured to proclaim, that, with his assistance, I should still make my way good to the throne of Hindûstaun. I am compelled to add, that, under the influence of his displeasure on this occasion, my father gave to my son Khosrou, over me, every advantage of rank and favour, explicitly declaring that after him *Khosrou should be king*. In the end, the Almighty brought his purposes to a consummation. After the death of Abûl Fazzel, however, my father became impressed with other notions, and returning again a little into the right way, shewed himself once more an orthodox believer.'

In his last illness, of which we have a particular and interesting account, it appears that Akbar became reconciled to his son, and nominated him as his successor to the throne, but bestowing 'the six months' wide territory of Bengal' upon Khosrou. The last moments of the aged monarch are affectingly described, and the narrative supplies an instructive view of the death-bed of a Moslem.

'My father, after wistfully regarding them all round, intreated that they would bury in oblivion all the errors of which he could be justly accused, and proceeded to address them in the following terms, arranged in couplets.

'"Remember the repose and safety which blessed my reign,
The splendour and order which adorned my court, O remember.
Remember the crisis of my repentance, of my oft-revolving beads,
The canopy which I prepared for the sanctuary of the Kaabah.
Let the tear of affection shed rubies over my dust.
In your morning orisons turn your thoughts to my soul:
Let your evening invocations irradiate the gloom of night.
Do not forget the anguish of the tear-flowing eye.
When the chill winds shall visit your courts like the autumnal blast,
Think on that cold hand which has so often scattered gold among you."

'He added the following stanza of four lines:

'"Didst thou see how the sky shed around its flower-like fascinations?
My soul is on the wing to escape this cage of darkness.
That bosom which the world was too narrow to contain,
Has scarcely space enough to inspire but half a breath."

'Here I perceived that it might indeed be this mighty monarch's

latest breath, and that the moment was arrived for discharging the last mournful duties of a son. In tears of anguish I approached his couch, and sobbing aloud, I placed my head at my father's feet. After I had then passed in solemn sorrow thrice round him, the dying monarch, as a sign auspicious to my fortune, beckoned to me to take his favourite scimitar *futtah-ul-moulk* *, and in his presence to gird it round my waist. Having so done, and again prostrated myself at his feet, I renewed my protestations of duty. So nearly was I indeed exhausted in these paroxysms of sorrow, that I found at last the utmost difficulty in drawing breath.

'On the evening of Wednesday, when one watch and four sections of the night were expired, my father's soul took flight to the realms above. He had, however, previously desired me to send for Mêiran Sudderjahaun, in order to repeat with him the *Kelmah shihaudet*, which he said it was his wish to postpone to the last moment, still cherishing the hope that the Almighty Disposer of Life might yet bestow some prolongation. On his arrival, I placed Sudderjahaun on both knees by my father's side, and he commenced reciting the creed of the faithful. At this crisis, my father, desiring me to draw near, threw his arms about my neck, and addressed me in the following terms.

'"My dear boy (bâba), take this my last farewell, for here we never meet again. Beware that thou dost not withdraw thy protecting regards from the secluded in my harram; that thou continue the same allowance for subsistence as was allotted by myself. Although my departure must cast a heavy burthen upon thy mind, let not the words that are past be at once forgotten. Many a vow and many a covenant have been exchanged between us—break not the pledge which thou hast given me—forget it not. Beware! Many are the claims which I have upon thy soul. Be they great or be they small, do not forget them. Call to thy remembrance my deeds of martial glory. Forget not the exertions of that bounty which distributed so many a jewel. My servants and dependants, when I am gone, do not thou forget, nor the afflicted in the hour of need.—Ponder word for word on all that I have said,—do thou bear all in mind; and again, forget me not."

'After expressing himself as above, he directed Sudderjahaun once more to repeat the *Kelmah*, and he recited the solemn test himself with a voice equally loud and distinct. He then desired the Sudder to continue repeating by his pillow the *Sourah neish*, and another chapter of the Korân, together with the Adeilah prayer, in order that he might be enabled to render up his soul with as little struggle as possible. Accordingly, Sudderjahaun had finished the *Sourah neish*, and had the last words of the prayer on his lips, when, with no other symptom than a tear-drop in the corner of his eye, my noble father resigned his soul into the hands of his Creator.'

Khosrou's party were for the time compelled to acquiesce in the accession of Sultan Selim; but, a few years afterwards, the young prince made his escape, and set up the standard of

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* The conquest of empires.

revolt. The rebellion assumed for some time a formidable character; but Khosrou was at length defeated after an obstinate conflict, and all his followers were taken or dispersed. The prince was for fifteen years a state prisoner in close confinement in the royal tower of the castle of Agra: he was at length pardoned and released, at the intercession of his brother Parveiz, and restored to all his honours. Jehangueir seems indeed to have been naturally humane and placable; and it is remarkable, that the protection he extended to all classes of his subjects, in imitation of his father Akbar, brought his orthodoxy into similar suspicion. Of his policy in this respect, he gives the following vindication.

'In the practice of being burned on the funeral pyre of their husbands, as sometimes exhibited among the widows of the Hindûs, I had previously directed, that *no woman who was the mother of children should be thus made a sacrifice, however willing to die;* and I now further ordained, that *in no case* was the practice to be permitted, when *compulsion was in the slightest degree employed,* whatever might be the opinions of the people. In other respects, they were in nowise to be molested in the duties of their religion, nor exposed to oppression or violence in any manner whatever. For when I consider that the Almighty has constituted me the shadow of his beneficence on earth, and that his gracious providence is equally extended to all existence, it would but ill accord with the character thus bestowed, to contemplate for an instance the butchery of nearly a whole people; for, of the whole population of Hindûstaun, it is notorious, that five parts in six are composed of Hindûs *, the adorers of images; and the whole concerns of trade and manufactures, weaving, and other industrious and lucrative pursuits are entirely under the management of these classes. Were it, therefore, ever so much my desire to convert them to the true faith, it would be impossible, otherwise than through the excision of millions of men. Attached as they thus are to their religion, such as it is, they will be snared in the web of their own inventions: they cannot escape the retribution prepared for them. But the massacre of a whole people can never be any business of mine.'

These sentiments do high honour to the Mohammedan Sovereign; and on one point, his conduct appears to advantage in contrast with the less Christian policy of the East India Government: we allude to his wise regulation forbidding any widow that had children to perform *suttee.* It would seem that Jehangueir was visited with some compunction for his share in the base assassination of Abul Fazzel, since he takes care to inform us, that he raised his son, Shiekh Abdurrahman, to the dignity of a commander of two thousand horse, notwithstanding, he says,

* 'It is curious to remark,' observes the Translator in a note, 'that the same proportion appears to exist at this day.' But it varies most widely in the different provinces.

'that the father was well known to me as a man of profligate 'principles.' We must make room for the following reflections, suggested by the slaughter of the banditti who infested the road to Kaubul:

'The shedding of so much human blood must ever be extremely painful; but, until some other resource is discovered, it is unavoidable. Unhappily, the functions of government cannot be carried on without severity and occasional extinction of human life, for, without something of the kind, some species of coercion and chastisement, the world would soon exhibit the horrible spectacle of mankind, like wild beasts, worrying each other to death with no other motive than rapacity and revenge. *God* is witness that there is no repose for crowned heads. There is no pain or anxiety equal to that which attends the possession of sovereign power, for to the possessor there is not in this world a moment's rest. Care and anxiety must ever be the lot of kings, for of an instant's inattention to the duties of their trust, a thousand evils may be the result. Even sleep itself furnishes no repose for monarchs, the adversary being ever at work for the accomplishment of his designs. It has indeed been said, that kings will find enemies in the very hair of their own bodies. "Let this my counsel be suspended like a jewel to thine ear. Hath heaven deposited in thine hands the power supreme —keep always well with the people subject to thy sway. Better that a man leave behind him a good name, than to leave behind him a palace of burnished gold."

'While I am upon the subject, I cannot but consider, that he to whom God hath assigned the pomp and splendour of imperial power, with a sacred and awful character in the eyes of his creatures, must, as he hopes for stability to his throne and length of days, in no way suffer oppression to approach the people intrusted to his care. For my own part I can with truth assert, that I have never so far lent myself to the indulgence of the world's pleasures as to forget that, however sweet to the appetite, they are more bitter in the issue than the most deadly poisons. Alas! for the jewels of this world which have been poured with such profusion upon my head: they bear no longer any value in my sight, neither do I any longer feel the slightest inclination to possess them. Have I ever contemplated with delight the graces of youth and beauty? The gratification is extinguished, it no longer exists in my nature. The enjoyments of hunting and of social mirth, have too frequently been the source of pain and regret. The finger of old age has been held out to indicate that retirement must be my greatest solace, my surest resource, and from thence must be derived my highest advantages. In short, there neither is nor can be in this world any permanent state of repose or happiness; all is fleeting, vain, and perishable. In the twinkling of an eye shall we see the enchantress which enslaves the world and its votaries, seize the throat of another and another victim; and so exposed is man to be trodden down by the calamities of life, that one might be almost persuaded to affirm that he never had existence. "That world, the end of which is destined to be thus miserable, can scarcely be worth the risk of so much useless violence."

'If indeed, in contemplation of future contingencies, I have been sometimes led to deal with thieves and robbers with indiscriminate severity, whether during my minority or since my accession to the throne, never have I been actuated by motives of private interest or general ambition. The treachery and inconstancy of the world are to me as clear as the light of day. Of all that could be thought necessary to the enjoyment of life, I have been singularly fortunate in the possession. In gold, and jewels, and sumptuous wardrobes, and in the choicest beauties the sun ever shone upon, what man has ever surpassed me? And had I then conducted myself without the strictest regard to the honour and happiness of God's creatures consigned to my care, I should have been the basest of oppressors.'

One of the most curious passages in these memoirs, immediately follows; it describes the incredible feats of some Bengalese jugglers who performed before the Emperor. The account is too long to extract, but after reading it, one is almost ready to acquiesce in his Majesty's remark: 'In very truth, however we 'may have bestowed upon these performances the character of 'trick or juggle, they very evidently partake of the nature of 'something beyond the exertion of human energy.' Major Price informs us, that he has himself been witness to one of the transformations described, and has no conception of the means by which it was accomplished. It appears, however, from the wonderful stories introduced into the subsequent pages, that Jehangueir was endowed with no small portion of credulity. This autobiographical memoir breaks off very abruptly at the date of the Emperor's excursion to 'the saffron meads' of Kashmeer, in the fourteenth year of his reign.

Jehangueir was the contemporary of our James I., in whose reign, Sir Thomas Roe was sent as the first English ambassador to the Emperor of Hindostan. He presented a coach to Jehangueir from the British monarch, and obtained the object of his mission, namely, permission to establish a factory at Surat. In his pacific and humane character, his literary propensities, his pedantry and vanity, the world-subduing Emperor has reminded us of the British Solomon. He died in the year 1628, while on a journey to Kashmeer.

Archdeacon Paul's Chronicle of the Travels of his Father and Lord the Patriarch, abounds with curious illustrations of the rites and usages of the Greek and Oriental Churches, and the customs of the times; but it is singularly barren of any valuable information. The worthy Archdeacon's talents appear to have been of the humblest order; and there is an air of simplicity in the narrative, bordering closely on imbecility, which seems to indicate and reflect a decay and prostration of intellect, characteristic of the age. Of the state of what called itself Christianity in the

Church of Antioch at this period, the following passages afford a melancholy specimen. On approaching Moudaneea, a stage from Broussa, in Natolia, the whole population issued forth to meet the Patriarch.

'They took us directly to their High Church, called after the Assumption of Our Lady: and the Deacon mentioned first the name of the Patriarch of Constantinople; secondly, that of the Patriarch of Antioch: but they omitted any mention of their metropolitan, Clementus, (God erase his name from the Book of Life!) for his haughtiness of mind, being hated by all the people; particularly at the present time, when he declined coming out to meet the Patriarch, and welcome his arrival. For this reason, we staid a very short time here, and performed no mass. But the people honoured us much; for they are exceedingly good Christians, and very religious.'

In crossing the Sea of Marmora, they were overtaken by a storm, which had nearly put a termination to the Patriarch's travels.

'Our sense fled from us, so that we cried and sobbed like children. Giving ourselves up for lost, we bade adieu to each other, and openly confessed our sins; and our lord the Patriarch read over us the prayer of forgiveness, absolution, and remission, while we were in momentary expectation of approaching death. But the Creator, exalted be his name! who neglecteth not his servants, did not abandon us; and by the intercession for us of the Virgin his Mother, the preserver and refuge of all who are in distress—of St. Nicholas—of St. Simeon the wonder-worker, the seaman, the Aleppian—of St. George, the rider upon sea and land—and of St. Demetrius, whose festival was approaching (for both before and after it this storm is dreaded by navigators)—the waves subsided; and after immense fatigue and mighty fear, our sailors succeeded in rowing us to land. At first, we could not believe that we were safe.'

The following passage fixes the date of this curious performance, (the middle of the seventeenth century,) and shews that image-worship was then practised in the Greek church.

'On Thursday morning, the Patriarch of Constantinople sent to him, at the moment of his intended coming, the aforesaid Metropolitans, who repaired to his presence, and conducted him to the Patriarch's palace. As soon as he entered the gate two priests met him; the one carrying the Gospel, the other an image; and also the Deacons, with the thurible, dressed in their copes: and he kissed the Gospel and the image, according to custom; and the Deacons incensed him. Then one of the Metropolitans put into his hand a silver crosier; and the singing chaplains began to chaunt Ἄξιον ἐστὶν, till they entered with him into the Patriarchal church, which is dedicated in the name of St. George. Whilst he was performing his devotions to the images which are upon the door of the tabernacle, behold the Patriarch

of Constantinople came down, and entering the church in his pall (μανδύα), stood before his throne. They placed our lord the Patriarch at a throne opposite to him. And the Deacon said: "Have mercy on us, O God, according to thy great mercy." And he made mention of Alexis, Emperor of Moscow and of the Empress Maria; of Vasili Beg, of Moldavia, and his consort Katherina; of Matthew Beg, of Wallachia, and his wife Helena; then of Kyr Paisius, the Patriarch of Constantinople, and Kyr Macarius, Patriarch of Antioch; and the chaplains chaunted at each name *Kyrie Eleëson* three times. Upon the conclusion of the service by the officiating priest, the two Patriarchs came down from their thrones; and having granted pardon to each other for their faults, they walked together, two persons preceding them with large silver candlesticks holding a camphor taper; and the Metropolitans following behind, till they mounted up to the Patriarch's divan. Here they sat down to table, while the chaplains continued to sing.'

The ceremony of proclaiming the style and title of these brother Apostles, is quite in character with the rest.

'At the end of the prayer, after they had taken their blessing together, (exchanged benedictions?) the two patriarchs went outside the church, with two torch-bearers before them, and the whole congregation standing in rows. Then one of the torch-bearers shouted with a loud voice: "Paisius, of all holiness, Archbishop of the City of Constantinople, the New Rome, and Patriarch of the Inhabited World, May your years be many"—three times: whilst the patriarch, raising his right hand, was blessing the people. In like manner, the bearer of the other torches cried out: "Macarius, of all goodness, Patriarch of the City of God, Antioch the Great, and of all the East;" and he said, "May your years be many" three times; whilst the Antiochian also raised his right hand, and blessed the people. Then they put off their palls, and the Constantinopolitan took the other up with him to his palace, where they dined together.'

The description of Constantinople itself is very meagre and uninteresting. A succession of 'splendid ceremonies and solemn banquets', left the Patriarch and his attendant Deacon little spare time on their hands. We have, however, a particular account of the Patriarchal Church of St. George, and its rare treasures; among which were, a portrait of that Saint, 'entirely executed by the hand of Our Lady'; portraits of Abraham and Melchizedec; and another extraordinary picture, representing 'the Patriarch 'of Alexandria, and the Messiah standing before him in the 'shape of a young man, under a cupola supported by two pillars. 'His garment is rent; and the Patriarch says to him "Lord, 'who rent thy garment?" The answer issuing from the mouth 'of Our Lord is: "Indeed Arius, who fell upon me. Is the 'mouth of Hell lower?"' (deeper?) Among the bodies of saints, in this church, from which the visiters did not fail to 'take a 'blessing' in exchange for a devout osculation, were that of Saint Theophanu the empress, of Saint Ishmonita, mother of

the seven Macabites, and of Saint Euphemia. They shewed also 'one half of the pillar to which they tied our Lord the Messiah 'when they scourged him.' The whole of the treasure belonging to this church, was in the hands of its *vakeels* or attorneys, not being '*entrusted* to the Patriarchs.'

"If the salt has lost its savour, wherewith shall it be seasoned!"—It is difficult to conceive of a more abject state of the human faculties amid the darkness of utter heathenism, than is exhibited by this view of a corrupt church in the last stage of declension and moral imbecility. Well might Byzantium be styled New Rome, since, in guilt and folly, it has come so little behind its ecclesiastical rival.

Dr. Belfour has executed his task with respectable, if not consummate ability. The concluding paragraphs of his Preface are, however, somewhat too much in the style of Archdeacon Paul, to suit the taste of Western readers.

The History of the Afghans is a more valuable document. Its Author was the contemporary of Ferishta; and the identity of the sources from which they drew their information in compiling their respective works, is evident from the verbal coincidence which may occasionally be detected in the style and thread of the narrative. The present work contains the history of the Afghans *from Adam* to the sixteenth century. The native traditions trace the national genealogy up to Afghana, the son of Talut * (King Saul), and make the nation to have emigrated from Arabia, subsequently to the time of Mohammed. Sir William Jones endeavoured to corroborate this statement, by adducing, among other proofs, the supposed similarity of the Pushtoo or Afghan language to the Chaldaic. This proof, Professor Dorn remarks, 'is the weakest that could be produced, for the 'Pushtoo points to quite another origin of this people.' Neither in its grammar nor in its vocabulary, does it present, he says, the slightest affinity to the Hebrew or Chaldee.

'The fact, that the Afghans make frequently use of Hebrew names, as Esau, Yacoob, Musa, &c., and that their tribes bear Hebrew names, as Davudzye, &c., is as little proof of their Jewish origin, as the circumstance that their Nobles bear the title *Melek*; which title, even according to their own assertion, was not introduced before Mohammed's time.'

In the Notes, the Translator has more fully explained his opinions, and discussed the historical and philological questions relating to the Afghans and their language; but, as all these are

* Paulos is pronounced Taulos in Ethiopic. Talut, for Tsalus or Saul, is not a greater change, than Tyre for Tsoor.

reserved for the Second Part, which has not yet reached us, we must defer any remarks upon the subject for a future opportunity.

Art. VI.—1. *The Journal of a Naturalist.* Sm. 8vo. pp. 429. Plates. Price 15*s.* London. 1829.

2. *Salmonia;* or, Days of Fly Fishing. In a Series of Conversations. With some Account of the Habits of Fishes belonging to the Genus Salmo. By an Angler. f.cap. 8vo. pp. 350. Price 12*s.* London. 1829.

3. *The Natural History of Selborne.* By the late Reverend Gilbert White, A.M. With Additions by Sir William Jardine, Bart. 18mo. pp. 340. Price 3*s.* 6*d.* Edinburgh. 1829.

IT does not often happen to us, to have an opportunity of putting together three volumes of such delightful reading as those which now lie before us. The Natural History of Selborne is too extensively and too favourably known to require any further intimation from us, than that the convenient edition in our hand is a partial reprint—we wish it had included the entire collection —of the Reverend Gilbert White's works, with brief but acceptable notes by an intelligent observer of nature. It forms a section of the series which passes under the name of Constable's Miscellany, and which is, on the whole, distinguished by judicious management.

'Salmonia' is recommended to us, not by the subject, but by the name of its author, and by its execution. It was the work of the late Sir Humphrey Davy, as a *passe-tems* in hours of sickness and debility; and this, although, for ourselves, we should not choose to employ the season of 'severe and dangerous 'illness' in writing dialogues on angling, must give a strong interest to the book, independently of whatever it may possess that is intrinsically valuable. There have been moments in our life, when it required some exertion to resist the temptation to take up the angling rod; and nothing but a rooted aversion from the very idea of mingling amusement and the infliction of suffering, could have withheld us from engaging in a pursuit so fascinating in itself, and so delightful in its associations. We have read Isaac Walton with a pleasure hardly abated by the cool and bland barbarity with which he dwells on the tortures of the hook; and we have been almost tempted, such is the spell of his enthusiasm, and such the charm of his simple but exquisite descriptions of natural objects and circumstances, to throw away our scruples, and participate in the pleasures of an angler's

life. And it must be admitted, that there are many and peculiar gratifications, some of a better and others of a more doubtful kind, to be found in its varieties. Skill, hazard, vicissitude, combine to make it a sort of gamester's pursuit in itself; while the attractions of scenery and the opportunities of philosophic investigation, surround it with higher and more legitimate sources of delight.

'It is a pursuit', says our 'Angler,' of moral discipline, requiring patience, forbearance, and command of temper. As connected with natural science, it may be vaunted as demanding a knowledge of the habits of a considerable tribe of created beings,—fishes and the animals that they prey upon, and an acquaintance with the signs and tokens of the weather and its changes, the nature of waters, and of the atmosphere. As to its poetical relations, it carries us into the most wild and beautiful scenery of nature; amongst the mountain lakes, and the clear and lovely streams that gush from the higher ranges of elevated hills, or that make their way through the cavities of calcareous strata. How delightful is the early spring, after the dull and tedious time of winter, when the frosts disappear, and the sunshine warms the earth and waters; to wander forth by some clear stream, to see the leaf bursting from the purple bud, to scent the odours of the bank perfumed by the violet, and enamelled, as it were, with the primrose and the daisy; to wander upon the fresh turf below the shade of trees, whose bright blossoms are filled with the music of the bee; and on the surface of the waters to view the gaudy flies sparkling like animated gems in the sunbeams, whilst the bright and beautiful trout is watching them from below; to hear the twittering of the water-birds, who, alarmed at your approach, rapidly hide themselves beneath the flowers and leaves of the water-lily; and as the season advances, to find all these objects changed for others of the same kind, but better and brighter, till the swallow and the trout contend, as it were, for the gaudy May-fly, and till, in pursuing your amusement in the calm and balmy evening, you are serenaded by the songs of the cheerful thrush and melodious nightingale, performing the offices of paternal love, in thickets ornamented with the rose and woodbine.'

This passage will satisfy our readers, that there is no deficiency of rich description and attractive composition in 'Salmonia'; and the character of its distinguished Author will be a sufficient security for a large admixture of scientific illustration. When we have added, that there are ample instructions for fly-fishing, with valuable intimations concerning the improvement of angling machinery, we shall have briefly set forth the contents of the volume. Like Walton—the 'quaint old cruel coxcomb,' as Lord Byron calls him—Sir Humphrey Davy has adopted dialogue as the medium of communication; but his interlocutors, instead of Piscator, Venator, and Viator, are gentlemen of Greek denomination; Halieus, Poietes, Physicus, and Ornithes, men well approved in learning, eloquence, and admirable

faculty. The distinction of character is strongly kept up, and the little amiable sparrings which are occasionally introduced, are well managed. The scene shifts as widely as the changeful stage of Shakspeare himself. The first exhibits the party symposiacally engaged in London; the second, transfers them to the banks of the Colne; the third, exhibits them navigating Loch Marre in Ross-shire; the fourth, opens near Ludlow; the fifth, is at Downton; and the sixth, displays the falls of the Traun, in Upper Austria. Small but well-engraved representations of this scenery occur in six plates, by Finden, and, with the descriptive sketches, add much to the interest of the volume.

The first dialogue is merely introductory, and after some preliminary comment on the defencibility of angling on the score of humanity, ends with an engagement to meet at Denham, on the Colne, for a day's fishing. In vindication of his favourite recreation from the charge of inhumanity, Sir Humphrey Davy uses no evasion; he would never, but in great emergency, resort to other than artificial bait; he stipulates for the immediate destruction of life; and he adverts to the probable deficiency of sensibility in cold-blooded animals. The hook usually fixes in the cartilaginous parts of the mouth, where no nerves are found, and fish are observed, after having broken loose from the line, to seize the natural fly, and feed with apparent indifference; while pike have been caught with four or five hooks in their mouths, to all appearance without pain or inconvenience. It is, at the same time, frankly admitted, that there is danger in 'analysing too closely, the moral character 'of any of our field sports.'

The second and third days contain much interesting information on miscellaneous subjects; the different kinds of salmon, the various rivers of England that are attractive to the angler, the habits and natural history of fish, the varieties and seasons of the insect-tribes which frequent the water: on all these, the details are valuable and pleasantly communicated, though not in a shape suited to our purpose. Passing by, then, these desultory observations, we shall cite a curious anecdote that occurs in this part of the volume.

'A manufacturer of carmine, who was aware of the superiority of the French colour, went to Lyons for the purpose of improving his process, and bargained with the most celebrated manufacturer in that capital, for the acquisition of his secret, for which he was to pay a thousand pounds. He was shown all the processes, and saw a beautiful colour produced, yet he found not the least difference in the French mode of fabrication, and that which he had constantly adopted. He appealed to the manufacturer, and insisted that he must have concealed something. The manufacturer assured him that he had not, and invited him to see the process a second time. He minutely examined

the water and the materials, which were the same as his own, and, very much surprised, said, " I have lost my labour and my money, for the air of England does not permit us to make good carmine." " Stay," said the Frenchman, " do not deceive yourself, what kind of weather is it now?" " A bright sunny day," said the Englishman. " And such are the days," said the Frenchman, " on which I make my colour. Were I to attempt to manufacture it on a dark or cloudy day, my result would be the same as yours. Let me advise you, my friend, always to make carmine on bright and sunny days." " I will," says the Englishman, " but I fear I shall make very little in London."'

The ostensible subject of the fourth, fifth, and sixth days, is 'fishing for salmon and sea trout'; but, as usual, the excursive dialogists are wandering in their talk to all points of the compass. It may be worth noticing, for the benefit of culinary amateurs, that the 'true epicurean way of eating fresh salmon', is without any other sauce than 'the water in which he was boiled'; and that the only fit condiment for trout is vinegar and mustard.

The seventh and following days are of the same character with a changed text—grayling-fishing. The ninth and last day presents the same party fishing for the *salmo hucho* in the Austrian river Traun, and the varied interest of the dialogue is kept up to the end. Krakens, cockneys, and craniology, fish and frogs, fat and flesh, waterfalls and Benjamin West, are all laid under contribution and criticism.

The 'Journal of a Naturalist' is a pleasing and instructive book, though we should have been gratified by the occasional introduction of a more vigorous cast of thought and expression. The principal value of the work consists in the illustrations which it affords of the advantages and accessibility of physical science, the appearances and operations of nature, the qualities of animate and inanimate things. The Writer is a keen observer, and he describes well; but we shall be sparing in our extracts from a volume which is likely to be in the hands of so many of our readers. In the description of an autumnal walk, there is, with a little sentimentality not much to our taste, some reasonably good description. We shall leave out the first, and extract part of the last.

'There is a silence in which we hear every thing, a beauty that will be observed. The stump of an old oak is a very landscape, with rugged alpine steeps bursting through forests of verdant mosses, with some pale, denuded, branchless, lichen, like a scathed oak, creeping up the sides, or crowning the summit. Rambling with unfettered grace, the tendrils of the briony (tamus communis) festoon with its brilliant berries, green, yellow, red, the slender sprigs of the hazel or the thorn; it ornaments their plainness, and receives a support its own feebleness denies. The agaric, with all its hues, its shades, its elegant varieties of form, expands its cone sprinkled with the freshness of the morning, a transient

fair, a child of decay, that "sprung up in a night and will periah in a night." The squirrel, agile with life and timidity, gambling round the root of an ancient beech, its base overgrown with the dewberry, (rubus cæsius,) blue with unsullied fruit, impeded in his frolic sports, half angry, darts up the silver bole, again to peep and wonder at the strange intruder on his haunts. The jay springs up, and, screaming, tells of danger to her brood; the noisy tribe repeat the call, are hushed, and leave us; the loud laugh of the woodpecker, joyous and vacant; the hammering of the nuthach (sitta europæa) cleaving its prize in the chink of some dry bough; the humble bee torpid on the disc of the purple thistle, just lifts a limb to pray forbearance of injury, to ask for peace and bid us

'Leave him, leave him, to repose'.

The Author's residence, near the Severn, amid the fine scenery of the tract lying between Gloucester and Bristol, is highly favourable to such pursuits, and he has been diligent in improving the advantages of his situation. He has left untouched few subjects connected with natural history; and we can recommend his book as pure in sentiment, attractive in subject, and valuable in matter.

Art. VII.—1. *The Forget me Not;* a Christmas, New Year's, and Birth-day Present for MDCCCXXX. Edited by Frederick Shoberl. pp. 418. 14 plates. Price 12*s.* in case.

2.—*The Literary Souvenir for MDCCCXXX.* Edited by Alaric A. Watts. pp. 364. 12 plates. Price 12*s.* in silk.

3.—*Friendship's Offering:* a Literary Album, &c., for 1830. pp. 384. 13 plates. Price 12*s.* bound.

4.—*The Amulet;* a Christian and Literary Remembrancer for 1830. pp. 392. 12 plates. Price 12*s.* in silk.

5.—*The Winter's Wreath for MDCCCXXX.* A Collection of Original Contributions in prose and verse. pp. 384. 13 plates. Price 12*s.* in silk.

6.—*The Iris;* a Literary and Religious Offering. Edited by the Rev. Thomas Dale, M.A. pp. 332. 11 plates. Price 12*s.* in silk.

7.—*The New Year's Gift and Juvenile Souvenir.* Edited by Mrs. Alaric Watts. pp. 240. 11 plates. Price 8*s.* half-bound.

8.—*The Juvenile Forget me Not;* a Christmas and New Year's Gift, or Birth-day Present for the year 1830. Edited by Mrs. S. C. Hall. pp. 230. 11 plates and tail-piece. Price 8*s.*

9.—*The Juvenile Keepsake.* MDCCCXXX. Edited by Thomas Roscoe. pp. xvi, 232. 8 plates. Price 8*s.* in paper, gilt edges.

10.—*Ackermann's Juvenile Forget me Not.* Edited by Frederick Shoberl. pp. 274. 9 plates. Price 8*s.* in paper.

WE had determined to look very grave upon the Annuals of this year, and to submit their contents to a sober criticism.

We had resolved not to be dazzled by their silk attire and the lustre of their embellishments, but to examine their pretensions, unbiassed by fear or favour. Our reasons for this intention were chiefly two-fold; first, the apprehension that the literary or better part of these seductive little volumes was becoming far too subordinate to the extrinsic and subsidiary, the mere dress and jewelry; and, secondly, the opinion, that, as presents to young persons more especially, the high-seasoned olio of tales and trifles, is of doubtful tendency. But the general character of these publications is now so well understood, that any observations of this nature would, perhaps, be regarded as alike cynical and superfluous, and our voice would be drowned in the soft clamour we should be in danger of exciting from the young and the fair. "We are not made of stone." We have been young ourselves; and can fully enter into the delicious joy spread among a bright-eyed groupe by the arrival of an assortment of these splendid little tomes as presents to the respective members of the circle,—the triumph with which each would bear off his own possession, and then the after pleasure of comparing and interchanging them. The idea of these juvenile Annuals was a happy one; for otherwise, the said arrival must have been kept secret from the younger ones, whose envy and impatience might be stirred, unless in very well regulated families, by the sight of so brilliant a possession in the hands of their seniors. Besides, we are warm friends to good old customs, such as the *Weihnachts geschenke*, which we are told still prevails throughout Germany, and the interchange of tokens of remembrance between distant friends. We are by no means willing that the honoured practice of Christmas *bakshish*, (*vulg. dict.* Christmas boxes,) obviously of Oriental origin, and concerning which we intend some day to write a dissertation for some one of these Annuals,—should be confined to the doling out of a few half-crowns, shillings, and sixpences, to the watchman, postman, butcher's boy, and other such humble claimants who pester you on the 26th of December and the next few days ensuing. We know that the times are very bad, as they have been, to our certain knowledge, for the last fifty years; but still, we rejoice to think, that the public can afford to lay out some fifty thousand pounds a-year in this one article of literary luxury; and we are proud too, that, in this sort of production, neither our continental neighbours nor the Americans can compete with us either as to price or quality. We are credibly informed, that a very large quantity of these Forget me Nots, Souvenirs, Amulets, &c., find their way to foreign markets. And but for this widely extended demand, we can tell our readers, they could not have so cheap a bargain presented to them, as regards the beauty and cost of the embellishments. The low price at which these tasteful little volumes are brought out, is

really astonishing, as it is obvious that a very small profit upon each copy must remain, after the artists, the engravers, the writers, the editor, the printer, the stationer, and the binder have been paid. This consideration may weigh little with our readers, but it has great force with us, inducing us to look very leniently upon these publications.

And the obvious and increased pains that have been bestowed upon getting up the Annuals now before us, under the stimulus of excessive, and, we fear, injurious competition, would of itself have disarmed criticism of its severity, even had their contents been of less respectable merit. Of the prints, we shall speak hereafter, and merely remark, therefore, at present, that they are, upon the average, superior, both in interest and execution, to those of the preceding year. With regard to the literary merits of the several competitors, we are fortunately precluded from the delicate task of comparison, inasmuch as the names of pretty nearly the same writers occur in each of the volumes, and the editors appear to have made, in several instances, an amicable interchange of contributions. This is as it should be—emulation without jealousy; and we heartily wish that it may be rewarded with a general success, that shall leave no room for ill-natured envy. We trust that we have made out a strong case in favour of the claims of the respective editors to critical indulgence and public patronage. And if the contents of these publications are not altogether of that sterling, solid character that we grave reviewers might have wished, we must candidly avow our conviction, that as large a portion of the *utile* is mixed with the *dulce* as could well be admitted without spoiling the flavour to the general taste, and so endangering the sale of the article. We should, indeed, be sorry to think that these Annuals would usurp, in the library or on the table, the place of the perennials of our literature, or that the demand for our standard poets and classic writers would be permanently trenched upon by these more attractive publications. But of such a result we have no apprehension. Let the artists, and engravers, and all others engaged in the decoration and composition of these elegant wares, make hay while the sun shines: we will not be the shadow of a cloud in their way.

We should not be surprised at finding that many persons, swayed by the natural fickleness of fashion, or actuated by the *nil admirari* propensity incident to a languid temper, the patrician inaptitude to be easily pleased, or seized with a fit of economy, should, from these several causes, unite in pronouncing that, this year, there is a great *falling off* in the character of these volumes. The charm of novelty, alas, can never be renewed, any more than the exquisite effect of '*unexpectedness*' in picturesque horticulture. We cannot have, every year, a new set of contributors.

The names of Miss Mitford, Mrs. Hemans, the Howitts, &c., will and must meet the eye, like the roses, carnations, or tulips, that must be put up with, year after year, in our parterres. But we shall now proceed to shew, by our specimens, that the unwarrantable fastidiousness to which we have adverted, will not be justified by the average character of this year's Literary Annuals.

We begin with the Forget me Not, because Mr. Ackermann was the first to transplant this sort of annual into our literature. The Editor states, that he has been induced this year considerably to abridge the space allotted to poetry, in which department he has been deluged with contributions that 'could not possibly be admitted.' This we can easily imagine; and we commend the Editor's endeavours to improve the character of his work in this respect, for the poetry of the 'Forget Me Not', has not heretofore been of the kind to be long remembered. In the present volume, however, there are some very pleasing poems,—two or three by the real Montgomery, of which we shall take the following.

'THE GENTIANELLA.

'IN LEAF.

'Green thou art, obscurely green,
Meanest plant among the mean!
—From the dust *I* took my birth;
Thou too art a child of earth.
I aspire not to be great;
Scorn not thou my low estate:
Wait the time, and thou shalt see
Honour crown humility,—
Beauty set her seal on me.

'IN FLOWER.

'Blue thou art, intensely blue!
Flower, whence came thy dazzling hue?
—When I opened first mine eye,
Upward glancing to the sky,
Straightway from the firmament,
Was the sapphire brilliance sent:
Brighter glory wouldst *thou* share?
Look to Heaven, and seek it there
In the act of faith and prayer.'

The following touching verses are, we believe, from the versatile pen of the Author of 'Tales of a Physician.'

'MY MOTHER'S GRAVE.

'Supposed to be suggested to a repentant prodigal by the frontispiece to the "Forget me not" for 1827.

'By W. H. Harrison, Esq.

'My mother's grave! my mother's grave! what bitter thought it brings!
And yet unto that bitter thought how fond affection clings!
Though since I saw thy resting place, long years have pass'd away,
It seemeth to my aching heart a scene of yesterday.

'I stood beside the hillock green,—the sun was sinking fast,
And from the rudely sculptured stone a lengthened shade was cast;
And oh! to my prophetic eye that shadow seemed to spread
Along the rugged path in life my feet were doomed to tread.

'Oh, I have wept for follies done, and deeds of darker dye,
To be committed o'er again ere yet those tears were dry:
I've wept o'er many a hope deferred; and then, the boon obtain'd,
Have mourned more bitterly the cost at which the prize was gain'd.

'I've mourned the faithless and the frail, who smiled but to betray,
But more the blind fatuity that made my heart their prey:
Yet ne'er for ought I've lost or done, though sad the thought may be,
My spirit weeps so bitterly as when I think of thee.

'And well itself to deepest grief my spirit may resign,
And sorrow for my destiny, but surely not for thine.
It were a happier fate for thee, that death thine eyes should close,
Than thou hadst lived to look upon my folly and my woes.

'Thou knewst me but in childhood's day, when, if too wild and free,
Thy voice could check my wayward steps, and charm me back to thee.
Thy heart had broken with that charm, for oh! what earthly power
Could stay my mad and headlong course, in manhood's fiercer hour!

'I have been Passion's passive tool—a sear'd leaf on her tide,
And borne upon its rapid course, from peace and virtue wide:
Now whirling on some eddy's verge, now toss'd upon the wave,
An idle, varying, restless thing, of every gust the slave.

'I would not thou hadst lived to see my madness and my shame;
To sorrow o'er my ruin'd hopes and early blighted fame;
To see thy first-born thus resign'd to guilt's remorseful stings,
Of whom thy pure and trusting heart had augur'd holier things.

'Oh, hear me! Thou whose words of might the raging waves control,
And save me from that vortex dread, the Maelstrome of the soul!
A fearful doom! yet such, alas! each child of passion finds,
Who, launching on life's ocean, spreads his feelings to the winds.'

Among the prose contributions, there are two tales by the same ingenious writer; a humorous moral tale by Miss Jewsbury, entitled 'The Boor of the Brocken'; an Indian Sketch,

taken at Calcutta, by Miss Roberts; a tale by Mrs. Hofland; an amusing and whimsical fantasy by 'a modern Pythagorean', entitled 'The Red Man'; and a tale of Modern Peru, interesting from the topographical description which is interwoven with it. The catastrophe is very striking.

'But before she could reply, a hollow subterranean sound struck terror into her heart. At first, it resembled the rumbling of distant thunder; and as it increased in loudness, it seemed as if a park of artillery had been fired beneath her feet. The cries of domestic animals, the flight of birds dashing themselves against the walls, the horror of universal nature, foreboded one of those terrible convulsions which have so often and so fearfully ravaged the new world. The sky, which all day had retained that clear and exquisite blueness which characterises the atmosphere of the tropics, suddenly assumed a dun hue, and the moon, then at the full, appeared eclipsed.

'Where now, amidst that gay throng, is the voice of revelry? where is the interchange of those unmeaning trifles which make up the currency of conversation? where the disposition to offer and to receive well-turned compliments? Alas! consternation has succeeded to joy; imminent danger has banished frivolity; all countenances are blanched, all hearts are frozen with apprehension; every knee is bent before the awful Being who weighs the mountains in a balance, and who seemed about to overturn them in his displeasure. A violent shock succeeded; the walls of the mansion are partially riven; enormous fragments of rocks are precipitated from the cliffs of Cotopaxi. A furious wind scatters the pines of the forest. All eyes are turned to the mountain. A thick column of smoke tinged with fire, is seen to arise from that prodigious chasm which the foot of man has never approached. Scarcely can the vast aperture give vent to the circling wreaths. The convulsive throes of the mountain are heard in sounds which vibrate to a distance of more than a hundred miles, and in comparison with which explosion, the artillery of a thousand armies is only a tinkling cymbal. Cotopaxi trembles to its base. The porphyritic wall which encloses the abyss of fire in its bosom, appears unequal to resist the raging element. Streams of lava partially descend the sides of the mountain. A light so intense as to dazzle vision, suddenly irradiates the crater. The immense volume of flame, which perhaps has its source in the centre of the globe, has overcome all obstacles, and rises to an elevation above the crater equal to that of Snowdon. Distant provinces are illuminated by that disastrous splendour. The icy peaks of Chimborazo and Antisana are burnished by the reflection. They appear like diamond pyramids. The sides of the cone of Cotopaxi are covered with the accumulated snows of above thirty years. The intense heat began to vitrify the rocks. At length, the naked summit of Cotopaxi is revealed, and those who beheld the enormous chimney, glowing like iron in a furnace, will not readily lose the recollection of a scene, in which all that was most sublime, was mixed with all that was most terrible.

'During this tremendous visitation, Helena had fainted, and the conde had carried her in his arms into the garden. She revives; but

it is only to present calamity and anticipated destruction. The mansion of the marquis is deserted. The noble and the peasant, the rich and the poor, the young and the old, are assembled on the terraces, and the earth rocks beneath their feet. Incessant showers of ashes threaten to overwhelm them. Sulphureous vapours nearly stifle respiration. A new terror is added. The sound of rushing waters is heard from on high. Cotopaxi appears dissolving in cataracts. Trees, rocks, are like stubble in a hurricane. From cliff to cliff a torrent descends. It reaches the *hacienda* of the marquis. Ruin is in its van. The obliteration of all traces of human industry, and human skill follows in its course. . . . . The grim repose of death has settled on that spot which, but a few hours before, resounded with the voice of joy. Riobamba is an immense lake.'

We cannot pass over 'Lines by the Rev. Dr. Booker, written on placing a lily of the valley in the dead hand of a lovely child, while in her coffin.'

'Thou sleeping innocent! to thee I bring
This purest offering of the new-born spring!
While to thy spirit by thy God is given
A palm of glory in the realms of heaven.'

The Literary Souvenir fully maintains its respectability of character, and contains some articles of high merit and interest. 'The Forest of Sant Eufemia,' by C. Macfarlane, Esq., is a well told and thrilling 'Calabrian tale.' 'The Love-Draught,' by the Author of 'High-ways and By-ways,' is an Irish story, very powerfully told. There is another Irish tale, 'The Last of the Storm,' by the Author of 'Tales of the O'Hara Family,' the interest of which is enhanced by its relation, at least, to historical fact: it is an admirable story. Miss Mitford has furnished a 'Village Romance'; and the Author of 'Tales and Confessions,' a clever 'Tale of the Sea.' Of the shorter pieces, 'The Discovery' is a very pleasing little tale of the heart, somewhat in the style of 'May You Like It.' 'Morning Calls,' must be praised for the lesson it reads to the votaries of fashion. 'The Confession,' by John Galt, Esq., is a tale of horror, but powerfully conceived and very striking. Of a very different character is 'The Chronicle of Angels,' a poem of some length, by James Montgomery, Esq. in which are collected all the accounts and intimations contained in the sacred Scriptures, relative to their existence and agency. It will not admit of a detached extract, and we must therefore take a shorter poem by the same author.

'EVENING TIME.—Zech. xiv. 7.

'At evening time let there be light:
Life's little day draws near its close;

Around me fall the shades of night,
The night of death, the grave's repose.
To crown my joys, to end my woes,
At evening time let there be light.

'At evening time let there be light:
Stormy and dark hath been my day;
Yet rose the morn divinely bright,
Dews, birds, and blossoms cheered the way.
O for one sweet, one parting ray,
At evening time let there be light.

'At evening time there *shall* be light;
For God hath spoken;—it must be:
Fear, doubt, and anguish take their flight,
His glory now is risen on me;
Mine eyes shall His salvation see:
'Tis evening time, and there *is* light!'

The Author of 'I'd be a butterfly,' and some of the most popular ballads of the day, has contributed the following simple, touching stanzas:

'THE NEGLECTED CHILD.

'By Thomas H. Bayley, Esq.

'I never was a favourite;—
My mother never smiled
On me, with half the tenderness
That blessed her fairer child:
I've seen her kiss my sister's cheek
While fondled on her knee;
I 've turned away to hide my tears,—
There was no kiss for me!

'And yet I strove to please, with all
My little store of sense;
I *strove* to please, and infancy
Can rarely give offence:
But when my artless efforts met
A cold, ungentle check,
I did not dare to throw myself
In tears upon her neck.

'How blessed are the beautiful!
Love watches o'er their birth;
Oh beauty! in my nursery
I learned to know thy worth;—
For even *there,* I often felt
Forsaken and forlorn:
And wished—for others wished it too—
I never had been born!

'I am sure I was affectionate,—
But, in my sister's face,
There was a look of love that claimed
A smile or an embrace.
But when *I* raised my lip, to meet
The pressure children prize,
None knew the feelings of my heart,—
They spake not in my eyes.

'But oh! that heart too keenly felt
The anguish of neglect:
I saw my sister's lovely form
With gems and roses decked:
I did not covet *them;* but oft,
When wantonly reproved,
I envied her the privilege
Of being so beloved.

'But soon a time of triumph came,
A time of sorrow too,—
For sickness o'er my sister's form
Her venom'd mantle threw:—
The features once so beautiful
Now wore the hue of death;
And former friends shrank fearfully
From her infectious breath.

'Twas then, unwearied, day and night
I watched beside her bed,
And fearlessly upon my breast
I pillowed her poor head.
She lived!—she loved me for her care!—
My grief was at an end;
I was a lonely being once,
But now I *have* a friend!'

'The Anniversary,' by the Editor, is beautiful poetry, but we are withheld from extracting it by the sacredness of the subject. Mrs. Hemans, Miss Bowles, Mrs. Howitt, Mr. Praed, Hartley Coleridge, Mr. T. K. Hervey, Lord John Russell, Sir Aubrey de Vere, &c., appear as poetical contributors; but upon the whole, we give the preference decidedly to the prose. It is next to impossible, however, to find a passage in any of the stories, which will admit of being detached, so as to come within reasonable limits; we must therefore reluctantly dismiss this very agreeable volume, and pass on to the next.

Friendship's Offering comes before us in splendid attire, and no pains or expense have been spared in its decoration. We can advert only to the leading articles. A splendid Neapolitan tale, Il Vesuviano, illustrates a not less splendid view of the burning mountain, from Turner. Mr. Baillie Fraser has contributed an Oriental tale. Miss Lawrence, the Author of

London in the Olden Time, has a tale of the times of old, in her tapestry style. Mrs. S. C. Hall has an Irish sketch to the life, —poor Larry Moore, who could never be made to think of to-morrow. There is a Legend of Lammermuir, by one of the Authors of "the Odd Volume," &c., as good as 'a fairy tale'; also, a very strange 'true tale' by the Ettrick Shepherd; a village story by Miss Mitford; and a horrible German sort of romance by William Kennedy. Nothing in the volume, however, has interested our feelings so powerfully as the following simply beautiful stanzas by the Editor.

'THE BECHUANA BOY.

'I sat at noontide in my tent,
And looked across the Desert dun,
That 'neath the cloudless firmament
Lay gleaming in the sun,—
When from the bosom of the waste
A swarthy stripling came in haste,
With foot unshod and naked limb,
And a tame springbok following him.

'He came with open aspect bland,
And modestly before me stood,
Caressing with a kindly hand
That fawn of gentle brood;
Then, meekly gazing in my face,
Said in the language of his race,
With smiling look yet pensive tone—
"Stranger—I'm in the world alone!"

'"Poor boy," I said, "thy kindred's home,
Beyond far Stormberg's ridges blue,
Why hast thou left so young—to roam
This desolate Karroo?"
The smile forsook him while I spoke;
And when again he silence broke,
It was with many a stifled sigh
He told this strange sad history.—

'"I have no kindred!" said the boy:
"The Bergenaars—by night they came,
And raised their murder-shout of joy,
While o'er our huts the flame
Rushed like a torrent; and their yell
Pealed louder as our warriors fell
In helpless heaps beneath their shot—
One living man they left us not!

'"The slaughter o'er, they gave the slain
To feast the foul-beaked birds of prey;
And with our herds across the plain
They hurried us away—

The widowed mothers and their brood:
Oft, in despair, for drink and food
We vainly cried:—they heeded not,
But with sharp lash the captives smote.

'"Three days we tracked that dreary wild,
Where thirst and anguish pressed us sore;
And many a mother and her child
Lay down to rise no more:
Behind us, on the desert brown,
We saw the vultures swooping down;
And heard, as the grim night was falling,
The gorged wolf to his comrade calling.

'"At length was heard a river sounding
Midst that dry and dismal land,
And, like a troop of wild deer bounding,
We hurried to its strand—
Among the maddened cattle rushing,
The crowd behind still forward pushing,
Till in the flood our limbs were drenched,
And the fierce rage of thirst was quenched.

'"Hoarse-roaring, dark, the broad Gareep
In turbid streams was sweeping fast,
Huge sea-cows in its eddies deep
Loud snorting as we passed;
But that relentless robber clan
Right through those waters wild and wan,
Drove on like sheep our captive host,
Nor staid to rescue wretches lost.

'"All shivering from the foaming flood,
We stood upon the stranger's ground,
When, with proud looks and gestures rude,
The white men gathered round:
And there, like cattle from the fold,
By Christians we were bought and sold,
Midst laughter loud and looks of scorn,—
And roughly from each other torn.

'"My mother's scream so long and shrill,
My little sister's wailing cry,
(In dreams I often hear them still!)
Rose wildly to the sky.
A tiger's heart came to me then,
And madly 'mong those ruthless men
I sprang!—Alas! dashed on the sand,
Bleeding, they bound me foot and hand.

'"Away—away on bounding steeds
The white man-stealers fleetly go,
Through long, low valleys fringed with reeds,
O'er mountains capped with snow,—

Each with his captive, far and fast;
Until yon rock-bound ridge was passed,
And distant stripes of cultured soil
Bespoke the land of tears and toil.

'"And tears and toil have been my lot
Since I the white man's thrall became,
And sorer griefs I wish forgot—
Harsh blows and burning shame.
Oh, English chief! thou ne'er canst know
The injured bondman's bitter woe,
When round his heart, like scorpions, cling
Black thoughts, that madden while they sting!

'"Yet this hard fate I might have borne,
And taught in time my soul to bend,
Had my sad yearning breast forlorn
But found a single friend:
My race extinct or far removed,
The boor's rough brood I could have loved—
But each to whom my bosom turned,
Even like a hound the black boy spurned!

'"While, friendless thus, my master's flocks
I tended on the upland waste,
It chanced this fawn leapt from the rocks,
By wolfish wild-dogs chased:
I rescued it, though wounded sore,
All dabbled with its mother's gore,
And nursed it in a cavern wild
Until it loved me like a child.

'"Gently I nursed it—for I thought
(Its hapless fate so like to mine)
By good UTIKA it was brought
To bid me not repine,—
Since, in this world of wrong and ill,
One creature lived to love me still,
Although its dark and dazzling eye
Beamed not with human sympathy.

'"Thus lived I, a lone orphan lad,
My task the proud boor's flocks to tend;
And this pet fawn was all I had
To love, or call my friend;
When, suddenly, with haughty look
And taunting words, that tyrant took
My playmate for his pampered boy,
Who envied me my only joy.

'"High swelled my heart!—But when the star
Of midnight gleamed, I softly led
My bounding favourite forth, and far
Into the Desert fled.

And there, from human kind exiled,
Four moons on roots and berries wild
I've fared—and braved the beasts of prey,
To 'scape from spoilers worse than they.

' " But yester morn a Bushman brought
The tidings that thy tents were here;
And now rejoicingly I've sought
Thy presence—void of fear;
Because they say, O English chief,
Thou scornest not the captive's grief:
Then let me serve thee—as thine own—
For I am in the world alone! "

' Such was Marossi's touching tale.
Our breasts they were not made of stone—
His words, his winning looks prevail—
We took him for ' our own: '
And one, with woman's gentle art,
Unlocked the fountains of his heart,
And love gushed forth, till he became
Her CHILD—in every thing but name.'

Some very spirited and pleasing stanzas by **William Howitt**, entitled ' The Fairies ', and an Ode to the **Redbreast**, by **John Clare**, strongly tempt citation; but we must pass them by, to give insertion to

' A BARD'S ADDRESS TO HIS YOUNGEST DAUGHTER,

' BY THE ETTRICK SHEPHERD.

' Come to my arms, my dear wee pet!
My gleesome, gentle Harriet!
The sweetest babe art thou to me
That ever sat on parent's knee;
Thy every feature is so cheering,
And every motion so endearing.
Thou hast that eye was mine ere while,
Thy mother's blithe and grateful smile,
And such a playful merry mien
That Care flies off whene'er thou'rt seen.

' And if aright I read thy mind,
The child of Nature thou'rt designed;
For even while yet upon the breast,
Thou mimick'st child, and bird, and beast;
Canst cry like Maggy o'er her book,
And crow like cock, and caw like rook,
Boo like a bull, or blare like ram,
And bark like dog, and bleat like lamb:
And when a-field in sunshine weather,
Thou minglest all these sounds together;
Then who can say, thou happy creature,
Thou'rt not the very child of Nature!

'Child of my age and dearest love!
As precious gift from God above,
I take thy pure and gentle frame,
And tiny mind of mounting flame;
And hope that through life's checquered glade,
That weary path that all must tread,
Some credit from thy name will flow
To the old bard who loved thee so.
At least, thou shalt not want thy meed,
His blessing on thy beauteous head,
And prayers to Him whose sacred breath
Lightened the shades of life and death,—
Who said with sweet benignity,
"Let little children come to me."

'Tis very strange, my little dove!
That all I ever loved, or love,
In wondrous visions still I trace
While gazing on thy guiltless face.
Thy very name brings to my mind
One, whose high birth and soul refined
Withheld her not from naming me,
Even in life's last extremity.
Sweet babe! thou art memorial dear
Of all I honour and revere!

'Come, look not sad, though sorrow now
Broods on thy father's thoughtful brow,
And on the reverie he would dwell,
Thy prattle soon will that expel.
How darest thou frown, thou freakish fay!
And turn thy chubby face away,
And pout, as if thou took'st amiss
Thy partial parent's offered kiss?
Full well I know thy deep design,
'Tis to turn back thy face to mine,
With triple burst of joyous glee,
And fifty strains at mimicry!

'Crow on, sweet child! thy wild delight
Is moved by visions heavenly bright;
What wealth from nature may'st thou gain
With promptings high to heart and brain!
But hope is all—though yet unproved,
Thou art a shepherd's best beloved;
And now above thy brow so fair,
And flowing films of flaxen hair,
I lay my hand once more, and frame
A blessing, in the holy name
Of that supreme Divinity
Who breathed a living soul in thee."

Extraordinary pains have been bestowed, this year, on the getting up of the Amulet. The embellishments are of a high order; and the contents present an unusual variety. Among the more serious pieces, are, a highly interesting article on 'the first 'Invasion of Ireland, with some account of the Irish Herculaneum', by the Rev. Dr. Robert Walsh; and an elaborate paper by Dr. E. Walsh, his brother, on the question, 'are there more 'inhabited worlds than our globe?' A pleasing narrative entitled 'the Austral Chief,' has been communicated by the Rev. William Ellis, the missionary. Mrs. S. C. Hall, the Editor's lady, has an Irish tale and an Irish sketch. The Ettrick Shepherd has furnished 'a Tale of Scotland'; Mr. Carne, a tale entitled, 'the Glen of St. Kylas'; Miss Jewsbury has contributed an admirable story, 'the Lost Life'; and there is a Turkish tale, evidently from no journeyman of the craft, from which we must extract a few paragraphs.

'The Ottoman troops had never encountered so formidable an enemy, and even the invincible Lord of the Janizaries began to fear for the result of the day. The battle commenced, as usual in Turkish warfare, by successive charges of cavalry. They were repulsed, and the mass pressed back towards the infantry, where the Sultan had continued, sitting upon his horse, and waiting for the tidings from the troops engaged. While he was nervously listening to every sound of the struggle, he saw two of his Delhis, that corps of desperadoes, which always, as a forlorn hope, heads the Turkish charge, rushing back from the field. Amurath galloped up to meet them. They were both covered with wounds; and their chargers were evidently exhausted with fatigue and loss of blood; yet they bounded through the thicket and broken ground with extraordinary rapidity, and the sultan could catch but a sentence from each as they darted by him. The first cried out "Thou shalt conquer!" The second, "Thou shalt be conquered!" then instantly plunged into the depths of the forest, and pursuit was vain. Amurath, like all his countrymen, was superstitious; and the contradiction of his Delhis seemed a foreboding of some strange catastrophe. But there was now no time for thought. He advanced at the head of the Janizaries, gradually bore down all resistance, and, after a day of various change and memorable havoc, remained master of the field, and with it, of the destinies of Servia.

'But, even in the tumult of battle and of triumph, the words of the Delhis were not forgotten; and Amurath, while still in the field, ordered that they should be brought before him,—the prophet of good to receive a present, and the prophet of evil to pay for his presumption by the loss of his head.

'They were speedily found, and brought before this resistless dispenser of life and death. Yet, as the Delhis prided themselves on their love of hazard, both men kept a firm countenance, and seemed to have even taken advantage of the few moments of delay afforded them, to clear the dust and gore from their forms and features. They were two remarkably handsome soldiers, and with but little difference except in

colour, one having come of the bright skinned race of Georgia, and the other wearing the deep tinge of Asia Minor.

'"Thou saidst," was the Sultan's exclamation to the Asiatic, "that I should conquer."

'"Said I not true?" was the soldier's reply.

'At a sign from Amurath, a purse of a thousand sequins, a pelisse, and a richly caparisoned charger were the reward of the lucky prediction.

'"And thou saidst that I should be conquered," was the scornful observation to his Georgian comrade.

'"Said I not true?" was the reply.

'The Pashas were indignant at the mockery, and would have cut him to pieces on the spot. But Amurath, respecting the dignity of justice in a strange land, ordered that he should be reserved for death after evening prayer,

'The sun was going down when the Sultan, awaiting the return of his son Bajazet from the pursuit, walked over the field, attended by the Vizier and a glittering train of Beys and Agas. He paused on reaching a spot where the last charge of the Janizaries had decided the day; and pointing to a heap of the dead, laughed at the weakness of prediction.

'"There," said he, "lie those who were to have trampled on my turban. —Yet last night I had a dream that disturbed me. I thought that a man stood beside my couch, and summoned me to walk forth. I followed him, and the spot was not unlike the one where we now are. He fiercely accused me of blood; I resisted the charge, and would have turned away. But he seized me with an irresistible strength, stamped on the ground, and from a multitude of dead two rose up at his command. They had the hue of the grave, but both wore golden diadems. On the head of one the diadem was complete, though stained with gore. On the head of the other it was also stained, but it was broken, and round the neck was a heavy chain. While I gazed, life came into their faces, and in one of them I recognized my own countenance, and in the other that of my son.'

'The Vizier, prostrating himself said, "May the evil be to the enemies of my lord. What are dreams, but the inventions of the spirits of the air? So saith the book of wisdom, the volume of the prophet."

'"True," exclaimed the Sultan with a smile, "dreams are the work of folly, and let fools alone believe them; this day's chances are over."

'He turned away disdainfully, and grasped the mane of his horse, that he might ride to welcome Bajazet, who was now seen coming back in triumph at the head of the cavalry. His foot accidentally struck one of the wounded lying on the field. The man, though at the point of death, rose on his knee, and gave a bewildered look round him. The Sultan held his foot suspended in the stirrup as he gazed with a fixed eye on the wild yet singularly grand figure, thus rising as from the tomb, there in the next moment to return.

'"Is the battle to the Christian or the Infidel?" asked the warrior.

'"God is great," said the Sultan, "and the dogs have died the death."

'The man sprang on his feet, and drove his sabre up to the hilt in the Sultan's bosom. They fell side by side.

'"Now we are equal," he exclaimed with his last breath; "the master and the slave are one. Amurath has died by the hand of Lazarus."

'Amurath lived two hours. He sent for the Delhi who had so ominously predicted his fate, and with more than oriental magnanimity, ordered that he should not merely be set at liberty, but rewarded. The mighty lord of the Ottoman then expired, recommending both the Delhis to his son's protection, as brave soldiers and tellers of the truth—a rare distinction in a land of slavery.'

Such is the commencement of the tale, which proceeding in the same bold, rapid, and graphic style, mingles the character of historic romance with that of the Oriental apologue. We must make room for the close of the dream of Sultan Bajazet.

'"The torrent was now a bed of liquid fire, boiling and rushing redly along, like metal from the furnace. I gazed in a frenzy of fear, that took away all strength from me. My heart was withered and collapsed within me. My sinews were dried up. I was an infant in nerve; but in the agony of feebleness I was a thousand years old. As I gazed on the torrent, I saw it filled with hideous life. Along its billows I saw forms and faces slowly rise, distorted as if in torment. I saw my mighty ancestor Othman, in the wolf-skin that he wore when he first rushed down from the Caucasus. By his side rose my father Amurath, as I saw him on the night of his death at Cassovia. Then followed a long succession of Sultans glancing on me with fierce and tortured visages, and rolling along the stream thick with turbans and jewels, broken armour, and the glittering fragments of thrones. A wild shout at length roused me. I lifted my eyes and saw that all my hopes were on the point of triumph. We were at the gates of Constantinople; the outcry was from the Greeks gathered upon the battlements in despair. I rushed exultingly forward. At that moment I felt myself grasped by a hand to whose strength mine was like the reed waving in the wind. The hand was Murad's, yet Murad no longer, but a gigantic figure, surrounded with lightnings, and flinging out two mighty pinions, black as thunder clouds, upon the air. He caught me, and held me quivering over the torrent. My yell was answered by a withering laugh that echoed round the horizon. We rushed on—we reached the edge of the cataract. My eye recoiled from its unfathomable steep. I was plunged in. Prophet of Heaven, can such things be but a dream! I felt every moment of the measureless descent. I felt with the keenness of tenfold life the contact of the burning torrent. I shot down its depths with the rapidity of a stone from the brow of a mountain. The fire seized upon every nerve and fibre of my frame, I felt it penetrating through my veins, drinking up my blood, becoming a portion of my being. I was changing my nature, but with a living susceptibility of torture beyond all the powers of flesh and blood. I became fire, intense, imperishable, essential fire."'

We have some little difficulty in finding a poetical extract that will suit our purpose. 'The Crucifixion' is an attempt to translate Mr. Martin's splendid picture into verse; and so we have, crowds clustering round 'Calvary's wild hill', and other poetical licenses unsupported by the scripture narrative. The verses are clever, but the subject demanded more than cleverness. Mrs. Hemans has written languidly or carelessly this year. We should once have thought it extremely difficult for her to write amiss or to write too much. We have been best pleased with the following stanzas, by the Hon. Mrs. Norton.

'THE HUMAN HEART.

'Thou hast been call'd to God, rebellious heart,
By many an awful and neglected sign,
By many a joy which came and did depart
Mocking thy weeping, frail worm that thou art,
For that thou didst not fear to call them *thine*.

'Thou hast been call'd, when o'er thy trembling head
The storm in all its fury hath swept by;
When the loud ocean rose within its bed,
And whelmed, with greedy roar, the struggling dead,
Who never more may greet thine anxious eye.

'Thou hast been call'd, when, beautiful and bright,
The calm, still sunshine round about thee lay;
And, in thine ecstacy, thy spirit's flight
Hath soared unto those realms of life and light,
Where thy God's presence beams eternal day.

'Thou hast been call'd, when thou hast raised to heaven
Thy suppliant hands, in vain and passionate grief;
When some young blessing, which thy God had given,
The chains of mortal flesh and clay hath riven,
And faded from thee like an autumn leaf!

'Thou hast been call'd, when by some early grave
Thou stoodest, yearning for what might not be,
Moaning above thy beautiful and brave,
And murmuring against the God that gave,
Because he claimed his gift again from thee!

'Thou hast been call'd, when the proud organ's peal
Hath thrilled thy heart with its majestic sound;
Taught each strung fibre quiv'ringly to feel,
Bid the dim tear-drop from thy lashes steal,
And the loud passionate sob break silence round.

'Yea, oft hast thou been call'd! and often now
The "still small voice" doth whisper thee of God;
Bidding thee smooth thy dark and sullen brow,
And from thy lip the prayer repentant flow,
Which may not rise unheard to His abode.

'Yet, empty is thy place amid the choirs
Of God's young angels in their peace and love;
Vainly with zeal thy soul a moment fires,
Since, clinging still to earth and earth's desires,
Thou losest sight of things which are above.

'Oh, hear it, sinner! hear that warning voice
Which vainly yet hath struck thy hardened ear;
Hear it, while lingering death allows the choice,
And the glad troops of angels may rejoice
Over the sinner's warm repentant tear!

'Lest, when thy struggling soul would quit the frame
Which bound it here, by sin and passion toss'd,
Thy Saviour's voice shall wake despairing shame,
"How often have I sought thee, to reclaim!—
"How often—but thou wouldst not—and art lost!"'

'The Winter's Wreath' is a well-turned chaplet for the 'frosty pow' of old December. There are some very pleasing Christmas tales,—a village story by Miss Mitford; a very pathetic and well-told tale by Wm. Howitt; a legend of 'the 'Fairy Stone of Halton Hall'; an 'Authentic Ghost Story'; a Dalecarlian tale about Gustavus Vasa, by Miss Jewsbury; a 'Christmas Visit to the Country', extremely natural; and from the pen of the Author of 'Selwyn',—one of the most pleasing tales that we have met with, entitled 'The Three Christmas 'Eves of Count Carl Von Nordheim.' From this we must select an extract.

'My father felt that he had nothing for it but to bring home the daughter of his old comrade. So, wrapping in his own fur pelisse the weeping and bewildered orphan, and chucking into the carriage the small bundle containing her scanty wardrobe, he lifted her gently in after it, and, by dint of rapid travelling, reached home about dusk on Christmas Eve. We were sitting round the vast hall chimney, whose cheerfulness my father would never hear of relinquishing, though a stove supplied in another part of the room its inadequacy of heat—the huge pine logs threw a red blaze to the very ceiling—and my mother was just contrasting with our domestic comforts within, the exposure to the pitiless storm of my poor father, when the baying of the dogs and harsh sound of the court-yard gates announced his welcome arrival. In a moment, he was in the midst of us—cold and blue as German winter could make him, and encircled with an atmosphere of frost, under whose influence the logs crackled more fiercely. My mother had scarcely time to say, reproachfully, "Carl! no pelisse!" when the missing garment was laid gently on her lap, and within it something which still owed to it life. The cloak was gently unrolled, and beneath its dark shaggy fur reposed a cheek, crimsoned with the rich rose of youth and flush of unquiet rest. Fair silken curls looked dazzlingly out from amidst the glossy sables, and my mother (whose only

daughter had been early taken away from her) exclaimed " *Was für ein susses Kind!*—it is my lost Amalia's angel!"

'The exclamation and her gesture awoke the little sleeper. Eyes of that deep blue which, darkly fringed as these were, almost emulate the violet's dye, slowly opened, rested upon strangers, and soon swam in tears. My mother pressed the lovely weeper to her bosom, whispered soft words of heart-felt tenderness; and when the bewildered child again looked up, the smiles of all around her were reflected on her innocent countenance. " These are all friends, Minna", said my mother, cheerfully, " father and brothers, and aunts and cousins to the orphan girl; but you are too sleepy and too sorrowful to know or love them now; to-morrow we will all vie in kindness and good will to *Minnchen*." So saying, she rose, and gently lifting up her charge to be kissed by my father—who bestowed a second and a still heartier kiss on his kind-hearted partner—bade them carry the poor child to her welcome rest.

'She was put to bed, in happy unconsciousness, in a closet within my mother's room; and in due time, all the re-united family circle, young and old, assembled to supper. There was much sympathy excited, even at this festal period, by my father's picture of the little orphan's destitute condition; it then took the more congenial turn of satisfaction in her heightened prospects, and many were the playful allusions to the Christmas gift my father had brought his wife. This view of the subject threw the excited fancy of the younger party into the usual channel of hopes and prognostics; and it was easy for an elder and more disinterested observer to gather from the pleasant smile of a parent, where paternal instinct had happily anticipated the darling wish of a child. The evening seemed interminable; bed-time at length arrived, and to bed we all went, for form's sake—as not till the dubious dawn of the following morn, was it etiquette for us to storm the enchanted chamber.

'I was, as I have said, about fifteen—just young enough to feel a boyish eagerness about my own share in the distribution, yet old enough to affect manly indifference and mere participation in the pleasures of the younger groupe. The door of the fairy apartment was at length thrown open. It was a spacious, old-fashioned, state bedroom, seldom used, and now appropriated almost exclusively to its present and joyous purpose. The walls were surrounded with sconces, the wax tapers in which had been privately lighted by my mother (with whose bed-room it communicated) before our admittance, so that a blaze of light illumined the huge antique bed, whose ample surface glittered with toys, while its massive posts were encircled, like pillars of old, with trophies—by the manlier and more cumbrous presents appropriate to youth.

'While the children, clapping their hands, and shrieking with delight, pounced on the glittering baubles inscribed with their respective names; while dolls as large as life made the happiness of one set, and coaches and horses of Lilliputian dimensions that of another; while cakes and sugar-plums, suddenly unfolded, rolled sweet confusion over the shining floor; while tops, balls, and whips, whirled and cracked in all directions from the rude hands of school boys, and softly whis-

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restores Count Carl to an old acquaintance. The following poem will not be passed over.

'TO THE DEPARTED.

'Thou comest only in the night, from the airy hall of dreams,
And we meet upon the breezy hill, and beside the shining streams,
And time returns that long has passed, to join forgotten years,
And he brings the buried hopes of youth, its sunshine and its tears.
Thou smilest as in days of yore; and I fancy that again
I can prove to thee, as I was wont, my bosom's joy, or pain;
Oh, shadowy and delusive bliss! yet cheat my spirit still
That withers in its prison-house, where all is dark and chill.

'*Dark*, though the light of sunny day upon my path be glowing,
Chill, though the breath of a summer morn upon my cheek is blowing,
Because I wander forth *alone*, and find no kindred eye
To gaze with *me* on the flowery earth, or the glory of the sky!
Alone I climb the mountain height, or pierce the solemn wood,
I tread with solitary step the brink of the ocean-flood.
In vain I seek thee on the hills, or beside the laughing streams,
For thou comest only in the night, from the fairy land of dreams.

'Then I would wish my all of life, one slumber for thy sake;
But that I know an hour will come, when I at last *must* wake,
When the baseless visions I have shaped, will vanish like a shade,
And all their beauteous rainbow tints, in the light of truth shall fade.
Oh! better far to brave the storm that gathers o'er my head,
With none to pity—none to soothe, till the grave becomes my bed,
Than to let the golden hope expire, amid fancy's fitful themes,
To meet thee on the eternal hills,—but never more in dreams.'

There is a charming poem by Mrs. Hemans, entitled 'the 'Voice of the Waves,' the only fault of which is, that it reminds us too strongly of a still finer production of her own, one of the most exquisite poems in the language. The *Envoy* at the end of the volume is extremely elegant; and altogether, the Winter's Wreath may compete with any of its rivals in the pleasing character of its contents.

We come now to speak of a new annual that has never blown before,—an Iris; whether named after the earthly flower or the heavenly messenger, we are not told. As a rose by any other name would smell as sweet, so, it matters little what name of flower or gem be given to these tokens and offerings. The specific design of the Iris is, to render 'recreative reading sub-'servient to the great object of moral and religious improve-'ment;' and the general character of its contents is therefore of a graver and more instructive cast than in most of its competitors. The most prominent feature of the present volume is a series of poems, illustrative of events in the Life of Christ, and corresponding to the embellishmsnts, from the pen of the

Editor, the translator of Sophocles. From one of these poems we must choose our poetical specimen.

'THE RAISING OF LAZARUS.

'Tis still thine hour, O Death!
Thine, Lord of Hades, is the kingdom still.
Yet, twice thy sword unstained hath sought its sheath,
Tho' twice upraised to kill:
And once again the tomb
Shall yield its captured prey:
A mightier arm shall pierce the pathless gloom,
And rend the prize away,
Nor comes thy Conqueror arm'd with spear or sword;—
He hath no arms but prayer, no weapon but his word.

'Tis now the fourth sad morn
Since Lazarus, the pious and the just,
To his last home by sorrowing kinsmen borne,
Hath parted dust to dust.
The grave worm revels now
Upon his mouldering clay.
And He before whose car the mountains bow,
The rivers roll away
In conscious awe, He only can revive
Corruptions withering prey, and call the dead to live!

'Yet still, the sisters keep
Their sad and silent vigil at the grave,
Watching for Jesus—"Comes he not to weep?
He did not come to save!"
But now *one* straining eye
The advancing form hath traced;
And soon in wild resistless agony
Have Martha's arms embraced
The Saviour's feet.—"O Lord! hadst thou been nigh—
But speak the word e'en now: it shall be heard on high."

'They led him to the cave,
The rocky bed where now in darkness slept
Their brother, and his friend;—then at the grave
They paused, for "Jesus wept."
O love sublime and deep!
O Hand and Heart divine!
He comes to rescue, though he deigns to weep.
The captive is not thine,
O Death! thy bands are burst asunder now,
There stands beside the grave a mightier far than thou.

"Come forth," he cries, "thou dead!"
O God! what means that strange and sudden sound,
That murmurs from the tomb, that ghastly head
With funeral fillets bound?

It is a *living form*,—
The loved, the lost, the won,
Won from the grave, corruption, and the worm.
"And is not this the Son
Of God?" they whispered; while the Sisters poured
Their gratitude in tears: for *they* had known the Lord.

'Yet now, the Son of God—
For such he was in truth—approached the hour
For which alone the path of thorns he trod;
In which to thee the power,
O Death! should be restored,—
And yet restored in vain:
For tho' the blood of ransom must be poured,
The spotless victim slain;
He shall but yield to conquer, fall to rise,
And make the cold, dark grave a portal to the skies.'

This our readers will agree with us, is beautiful poetry, and poetry applied to the noblest purposes. The plate which illustrates (or receives illustration from) the poem, is from a scarce and celebrated print, by John Lievens,—a singular and striking composition, well engraved by Warren.

Besides these 'Scripture Illustrations', the most prominent articles are, 'The Neophytes', a tale, by the Author of 'The Seven Ages of Woman'; 'The Character of Nicodemus', by the late Bishop Heber; 'The Aymstrie Nighte-bell', a pleasant legend of olden time, by the Rev. E. Baines; an Irish story, from the fertile pen of Mrs. S. C. Hall; a 'tale founded on Fact', by Mrs. Opie; and a Colloquy between Luther and some of his brother Reformers, by the Rev. Dr. Cox. The Editors of the 'Literary Souvenir', 'Friendship's Offering', and 'The Amulet', have each, as an honourable expression of kindly feeling towards this new competitor, furnished a short poem; and some other popular names appear among the contributors. Upon the whole, if the Iris is not quite so attractive at first sight, as some of its gayer and older rivals, it will be found, perhaps, to contain a larger proportion of those solid and substantial qualities which are required for durable intimacies.

We have left ourselves little room to notice the Juvenile Annuals of this year, but they deserve our warmest praise, and they will win better approbation than even ours, from that 'little public' for whom they are designed. As Mr. Harrison singeth,

'A blessing on your merry hearts,
Such readers I would choose,
Because you do not criticise,
And never write reviews.'

Should the literary fashion change, and all the costly Annuals

designed for children of a larger growth cease to be reproduced, we hope that these will not fail to make their modest appearance with the returning season. There is something exceedingly amiable, as well as laudable, in the emulation here displayed to provide entertainment united with instruction for the younger folk; nor can the talents of our female writers be more worthily or gracefully employed, than in this kindly service. Among the contributors to these Juvenile Annuals, are Mrs. Hemans, Miss Mitford, Miss Jewsbury, Mrs. Hofland, Mrs. Howitt, Mrs. Opie, the Misses Strickland, Mrs. Cornwell Baron Wilson, Miss Isabel Hill, Mrs. Rolls; also, Mr. Montgomery, Dr. Walsh, Allan Cunningham, the Ettrick Shepherd, Archdeacon Wrangham, Bernard Barton, Mr. Roscoe, Thomas Pringle, Sneyd Edgeworth, the Author of "Recollections of the Peninsula," &c. 'The Muscle,' by Dr. Walsh, in Mrs. Hall's Forget Me Not, is an admirable paper, and we notice it chiefly by way of recommending a larger proportion of similar papers. 'A Puzzle,' in the Juvenile Souvenir, is exceedingly well managed, and is a paper of the right kind: so is 'the Complaint.' Mrs. Hofland and Mrs. Opie both shine as writers of moral tales for children. Mr. Roscoe's volume, we have not had time to examine, but his name will be a voucher for its literary respectability. There are some very pleasing and instructive articles in Ackermann's Juvenile, but Mr. Shoberl does not understand the business of catering for the young folk quite so well as the ladies. Several of the tales are too long, and not quite of the right kind; but we must make room for

'THE WIND IN A FROLIC.

'The wind one morning sprung up from sleep,
Saying, "Now for a frolic! now for a leap!
Now for a mad-cap galloping chase!
I'll make a commotion in every place!"
So it swept with a bustle right through a great town,
Creaking the signs, and scattering down
Shutters, and whisking with merciless squalls,
Old women's bonnets and gingerbread-stalls:
There never was heard a much lustier shout,
As the apples and oranges trundled about;
And the urchins, that stand with their thievish eyes,
For ever on watch, ran off each with a prize.
Then away to the field it went blust'ring and humming,
And the cattle all wondered whatever was coming;
It plucked by their tails the grave matronly cows,
And tossed the colt's manes all about their brows,
Till, offended at such a familiar salute,
They all turned their backs, and stood sullenly mute.

'So on it went capering and playing its pranks,
Whistling with reeds on the broad river's banks,
Puffing the birds as they sat on the spray,
Or the traveller grave on the King's highway.
It was not too nice to hustle the bags
Of the beggar, and flutter his dirty rags:
'Twas so bold, that it feared not to play its joke
With the doctor's wig or the gentleman's cloak.
Through the forest it roared, and cried gaily, "Now,
You sturdy old oaks! I'll make you bow!"
And it made them bow without more ado,
And cracked their great branches through and through.

'Then it rushed like a monster on cottage and farm,
Striking their dwellers with sudden alarm;
And they ran out like bees in a midsummer swarm:
There were dames with their 'kerchiefs tied over their caps,
To see if their poultry were free from mishaps;
The turkeys they gobbled, the geese screamed aloud,
And the hens crept to roost in a terrified crowd:
There was rearing of ladders, and logs laying on
Where the thatch from the roof threatened soon to be gone.
But the wind had passed on, and had met in a lane,
With a schoolboy who panted and struggled in vain;
For it tossed him and twirled him, then passed, and he stood
With his hat in a pool, and his shoe in the mud.

'There was a poor man, hoary and old,
Cutting the heath on the open wold;
The strokes of his bill were faint and few,
Ere this frolicsome wind upon him blew;
But behind him, before him, about him, it came
And the breath seemed gone from his feeble frame;
So he sat him down with a muttering tone,
Saying, Plague on the wind! was the like ever known?
But now-a-days, every wind that blows,
Tells one how weak an old man grows!

'But away went the wind in its holiday glee,
And now it was far on the billowy sea,
And the lordly ships felt its staggering blow,
And the little boats darted to and fro.
But lo! it was night, and it sank to rest,
On the sea-bird's rock, in the gleaming west,
Laughing, to think in its fearful fun,
How little of mischief it had done.'

We have room for only one more extract: it must be the following.

'LITTLE FLORA'S SONG,

'By T. K. Hervey, Esq.

'Will you not buy my flowers?—
I have been on the primrose-hill;
I have been where the lily builds silver bowers
On the edge of the singing rill:
I followed the bee where the sallow grows,
By the amaranth dim and pale;
And I tracked the butterfly's wing to the rose,
In her palace of the vale!

'Choose what you love the best!—
All culled in the cool, fresh morn,
For I wakened the lark from the tulip's breast,
In the depths of the waving corn!
A rainbow might have dyed this wreath,—
It has every scent and hue
That is born of the west-wind's wooing breath,
Or waked by the early dew!

'Fragrant and sweet and fair!—
Yet, they neither toil nor spin;
But they have not known the touch of care,
Nor the taint of mortal sin!
Beside *their* beauty pure and lone,
The glow of earthly fame,
Or the pomp and pride of Solomon
Is a vain and empty name!

'Is not my calling sweet?—
To dwell amid beautiful things,
Flowers giving perfume at my feet,
And birds—*like* flowers with wings.
Oh! happy they who shun the strife
Of pride or passion's hours,
And glide along the calms of life,
Like me, dispensing flowers.'

We must devote a separate article to the embellishments, considered as works of art, in our next number.

Art. VIII. LITERARY INTELLIGENCE.

Mr. Douglas of Cavers has in the press, a Volume entitled, "The Truth of Religion."

Nearly Ready for Publication, A Historical Account of Discoveries and Travels in North America; including the United States, Canada, the Shores of the Polar Sea, and the Voyages in Search of a North-West Passage; with Observations on Emigration. By Hugh Murray, Esq., F.R.S.E. Illustrated by a Map of North America. 2 Vols. 8vo.

In the Press, Political Economy. An Inquiry into the Natural Grounds of Right to Vendible Property, or Wealth. By Samuel Read. 8vo.

In the Press, Memoirs of Rear-Admiral Paul Jones; now first compiled from his original Journals, Correspondence, and other Papers, brought from Paris by his Heirs at the time of his Death, and from his Letters to his Relations in Scotland. Including an Account of his Services under Prince Potemkin in the celebrated Russian Campaign against the Turks, in the Black Sea, in 1788. 2 Vols. 12mo.

In the Press, Studies in Natural History; exhibiting a popular View of the most striking and interesting Objects of the Material World. By William Rhind, Member of the Royal Medical, and Royal Physical Societies of Edinburgh. Illustrated by Engravings. 12mo.

In the Press, Oliver Cromwell, a Poem: in Three Books. Foolscap 8vo, and,

By the same Author, A Glance at London, Brussels, and Paris.

Mrs. S. C. Hall, the Editor of "The Juvenile Forget-me-Not," announces for early publication, a volume for the Young, under the title of "Chronicles of a School Room; or, Characters in Youth and Age."

We understand that the unpretending little Juvenile Annual, entitled "Affection's Offering," which made its first appearance last year, at the low price of *Four Shillings*, will be Published in a few days at the same price, with increased attractions. Among its writers are included some of the most eminent Contributors to its more costly competitors, namely,—the Rev. Dr. Styles, Rev. Dr. Cox, Mrs. S. C. Hall, Rev. J. W. Morris, Author of the Memoirs of Andrew Fuller, Charlotte Elizabeth, the late Rev. John Lawson, Missionary at Calcutta, Author of "The Maniac," "Orient Harping," "Woman in India," "Lost Spirits," and "Elegy to Henry Martyn;" Rev. G. Croly, A.M., Mr. Luscomb, Mr. Frederick Muller, Mr. Charles Swain, Mr. W. Holloway, &c. It also contains the *Juvenile Prize Essays*, an exclusively peculiar feature in this little Annual. The whole embellished with a series of elegant Wood Engravings, designed by Jarvis.

In the Press, Serious Questions for the consideration of *all* the Members of the Equitable Assurance Office, particularly those of the age of sixty-seven years and upwards. By an Old Member.

A Memoir of the Life, Letters, and Pulpit Recollections, of the late Alexander Waugh, D.D. composed from materials furnished by his Family, Friends, and numerous connexions, by Henry Belfrage, D.D. and James Hay, A.M. is in the Press, and will appear early in January.

Dr. John Hennen has in the Press, and expects shortly to publish, Sketches of the Medical Topography of the Mediterranean; comprising a Description of Gibraltar, the Ionian Islands, and Malta. By the late Dr. Hennen, Inspector of Hospitals, and Author of a Work on Military Surgery.

The Scripture Diary, with Improvement in the Selection of Texts for Daily Reading, by J. Whittridge, will be ready in the beginning of the present Month.

Mr. Britton's History and Antiquities of Bristol Cathedral, with Eleven Engravings by Le Keux, will be ready at Christmas. On this occasion, for the first time, the Author prints a List of Subscribers, to shew the Extent and Character of Local Patronage. The same Gentleman is prepared to Publish, his Illustrations and History of Hereford Cathedral, in the course of next Spring. Among the Engravings will be two from very choice Drawings by Hearne and Turner.

In a few days will be published, Brief Memorials of Mrs. Innes, who died at Norwich, May the 20th, 1829. To which are added, Christian Sympathy Directed; a Sermon delivered June the 7th: and an Address to the Inhabitants of the City of Norwich. By the Rev. John Boutet Innes.

Art. IX. WORKS RECENTLY PUBLISHED.

MISCELLANEOUS.

The Savings Bank Assistant: exhibiting the whole Machinery of Savings Banks, with numerous Interest Tables, &c. &c. Second Edition. To which is prefixed, with Observations, the Report of a Select Committee of the House of Commons upon Life Annuities in Connexion with Savings Banks. Presented to the House in June, 1829. By Charles Compton. 5*s*.

A Compendious and impartial View of the principal Events in the History of Great Britain and Ireland, in relation to the Roman Catholic Question, containing (with Introductory Remarks on the General Principles of Toleration) a Summary of the Penal and Disabling Statutes affecting Roman Catholics; and of the Successive Measures adopted by the Legislature for their Abrogation: including also an Abstract of the principal Debates in Parliament, in reference to this subject, from the year 1821, to the passing of the Duke of Wellington's Relief Bill in 1829. By J. Bedford, 8vo. 10*s*.

Recueil de Phrases utiles aux étrangers voyageant en Angleterre. 18mo, 2*s*. 6*d*. sewed.

THEOLOGY.

Sympathy; or, the Mourner Advised and Consoled. By the Rev. John Bruce. 12mo, 5*s*. in Cloth.

TOPOGRAPHY.

The Picture of Australia; exhibiting New Holland, Van Diemen's Land, and all the Settlements, from the first at Sydney to the last at the Swan River. 12mo. 10*s*. 6*d*.

THE

ECLECTIC REVIEW,

FOR DECEMBER, 1829.

Art. I. *The Church in Danger from Herself:* or the Causes of her present declining State explained. Dedicated to the Archbishops of Canterbury and York. By the Rev. John Acaster, Vicar of St. Helen's, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough. 8vo. pp. 172. Price 6*s*. London. 1829.

EAGERLY to catch at Mr. Acaster's book as the text of a dissenting diatribe, would accord neither with our notions of argumentative fairness, nor with our personal dispositions; and certainly not, with our feeling of what is due to the present momentous conjuncture of religious parties. Let it be left to the factious, to the malignant, to those who have party interests to serve, to those who look not to the future, or who are regardless of its issues,—in a word, to inferior spirits, to seize every occasion for stirring the bile of ecclesiastical discord. We profess to have better and higher purposes in view. We have fears for our country, in which the partisan cannot sympathise, and indulge hopes, the accomplishment of which would for ever dash his selfish expectations.

There may be room to wish that the important and very delicate subjects treated of in the volume before us, had fallen into the hands of some Churchman who, with not less of honest courage and simple-minded energy than the Author displays, should have possessed a degree or two more of that intellectual power, and of that felicity of expression, which, in our day, seem indispensable qualifications in those who undertake to move the public mind. Nevertheless it is very true, that men not of the highest ability, have sometimes successfully given breath to the clarion of reform; and it is also certain, that minds of the first order often stand by silent, in selfish caution, while those whose powers they contemn, and whose courage they admire, are setting an intrepid foot on ground that heaves with muttering perils. We shall treat Mr. Acaster with all the respect to which

his book seems to entitle him, (of his personal merits we know nothing,) and use the statements he advances, for the purpose of bringing authentically before our readers, matters of high moment, relating to the state and the prospects of the Established Church. On the present occasion, we claim the liberty to speak, not as Dissenters, but as Christians; and less as religionists, than as Englishmen.

To state it in a few words, the Author's object is, to complain of capital and fatal deviations, on the part of those high in office, from the obvious intentions and explicit enactments of the Founders of the Church, authenticated by Parliament; and while he solemnly asserts the guilt of whosoever shares in such abuses, he foretels the ruin that must ere long terminate the course of declension upon which the English Church is, as he thinks, visibly proceeding.

'The deviations,' says Mr. Acaster, in his Dedication to the Archbishops, 'from the original designs of the Fathers of the Church, which I have ventured to point out, and the abuses which are suffered to prevail in the regulation of her affairs, are so glaring, as to be universally acknowledged; and tend, more than any thing else, to destroy her usefulness, and to render her unpopular with the great body of the Community.

'Should you be induced to consider these matters in the way their importance demands, and to exert that power with which you are invested, to remedy the crying evils of which the nation at large has such great reason to complain; the church may yet recover the ground she has lost, and again draw back to her the hearts of the people.

'But should this opportunity be neglected, and nothing effectually be done to render her efficient for the purpose intended; the day cannot be far distant, when the affections of the people being entirely estranged from her, she must fall; nor can all the power of the state preserve her from destruction.' pp. iii, iv.

In his first chapter, Mr. Acaster undertakes to shew 'the 'Necessity of a Church Establishment to maintain and per- 'petuate the Christian Religion through successive generations, 'and to meet the religious wants of the nation.' In the second, he endeavours to prove, that 'the Church of England, as by law 'established, is, if properly and efficiently administered, pecu- 'liarly adapted to maintain and perpetuate the Christian reli- 'gion, and to meet, in every way, the spiritual wants of the 'nation.' These two chapters we pass over in silence; partly because, if disposed to enter upon the discussion of these difficult points, we should think it fair to look out for some abler statement of the affirmative side of the question than the one we here find; but chiefly because we intend, in the present instance, scrupulously to avoid all *disputable* topics,—all matters of mere opinion. In truth, the Author's first and second chapters ought

to be viewed merely as a caveat against the anticipated calumny, that he is a Dissenter at heart, or a man not thoroughly attached to the Church in which he ministers.

His object in the third chapter is to shew, that 'Deviations 'from the adjustments and regulations of the Founders of the 'Church, are the cause of her present inefficiency, and of dis- 'sent throughout the land.'

The fact of this inefficiency, and of the actual spread of Dissent, will no doubt be thought by many Churchmen—perhaps by most—to be *over-stated* by Mr. Acaster; and some, while they admit to the full the 'alarming' increase of 'sectarianism', and 'methodism', and so forth, will utterly deny that this extensive defection is attributable to the negligence or unfaithfulness of the clergy generally, or of ecclesiastical dignitaries. We need not stay to adjust these differences of opinion. It is enough for all purposes of argumentation, to insist upon the notorious fact, that, though population has rapidly increased, our parish churches are not, with very few exceptions, crowded; and that the great mass of the people, from whatever cause, are *not habitual attendants* upon public worship as by law established. It is therefore of little consequence to our Author's argument, or to our own, whether or not his calculations are precisely correct, or his inferences invariably just.

'Full half of the population,' he affirms, 'it is calculated, have already left the church, and joined the ranks of dissent. Of the principles, conduct, and character of more than half the remainder, it is not required to give an opinion: but this I will say, that should they depart in the same proportion which the rest have done within the last thirty years,—and there is no reason at present to think that they will not depart in a still more rapid way,—it requires no superior foresight to predict, without pretending to be a prophet, that thirty years from hence, the religious establishment of the country will be totally forsaken, if not completely overthrown; and I will leave those who are wise in politics to say, what will then have become of the civil government and constitution of the land.' pp. 24, 25.

These facts being, as the Author deems, unquestionable, he is certainly right in affirming it to be a matter of the highest moment, to trace the evil to its source, and to devise, if possible, a remedy. The infinite importance of the question, he thinks, and justly thinks, should be held to excuse the boldness he uses. And he complains, not less justly, of the pusillanimity or selfish caution of some individuals, who, though their private sentiments on these matters are pretty clearly ascertained to be in unison with his own, yet, 'to screen themselves from 'the odium of disclosing the real facts of the case, shrewdly 'disguise their sentiments, by pointing only at the effects; judg- 'ing it easy for those whom it most concerns, if so disposed, by

'tracing these effects, to find out the cause. But this,' he says, 'is only trifling; and to trifle on such a subject, and when the 'danger is so imminent, and stares us in the face, is a sad indi-'cation, if not of want of principle, yet, of making light of that 'which, if left without a remedy, will soon make the heart of 'the stoutest sad.' Entertaining these views, the Author thinks it behooves him to speak out, regardless of the consequences which may affect his personal interests, and which may destroy 'every prospect he might have any reason to form'. Every honest man will applaud his determination; nor do we perceive that this approval can be withheld on the ground of any apparent acrimony of spirit, or sinister intention, which might be imagined to have prompted the Author's accusations against the rulers of the church. Of the facts of his private history we know nothing; but assuredly, he does not write like a man irritated by neglect and disappointment.

Mr. A. begins by complaining of the obstructions which lie in the way of those who would fain employ faithfully the high powers entrusted to them, arising from 'laws enacted in bad 'times', and, as he fears also, 'for bad ends'.

'But whatever hindrances of this description may have been thrown in the way of that authority which was originally conferred on the bishops, for the due administration of their important and responsible office,—there is one part, the power of ordination, still left free and unfettered by any restrictions whatever. This being the case, it behooves them with all seriousness, diligence, and care, as they regard the favour of God, the salvation of men, and the safety of the church, to make that improvement in it which its vast importance demands, and to take heed that they lay hands suddenly on no man. Carelessly to ordain, or, under the influence of fear, favour, friendship, rank, or a misdirected kindness, to admit ignorant, worldly, inefficient, and unworthy persons, (who, instead of being moved by the Holy Ghost to take upon them the holy office of a minister, have no higher end in view than to seek a piece of bread,) will be found, not only a sad perversion of their sacred office and authority, but a partaking of other men's sins. Nay, more; it is to become responsible for all the mischief they may do, and for the ruin of all those who, through their negligence or false teaching, may die in their sins. That there has been in every age a great and fearful laxity in this respect, is beyond dispute. Had not this been the case, the church would never have groaned under such a swarm of insufficient and worthless creatures, as Hooker quaintly observes; and who, besides endangering the souls of millions, have brought the priestly office into much contempt, and tended more than any thing else to alienate the minds of men from the ecclesiastical establishments of the land.' pp. 31, 32.

Here is our Author's strong ground; and he insists, that the laws of the land, not less than the requirements of Christianity, and the dictates of sound sense and good policy, make it im-

perative upon the bishop personally, and with the assistance of those whom the Church names as his assessors, to examine every candidate for holy orders, both as to his faith and life, and his qualification for the special business of teaching; and sternly to refuse ordination to all such as cannot make good their pretensions to the character of a Christian minister,—one, sound in the faith, pure in life, apt to teach, and moved to take upon him the sacred office by no motives of a worldly kind.

'They (the bishops) have a duty to perform, and on the neglecting or faithful performance of it depends the rising or falling of the church. Let them, then, as men of God, consider this, and constantly remember their fearful responsibility. The right of receiving or rejecting is entirely in their hands. No writ or prohibition from civil courts can either restrain them in the due exercise of their duty, or fetter them in the objects of their choice. Let them, then, in the fear of God, exercise, unfettered either by prejudice, favour, fear, or friendship, an honest and impartial judgement; and receive none, high or low, rich or poor, who do not bring with them all the qualifications which the church demands; else there can be no hope of regaining the ground which we have lost; so that in a very short time the church will certainly fall.' p. 40.

But do the bishops generally acquit themselves faithfully, and as 'men of God', of their serious responsibility as holders of the keys of the Church? Mr. A. thinks, not.

'How far this is attended to in general practice, every one knows, who has been examined for the sacred office, either of deacon, or of priest. The examinations are generally by the chaplain alone; not by the ordinary, as the canon and the law directs. There is therefore a total, or nearly total deviation from the intention both of the church and the state; and that man in my opinion must possess a more than common hardihood, who can undertake alone to examine and decide on so grave a question, as whether the persons called before him for about an hour, have all the qualifications for the sacred office which the church designed and the word of God demands. But that it was not the design of the church to intrust so weighty a matter to the decision of any individual, however high his rank, or great his attainments, is beyond dispute. The 35th canon, and which is entitled "The Examination of such as are to be made Ministers", positively says, "That the bishop, before he admit any person to holy orders, shall diligently examine him in the presence of those ministers that shall assist him at the imposition of hands; and if the said bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person to be ordained. Provided, that they who shall assist the bishop in examining and laying on of hands, shall be of his cathedral church, if they may conveniently be had, or other sufficient preachers of the same diocese, to the number of three at the least: and if any bishop or suffragan shall admit any to sacred orders, who is not so qualified and examined, as before we have ordained, the archbishop of his

province, having notice thereof, and being assisted therein by one bishop, shall suspend the said bishop or suffragan so offending, from making either deacons or priests for the space of two years." To ask how many of the bishops, from their non-compliance with the injunctions here contained, are liable on information to the penalty denounced, might be considered a strange, though a grave and important question. Some there may be who strictly comply with the direction of the canon: but having never heard of such, and I have made some enquiry, I shall leave it to those whom it most concerns, to investigate a matter in which the interests of the church are so deeply concerned. I am aware that it is attempted to be understood, that the examination enjoined in the canon, applies only to the questions put to the candidates, in the presence of the assisting ministers, in the ordination service. But the canon itself entirely confutes this supposition, positively stating, "that the bishop shall admit none to sacred orders, who are not qualified and examined as we have before directed." And what was before directed? why, that every man must be able to answer, and render in latin unto the ordinary, an account of his faith, according to the thirty-nine Articles, and to confirm the same out of the Holy Scriptures. This, I take it, not only confutes the previous supposition, but also distinctly defines the line of examination which must be followed, in regard to the candidate's belief in, and understanding of all the doctrines contained in the thirty-nine Articles of the Church of England. But which of the bishops, or which of the examining chaplains, conducts his examination according to the directions here contained? I do most solemnly declare that I was never asked one single question about the thirty-nine Articles. I have questioned others at different times and from different dioceses, and they have distinctly stated the same, excepting, in one or two instances, some ensnaring question about the 17th Article. I will not say with some, that the examinations are in all cases trifling. In many, they are close and difficult. But I will venture to say, that they are not generally in the way and order which the church designed. This, I take it, is such a sad and fatal circumstance to the candidates themselves, and so deeply affecting the interest of true religion and the church, that it cannot be justified, nor ought it to be persisted in by the bishops, or tolerated by the state. Enough, and more than enough of mischief has resulted from this sad deviation from the declared design and order of the church. To this, more than to any other thing, must be ascribed that great difference of opinion which exists among her ministers, on some of the most important doctrines of religion, dangerous to the souls of men, and inimical to her peace and stability. Nor can this be remedied or prevented, but by a speedy return, and a steady and faithful adherence to her declared and original intentions.'

pp. 41—44.

On these important and delicate matters of fact, it is better that we should employ our Author's language, than advance the same statements in our own: and we presume that whatever particular exceptions may be made to his strong and appalling allegations, it will not be attempted to maintain that they

are substantially calumnious, or enormously exaggerated. Mr. A. goes on to argue upon the solemn language of the Ordination Service. This is a subject often insisted upon, and which, on the present occasion, we may hastily pass over. There is no doubt that the profession put by the Church into the mouth of the candidate for either deacon's or priest's orders, is such as loads the profane, the inconsiderate, and the interested with a guilt fearful to think of. If it were not that the commonness of this lamentable abuse of the awful terms of Christianity renders individuals insensible to its enormity, no man conscious of being undevout in his habits and temper,—no man who cannot pretend to be chiefly intent upon the glory of God and the edification of the people, could pass through the mockery of ordination, and again shew himself in the company of honest men.

'And shall not God', exclaims our Author, 'reckon with those who, pretending a motive they never had, and making vows and promises they never intended to fulfil, have thrust themselves into the fold of Christ; not to feed his sheep, but to enrich themselves by the spoils of the church? Yes, fearful indeed must be their account at the last great day, who, living by the altar they hardly ever serve, and the gospel they never preach, leave their flocks in the hand of strangers, whose own the sheep are not, constantly exposed to the ravages of the enemy; and thousands perish for ever in their sins.'

Mr. A. then proceeds to complain of a deviation, on the part of many of the clergy, from the doctrines of the Articles and the Homilies. The consequence of this inconsistency between the pulpit and the *formulæ* of the Church, has been, of course, the departure of the great bulk of the people from the principles of the Reformation.

'In this state were matters at the time of the appearance of the Wesleys, the Whitfields, and some few other names in the church, worthy to be recorded to the end of time. Those holy, able, and truly-devoted men, seeing the evil in question, sounded the alarm, and called both ministers and people to consider from whence they had fallen. In the spirit of Jeremiah, they proclaimed, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But how was this met by the bishops and clergy of the day? Were they willing to hearken, to inquire, to see, and to return to the good old way, and to co-operate with them in the great and holy work of cleansing the sanctuary, and in repairing its breaches? The very opposite was the case. They said, in effect, with the Jews, "We will not hearken; we will not enquire; we will not return to the old paths, neither will we walk therein." They closed their pulpits against them; spurned them; raised the most impious outcry against them; and manifested a spirit which, had it not been restrained by just and equitable laws, made in former and better times, would have gladly

chained them to the stake, and destroyed their zeal for God in the martyr's fire. The consequence was, that they drove them and their adherents away; and we see in their descendants, and in others who from the same quarter have joined their ranks, a rival party, which, in point of the number of devoted worshippers, may, perhaps, more than equal the religious establishment of the land.

'Had the rulers of the church been as wise and politic as the Pope, they would instantly have taken advantage of the talents, piety, and zeal of these great and worthy men; enlisted them in the best of causes which the human mind can conceive, and turned the whole for the advancement of true religion; for raising the church from her decayed and fallen state, and making her reflect again something of her pristine glory. It was in their power to have done this. These men whom they hated, persecuted, and opposed, were, from principle, conviction, and education, sincerely attached to the established church. It was with the greatest reluctance that they adopted any measures inconsistent with her union and order, till they were forced, by being absolutely shut out from exercising their ministry in the church that they loved, and which they had sincerely devoted themselves to serve. But their opposers were blind! they were worse than blind! nay, I will go further; I will challenge the contrary to be proved, whether in any one instance, for more than a hundred years, the rulers of the church, or even the state, have ever adopted any measure for her good, which was not forced upon them by the rapid and formidable advances of her dissenting rivals, and then, perhaps, too late.' pp. 59, 60.

In support of his allegation, that a large proportion of the clergy have thus swerved from the line of doctrine to which, in subscribing, they have pledged themselves to adhere, our Author appeals to the evidence of multitudes who excuse their Dissent altogether, or chiefly, on this ground; that they cannot hear in the parish church the doctrines clearly professed in the articles, liturgy, and homilies. Were we called upon or admitted to arbitrate in the great question at issue between the evangelical and orthodox parties, we should really deem it a satisfactory method of reaching a conclusion, thus to appeal to the common sense of the people;—we mean of that class who pay any attention to what they hear from the pulpit. It matters nothing that there are thousands who quietly laud 'the parson's sermon,' let him say what he may; and who would very obediently allow him to preach Mohamedism, unrebuked, if he were so inclined. The question is, whether, when the minds of the people are, by any means, quickened from the death of indifference, and turned actively and with solicitous attention towards the Scriptures and the creeds of the Church, they do not, in the large majority of instances, begin to feel dissatisfied with what is termed by the High-Church party orthodox preaching, and run after what is termed evangelical, wherever they can find it, whether in church or chapel. At the same time, many, or most of these malcon-

tents, explicitly and loudly profess their consent with the articles and homilies of the Church, and actually prove their attachment to its forms, by adhering to them if they may be found conjoined with evangelical preaching. This sort of unbribed, popular testimony, abundant as it is, ought, we say, to be received as strong, as conclusive proof of the claim of the evangelical party to be regarded as the true sons of the Church.

But we are travelling a little out of our intended path. We regret that Mr. Acaster has, on this subject, done so in a manner which is likely to prejudice his argument. He has a strong case before him; and would have done well to adhere to what is unquestionable, and unquestioned. For example; the residence of the clergy, which is his next topic, is one upon which much may be said to great effect, without hazarding a sentence that will be controverted among honest men. Mr. A. asks:— 1. Has every parish in the kingdom the sole and undivided labour of its minister; and is this labour in strict conformity to the regulations of the church, both as to the nature and quantum of the duties to be performed? 2. Has every parish in the kingdom its constantly resident incumbent? 3. Has every incumbent in the kingdom no more than one benefice with the cure of souls? To these questions, it is obvious, an answer in the negative must be returned. The intentions of the founders of the Church, therefore, have been thwarted, and the religious welfare of the nation set at naught. In calculating the *extent* of the alleged dereliction of duty on the part of the clergy, Mr. A. rests on the authority of statements advanced by the Bishop of Winchester, in a charge delivered to the clergy of the diocese of Llandaff; and arguing upon these facts as affording an average for the country at large, he assumes, that 'the inhabitants of something more than seven-eighths of the parishes throughout the kingdom, have no more than one weekly opportunity afforded of assembling together in the church for religious instruction and worship.'

We cannot profess an acquaintance with facts extensive enough to justify our calling this statement in question; and, yet, if asked roughly to estimate the proportion of parishes in which service is performed only once in the day, we should certainly have rated it much lower than Mr. Acaster has done:— we should even have hesitated in supposing that so many as two-thirds are thus lamentably neglected. There is probably a great difference, in this respect, in different districts. In some, the influence of public opinion operates strongly to enforce a decent discharge of duty: in others, it has no power whatever; and the people, willing enough so to be abandoned, are abandoned to the more or less of conscience and honesty that may exist among their parochial ministers. But for the purposes of

a general argument, it matters little, whether five-sixths, or nine-tenths of the people are defrauded of the spiritual benefits for which they pay of their flock and of their field. Be the number of instances what it may, the fact, to a fearful extent, is unquestioned.

'And what awful reflections', remarks our Author, 'is it calculated to excite! The people, seeing and knowing this sad neglect of their highest and most important interests, must think lightly of their legal instructors. In what view also, must they regard the scanty instructions they afford? And then, if we add to this, the deficiency both of the matter and the manner in which these instructions are given, we shall not wonder that many have left the establishment and joined the ranks of dissent,—but rather that the great bulk have not adopted the same course of conduct, and left, as in many instances, the parish minister to preach to empty pews and mouldy walls. One reason why this is not the case, is this; there is still in the minds of a considerable portion of the people, an attachment to the religious establishment of the land;—they wish to bring up their children after the religious order of the realm: they therefore cling to it, though labouring under all the disadvantages described, in hope that a change for the better will eventually occur. Let the rulers of the church, then, do their duty as men of God; and if they wish to retain their rank, preserve the church, and regain the confidence of the people, let them take advantage of that which remains, and see that they have those religious means afforded, which their wants require, and the law demands. Time was, when a very slight portion of, and attention to religious duties, was considered sufficient by the bulk of mankind. This time, with a considerable portion of the people, is happily gone by: and one great reason why the church is so rapidly on the decline, is, that she has made no effort to meet their wants, at all proportionate to the demands of the age. In this respect she has stood stationary, while every other party is advancing at full stretch. The people do not love to have it so. Deprived, therefore, of that supply which she ought to afford, they have sought it in other channels where it more copiously flows. There they meet with a constant readiness to supply their demands, and often to exceed them. This persuades them that there their best interests are felt at heart; and where this is not perceived, nothing can convince them that there is any real regard for the salvation of their souls.' pp. 83—85.

And if, with the laudable intention of carrying the means of instruction to those who may be unable to attend the parish church, a zealous clergyman 'endeavours to collect together in 'a private house, during the week, persons of this description '(the aged and infirm) living in the distant hamlets of their 'parishes, for the purpose of affording them some means of 'religious instruction and worship',—the irregularity has usually been noticed, and he has been obliged to desist.

'By this interpretation of the law', continues our Author, 'the established clergy of the land are so completely fettered, that, however

urgent the case, they cannot move; while the Dissenters have full liberty to adopt any means they please, and to hold meetings of this, or any other description, in every house in their parishes, with consent of the owners.'

Whatever construction the canon may bear in this particular,—and surely a favourable construction should, if possible, be put upon it,—'I really think', says Mr. A., 'the bishops would 'be more in character, if they were employed in rebuking and 'chastising some of their idle, drunken, and worthless clergy, 'than in restraining the zealous efforts of the well-disposed and 'active, to promote the real benefit of their people's souls.'

Some pointed observations on this subject follow, which we do not quote; not merely because our citations will altogether occupy a greater space than we could wish, but because we are careful not to bring forward passages of a kind which might give ground to the supposition, that we are gladly availing ourselves of the opportunity to make out a strong case against the Established Church, or its rulers. We rather pass on to our Author's statements of simple facts. It rests, he says, entirely with the bishop, whether or not he will enforce the performance of morning and evening service on the Sunday. And can it be deemed otherwise than necessary, that the church should twice be open on the Lord's Day?

'A considerable portion of the inhabitants of every parish are, from necessity, obliged to be absent from the service, by engagements at home impossible to be avoided. These therefore must be utterly deprived of any opportunity of religious worship in the Church, where there is only one service. So that tens of thousands, through the land, have, for many years together, no opportunity whatever for attending the religious instruction and worship of the Established Church. But how is this aggravated where there is only service once a fortnight, or three weeks; and in some cases only once a month?'

Our Author does not blame the people for becoming Dissenters when thus shamelessly neglected by those who are paid, and who have solemnly engaged, to care for their spiritual welfare. We heartily wish that their 'filling the meeting-house', were the worst evil that follows from the negligence of the clergy. Alas! the profligacy, and infidelity, and misery of hundreds of thousands among the lower classes, may fairly be traced to the same unhappy source. And surely, debauchery and profaneness are worse things than methodism!

The bishop, it is said, may enforce a second *service*, but cannot require a second *sermon*. Be it so: let him use his authority as far as it will reach;—and we think it may be not unfairly surmised, that the people will be gainers, rather than losers, by the want of a *sermon*, from the man who never preaches, but

by compulsion. But it seems, the catechising of the young on the Sunday afternoon may be demanded by the bishop; and our Author strongly insists upon the necessity of reviving this edifying and much neglected practice.

In regard to the second question, Has every parish in the kingdom its incumbent constantly living and residing amongst the people? our Author refers again to the statements of the Bishop of Winchester, and calculates,—whether accurately or not we cannot determine,—that,

'Nearly four-fifths of the parishes throughout the whole kingdom have no resident incumbent; consequently near four-fifths of the people are left, as it respects their paid and legal pastor, as sheep without a shepherd. They have no incumbent to watch over them, to feed them, or to care for their best and highest interests; none to whom they can resort for advice, counsel, or succour, in all their trials, sorrows, temptations, and difficulties; none to instruct, to sooth, and comfort them, on the bed of affliction and death; and none to assist them in their preparation for a boundless and never-ending eternity. Their legal, paid, rightful, and most solemnly avowed instructors are fled. Some they never see or hear, for five—ten—fifteen—twenty—and even thirty years together. Some, again, are born, brought up, marry, have families, live, and die, and enter into eternity, without ever once either seeing or hearing their legal teacher. I speak of numerous facts in all the above instances within my own knowledge, and of several incumbents whose churches and parishes I can see from the place in which I sit and write; so that in regard to the incumbents, there are millions through the land who have literally no man that careth for their souls. What a consideration! What a fearful consideration!

'And is all this known, and yet tolerated? Yes, it is known; it is tolerated; it is often facilitated by those whose duty is to stand in the gap: and what is still more fearful and alarming, it is barred from remedy by the dispensations and licences of our spiritual rulers.

'If any thing can unloose the binding sinews of a state; if any thing can weaken and destroy that religious principle which is the only sure bond of its peace and security; if any thing can render an established religion inefficient for the purposes intended by it; if any thing can arouse the displeasure of Almighty God against it, alienate the affections of the people from it, render it loathsome in their estimation, make them desire its downfall, and raise their shout,—down with it! down with it! even to the ground! there is then in this sad and fearful dereliction of principle and of duty a cause afforded, and which, without a speedy remedy, is sufficient of itself to effect eventually the ruin of both. Perhaps half the population of the country have already left the establishment, and ranged themselves under the standard of dissent. And if we add to this, the very slight attention paid to religion by a great majority of the rest, we shall soon perceive the critical situation in which we stand, and how very easy a concurrence of events may turn the scale against us, and involve both the church and the state in one and the same overwhelming ruin.'

pp. 103—105.

Our Author's third question is, Has every incumbent in the kingdom no more than one benefice with the cure of souls? He forcibly insists upon the awful violation of the requirements of the gospel, implied in the conduct of those who, for the sake of gain, undertake spiritual responsibilities which they cannot personally discharge; and he traces the evil which so grievously deforms the Church in our times, to the age of universal corruption.

'The highest bidder (for ecclesiastical dignities) was always the successful purchaser; and so long as he could satisfy the covetous demands of the pope and his mercenary dependants, he was sure of a dispensation from him to hold as many livings as he could procure, either by this or any other means within his power. "Bois de Clare", says Burn, "rector of St. Peter in the East, Oxford, in the eighth year of Edward the first, was presented by the earl of Gloucester to the church of Wyston in Northamptonshire, and obtained a dispensation from the pope, to hold the same, together with one church in Ireland, and fourteen other churches in England; in all seventeen, and in nine different dioceses." Shocking as this may appear, it is only a sample of that state of things which existed for centuries every where through the world, under the spiritual dominion of the pope.

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'Well would it have been for this country, if it had never been united with Rome; and still better for our holy religion, had every vestige of popery been extirpated at the reformation of religion in this land. Unhappily, however, this was not the case.' pp. 113, 114.

The dispensing power once exercised by the Pope, is, with some limitations, still enjoyed by the Archbishop of Canterbury, the metropolitan of all Protestant England, 'in the plenitude of 'undisputed sway, with all its privileges and prerogatives.' It is true, indeed, that he may not exert his high authority to give effect to anything *malum in se*, or repugnant to the Holy Scriptures, or the laws of Almighty God. Yet, it is on the very act which confers upon the primate this power, and upon another which Mr. A. terms not less 'odious,' that have been founded all the claims since made for pluralities and non-residence. And the Author asks,—and we would second his question,—Is not the granting dispensations for holding pluralities, in almost every instance a thing *malum in se*, and virtually, not to say explicitly, contrary to the Holy Scriptures and the law of Almighty God?

'I blame not the chief prelate of the land,' says Mr. A., 'for being invested with power conferred upon him by bad men, in bad times and for bad purposes, but I certainly blame him for exercising this power for such purposes in these protestant times, when it is left to his own discretion whether he will exercise it or not. All the inconvenience he can sustain by his refusal, is the transfer for the time, of the power invested in him to two or three other bishops; who, if they

think it right on investigating the matter, they may grant. But what king, or what adviser of the king, in times like the present, would think of pressing the matter to this extremity? or what bishops would undertake an office at once so odious to true christian and protestant principle and feeling, and so entirely contrary to common sense and the word of God? It is extremely painful to be obliged to use language of this description, where the highest authorities are concerned: but when acts of parliament, made in bad times, and for bad ends, are perverted and stretched to serve bad purposes, and only by the clergy, for the purpose of enriching themselves at the expense of the souls of the people, it is enough to make the very stones and timber in every church, so obtained, to cry out against them. But supposing the laws made in popish times to have any force in these protestant days, is it not degrading for clergymen alone, while all other classes hold them in abhorrence, to take advantage of them, and where their sole object is to enrich themselves by the wealth of the church? Is it not also degrading in the extreme, to see the first prelate of the land, selling his dispensations and indulgences to the clergy, for purposes which have always been considered as an odious and sinful privilege claimed by the pope?' pp. 115, 116.

'But after all,' remarks Burnet, (in a passage quoted by Mr. A.) 'it is to be confessed, that a law does indeed change the 'legal and political nature of things; it gives a title to freehold 'property; but no human law can change moral or divine laws, 'and cancel their authority. If a false religion is settled by law, 'it becomes indeed the legal religion; but is not a whit the truer 'for that; and therefore, if the laws of the Gospel oblige clerks 'to personal labour, as was formerly made out, an act of par-'liament may indeed qualify a man, *in law*, to enjoy the benefice, 'whether he labour in it or not; but it can never dissolve his 'obligations to residence and personal labour.' In what light then ought to be viewed the granting of dispensations, which, in fact, assume to set a man free from the most solemn of all obligations, freely entered into, and ratified by an oath taken at the altar of God?

'How the archbishop and bishops,' says our Author, 'can stand up in their places in the house of lords, and reject the popish question, because of the dispensing power of the pope, while they themselves are exercising the same power, and in the most fearful way, is to me a matter so utterly inexplicable, that I really cannot understand it: nor is it possible, till it can be clearly proved that that which is generally considered most highly heinous, dangerous, and criminal in the conduct of the pope, becomes honest, inoffensive, and innocent in the sight of God, when exercised by the protestant bishops of these realms. But this, I take it, can never be proved: nay, the act itself, in my mind, prohibits the very practice on which it is founded. It does not say that such dispensations or licenses shall be granted. It leaves it entirely to the discretion of the archbishop and bishops, whether they will grant or not: but for a thing *malum in se*, or for any cause or matter contrary or re-

pugnant to the Holy Scriptures and the laws of Almighty God, the act says, that "he shall in no manner or wise grant any dispensation or license whatever." And is not the holding of more benefices than one with the cure of souls, when the souls of one of these benefices must in the nature of things be neglected, a thing *malum in se*? Is it not contrary and repugnant to the Holy Scriptures and the laws of Almighty God, to dispense with the solemn promises, vows, and engagements which a clergyman has made at the sacred altar of the Lord? And does not every dispensation and license for holding more benefices than one, absolutely amount to this? Surely there can be but one answer to all these questions. I put it then to the common sense of any man, whether the act itself does not absolutely prohibit dispensations and licenses for plurality of benefices with cure of souls.'

pp. 118, 119.

At any time when there is a want of persons qualified for the service of the Church, the canonists deem it lawful to allow of pluralities. The same indulgence may be claimed, when benefices are so poor as not to afford, singly, a decent maintenance to a minister. Neither of these pleas, it is obvious, can be advanced in defence of the ordinary cases in which dispensations are granted. For, whether or not there be, at the present moment, a sufficient number of properly qualified men to fill all the parishes in the kingdom, it is certain, that pluralities are not allowed, because men as well qualified for the sacred office *as those are who usually hold more livings than one*, cannot be found. And again, it is a notorious fact, that it is not so often the *poor* livings that are clustered together within the grasping hand of ecclesiastical cupidity, as the *rich*. The pluralists, for the most part, are men highly connected, who hold livings of from £800 to £2000 per annum, and to these ample revenues add several other items of Church emolument, derived from halls, colleges, or cathedrals. The pluralists, nine cases out of ten, are men whose entire income ranges above £2500 per annum. Are these the persons who should meekly and modestly say, 'We severally hold three livings or four, because three men or four, so apt to teach as ourselves, could nowhere be found to supply the service of the Church?'—or, 'We hold them because a benefice yielding £700 per annum, or £1000, will not enable us to live decently and honestly among our people, as a Christian pastor should'?

'It may surprise some,' says our Author, 'when I say, that 'one half of the livings in the kingdom, and those of the richest 'kind, are held in this double and treble form.' We are desirous to be understood as laying no stress upon the precise accuracy of such allegations. The argument upon which we shall presently enter, will be not the less valid, though some considerable over-statements may have been advanced. We have to do,

in this article, only with facts notorious, and with principles incontrovertible.

The Bishop of Winchester affirms that, as the law now stands, the power of granting licences for non-residence is reduced within very narrow bounds, and that little or nothing is left to the discretion of the bishop. Mr. Acaster thinks, either that his Lordship is mistaken in this respect, or that the bishops generally and grossly abuse the discretion with which the Legislature has invested them. And he believes, 'verily, that the 'non-resident clergy are nearly as numerous as they ever were; '—and that, instead of remedying the evil, whatever were the 'intentions of the Legislature, the act in question has rendered 'it so safe and permanent, that it cannot be reached or re-'dressed, so long as the diocesan, in his discretion, thinks fit to 'allow and protect it.'

'In regard to pluralities; is it not notorious to every man who has given his attention to the subject, that the bishops, in bestowing their preferment, make as many pluralists, and of the richest kind, as any other patrons whatever? A prelate, in his visitation the last year, and one from whom the best things were expected, I have been informed, both preached against, and in his charge condemned, the practice both of non-residence and pluralities. But how did this prelate's practice correspond with his preaching and his charge? Before the sound of his voice had well ceased in the ears of his auditors, he made one of his hearers a pluralist; and almost against his will. The people were astonished, as well they might. The person on whom he conferred the living, though a most respectable man, had already one of six or seven hundred pounds a-year. The inconsistency of the bishop was so glaring, as to excite the contempt of his hearers; since he must have determined, while in the act of delivering his charge, to adopt the next moment the very practice he condemned. Had his Lordship conferred this piece of preferment on one of the worthiest of those curates who he insisted should give up one of their curacies, and thus abridge them of the miserable pittance with which their rectors or vicars rewarded them for doing those duties, which they themselves had vowed before God and the church they would personally perform; —his conduct would have appeared in that light which the people of England would be always happy to witness in all our bishops. He might thus have helped a worthy man; encouraged the rest of the curates zealously to attend to their duties, in hopes that at some time they might be similarly rewarded; and gained the esteem of the people, which, by this injudicious act, he turned into contempt against himself and the order to which he belonged. While then the bishops themselves are as deep in the mire, as the lay-patrons whose practice they condemn, with what propriety can they refuse institution to those whom they present? If they really seek the good of the church, and mean what they pretend, let them set the example; and never give any of their preferment to be held in this double and treble form. Let

them adopt this practice, and religiously adhere to it in the fear of God; and then we shall have reason to expect that this crying and accursed evil, under which the church groans, will eventually be redressed.' pp. 133, 134.

Our Author is of opinion, that the bishops have nothing to do but firmly to resist an abuse so manifestly injurious to the Church Establishment, as well as contrary to the principles of Christianity; that there is no power which could impede them in the course of reform: and he calculates, we think very safely and correctly, upon the support they would receive from public opinion, while so laudably struggling—a struggle it must be—against the inveterate and fatal mischief.

'I do really from my conscience believe, that no persons on earth would be more highly esteemed than our bishops, if there did plainly appear in them, and in their general proceedings, the marks and tokens of a fatherly affection towards those that are under their charge and committed to their care. This would give them an unbounded influence over them; and there would be hardly any thing which they would not readily adopt for the general good, when it came thus recommended, and kindly and affectionately proposed.' p. 136.

The incalculable importance of the subject, and we may add its urgency, must excuse the length to which this article must be extended by our copious quotations from the volume before us. We must yet extract two or three more paragraphs.

'Besides these (persons of a sceptical turn), there are others, who, on witnessing such improper and inexcusable conduct, make it the ground of their secession from the Established church. Whether they are justified in this, is a different question: but such a handle being given for the keen remark and sarcasm of those who are opposed to that form of religion which the State provides, they naturally conclude, that they will be better instructed and cared for in a religious sense, by those who make it their constant business and unwearied and personal care to attend upon the very thing, than by those who, by their constant absence from their charge, render it impossible for them to give, as well as difficult for others to believe that they have any, the least regard for their spiritual welfare. To defend such persons and practices, is out of the power of any conscientious man. To rebut the charges brought against them, or against the rulers of the church for permitting or tolerating them, much more for abetting them, is utterly impossible. On all sides, therefore, the church is exposed to contempt, reproach, and danger. She has lost the respect, esteem, and confidence of millions, who, had things been otherwise, would never have left her pale. The consequence is, she is so rapidly on the decline, that without a speedy, and I had almost said an unlooked for change for the better, she will certainly fall; and I will leave those who are wise in politics to say, what will then become of the civil constitution of the State.' pp. 137, 138.

In his fourth chapter, the Author, in the language of honest earnestness and Christian boldness, urges upon those high in station, a timely return to the intentions of the founders of the Church; and adduces considerations of that sort which ask no eloquence to give them weight with men who have, in any common degree, the fear of God before their eyes.

He goes on to demand an even-handed justice in effecting reform; instead of that partiality which, while it is zealous to correct the misdoings of poor curates, lifts not a finger of reproof against the great ones—non residents and pluralists. 'This unevenhanded justice, instead of effecting any good, pro-'vokes the weak, encourages the strong, and excites in the end 'the contempt of all.'—'Is it just?' he asks. 'Is it reasonable? 'Or will it be long tolerated, that the spiritual and eternal in-'terests of the many, should be sacrificed to the temporal and 'worldly interests of the few? Surely this was never intended 'by the legislators of the land:—they must have been imposed 'upon.' The perversion of the episcopal visitation is again loudly complained of by our Author.

'But how these visitations are generally managed, and what evil, rather than good, is produced by them, is, I fear, but too obvious to need much explanation. Seldom do the bishops undertake these visitations in person; and almost as seldom, in some dioceses, is this the case with the archdeacon. Commonly does the former, on the same day when he does visit, order up the children for confirmation. All therefore is bustle and confusion. One service is hurried so fast on the heels of the other, that the season and scene is any thing but that which the church designed. By the time that all is over in the church, all are wearied and very often offended. The little attention that can be shewn to the clergy, or opportunity afforded for communication with their diocesan, one of the great purposes of visitations, drives them to their inn for refreshment; and they return to their homes, lamenting all the way how grievously such important things are managed and perverted. Seldom is there any thing brought forward that is truly interesting for the occasion, either in this or the archdeacon's visitation. When neither attends, which is very often the case, the clergy, except the great ones, are brought some ten or twenty miles, just to answer to their names, perhaps before a socinian, or other very improper official. The churchwardens are not unfrequently insulted and brow-beaten for things they could not legally attend to. They are obliged to take oaths, which, if they literally fulfil, will subject them to the penalty of the civil law; and if they do not fulfil, to little less, I fear, than deliberate perjury. Such generally is the state of visitations. No wonder then that they are esteemed loathsome, or to be any thing except what they ought to be. As things exist, almost every churchwarden must commit an act bordering on wilful perjury. So little attention is paid to this crying sin, and to the conscientious scruples of honest men, that I have known some threatened with excommunication, when they have dared to refuse such horrible profanity. Surely, for honesty's sake,

not to mention the honour of God, and the interests of religion, these things ought instantly to be remedied. If the civil law has superseded the ecclesiastical, either let the oath be dispensed with, or let every question relating thereto, be struck out from the official forms of visitation.'

'I am aware,' he continues, 'that ingenious and casuistical men may soften, extenuate, and try to explain away much of the offensive part of this matter. But why suffer men's understandings, consciences, and common sense to be burdened and insulted with that which it requires all the ingenuity of the most subtle to make any advance in explaining away? Let the thing be reformed at once, and made clear and plain before common understandings, and to plain, honest men. Let the way be made clear before them, and they will walk in it. As it is, they will not move a step; and this is the reason why all, or nearly all, the papers are thus returned,—"We have nothing to present."' pp. 157—160.

Further on, Mr. Acaster makes a complaint of the partiality shewn in the bestowment of the goods of the Church, which, though we believe it—we might say, know it—to be perfectly just, we do not quote; partly because not important to our specific design, and partly because it has a tone somewhat querulous, which may be taken advantage of by objectors.

'For myself', he says, 'I can expect nothing; but I am not so old that I may not live to see changes that will make the heart of the stoutest faint. I may be considered as an alarmist, and I may be deceived; but the state of our affairs is such that, in my mind, we are approaching very near unto perhaps the greatest crisis that either the church or the nation ever saw.'

We must once more adduce our Author, and then take leave of him, heartily wishing that his honest boldness may not lose its reward—all the reward he seeks—that of successfully moving indispensable reforms.

'The people, generally speaking, who pay any serious attention to religion and their souls, trouble not themselves with curious and quibbling questions, either about conformity or dissent. What they wish to see in the ministers of religion, is a spirit and conduct agreeable to their high and holy profession. They wish to see and hear men, whose hearts are truly devoted to their work, and who consider not their lives dear unto them, so that they may fulfil the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God. What they wish to hear is, the Gospel in all its truth, fulness, and simplicity. Where they cannot hear this, they make little or no account either of place or person. The true preaching of the cross is that alone which draws all thoughtful, serious, penitent, and devout persons unto it. Even others see in it something that excites their attention, and wins their regard. And though they cannot give a just reason of the cause, they naturally conclude that there must be something very important attached to it, when it had its foundation in the death and sacrifice of the only-begotten son of God.' pp. 167, 168.

The grounds of remonstrance, as urged by our Author, resolve themselves into these particulars:—1. The ordination of men whom the bishop, if he examined them as the Church requires him to do, must know to be destitute of those dispositions and endowments which the ordination service and the canons, taken in their lowest sense, suppose in the candidate for the sacred office. 2. The non-performance of divine service and pastoral duty, as by law enacted, in a large proportion of parish churches throughout the kingdom. And this neglect attributable mainly to, 3. The non-residence of a great part of the clergy, and the practice of holding pluralities. 4. The neglect and abuse of that episcopal visitation upon which the Church insists. And 5. The want generally, on the part of the bishops, of a paternal, disinterested, and zealous concern for the spiritual welfare of *the people*. For reasons already explained, we have chosen to adduce our Author's statements, rather than advance the same things in our own manner; and we must now repeat the profession, that we lay no stress upon particular allegations. If, in any points, the quotations we have placed on our pages can be convicted of error or exaggeration, we shall be happy to listen to correction, and glad to be told, if told authentically, that things are much better than they have been represented. In the mean time, we request every reader whose personal acquaintance with the state of the Established Church is at all extensive, to forget the allegations he has just perused, and to substitute for them *his own* knowledge of the manner in which the parish churches of the district or county wherein he may reside, are served. And if any of our readers are so happy as to dwell in the centre of a circle of ecclesiastical purity, offering to observation none or few of the abuses complained of, let them deem our Author's book, and our own article, a 'much ado 'about nothing.' But, from all who witness with sincere grief the neglected state of a very large proportion of the people in matters of religion, and who, with serious alarm, look at a population that is becoming every day more dense and more intelligent, but not more religious,—from such persons we beg a few moments' attention.

Let it then be clearly understood, what is the matter in hand. We are not now to debate questions concerning which honest, pious, and intelligent men may disagree. We are not, with toil of reason and stress of logic, to defend a position upon difficult and much controverted ground, whereon the strongest and the best informed minds have wrestled fruitlessly, and have at last held to opposite conclusions. We do not come charged with objections against the forms, services, or constitutions of the religion of the State; nor are we about to protest against even a single phrase of its liturgy or creeds, or to moot one point of

its polity. All these things,—all these *questionable* or *questioned* matters, we leave far behind us, and are willing to grant, that the English Church, as by law established, is liable to no such exceptions as must prevent simple-hearted and Christian men from rejoicing in its restoration to just that point of purity and efficiency which its venerated founders desired and supposed. Our argument, on the present occasion, is nothing else than *the voice of all the Honest against all the Corrupt;* and we are ready instantly to surrender a point concerning which any disinterested and intelligent man may say,—There I cannot go with you. The question we have to put, is simply this:—By what means, probably efficient, the mass of the people may regain possession of those religious advantages for which they pay, and to which the law of the land entitles them, as fully as it does a purchaser to the houses and lands, the price of which he has laid down?

There may be some persons,—it is to be feared there are indeed some,—who, were they candidly to express their minds, would cut short a discussion of this sort, by saying:—'We really wish to witness no such purification of the Established Church as you talk of: on the contrary, we should regret to see it so far reformed as might strengthen its influence and prolong its existence. The Church, as by law established, we hold to be utterly a corrupt thing,—secular, unscriptural, deformed, graceless; and the more flagrant are the abuses by which it is rendered odious and contemptible in the eyes of the people, the better; for the sooner is it likely to come to its end.' As we have no sympathy with sentiments of this stamp, so neither shall we enter into controversy with those who hold them. Let them enjoy all the comfort they can gather from so enlarged and benign a mode of thinking. Yet, we will not pass on without hinting to any such *ultra* dissenters, if such there be, that they should be careful how they strengthen the disagreeable suspicion of interested views, which naturally attaches to men who are gaining indirectly by the disorders and abuses against which they inveigh, but which they desire not to be remedied. A man should take great heed what he says, whose popularity and prosperity result, in part, from the negligence or misdemeanours of the neighbouring 'parsons.' For our own parts, we should loathe to hear (if it were any where to be heard) in dissenting privacies, the misdeeds of bishops and clergy related with glee, and chuckled over with sanctimonious pharisaism. It is impossible to believe that a pure zeal for the glory of God and the welfare of men prompts this sort of malign tattle; and if it springs not from the love of God and charity towards our neighbour, whence springs it? Persons of the temper to which we allude, can complain of no injustice, if bound up in the same bundle with a class to which they deem themselves to be diame-

trically opposed,—we mean with the very carrion-flies of Church corruption; those who, fattening on ecclesiastical ravin, flinch at the slightest touch of reform, and raise a din of calumny against whomsoever dares meddle with their secret doings, or lift the specious cover from off their snug and smoking emoluments. Both sorts of men, on their own shewing, are well wishers to evil practices; both, alike, would stay the course of practicable reform; and each has in readiness a glozing of pious solicitude, wherewith to excuse the ill-appearance of the part he takes. The one urge, that the evils complained of, if indeed they are evils, must not be touched, lest the venerable fabric of our 'Apostolic Church' should come tumbling down. The other are averring, that the abuses of the system should be let alone, lest its crisis should be deferred or superseded. Both these sorts of men should, for their own reputation's sake, hold their peace. They will never gain credit for honest motives.

We return then, and gladly, to those of every party, who in simplicity of heart rejoice as often as they witness, in any quarter, a progression from the worse to the better; and who, if they cannot have all things modelled to their minds, are nevertheless glad whenever they see "the wicked forsake his way." To such persons,—the honest of every name, Churchman and Dissenter,—we beg to suggest, in a desultory manner, some few considerations.

We grant, that the pious, in contemplating with grief existing abuses, may say: 'Yes, we well know that the *course* of the present world is evil. Virtue is, as it has ever been, in the minority; the spiritually minded, the faithful, are few; and they are scorned and thwarted in their endeavours to do good. The triumphant many, secular in their intentions, will be seeking their own, not the things of Christ: and thus shall it be until that brighter day when truth shall prevail.' All this is true in its way; but it is not that side of the subject with which we are now concerned. Because this is an evil world, it does not follow that crying abuses may not be remedied. Men are not lost to all sense of shame and duty; and, bad as the world is, the mighty engine of public opinion, when fully brought to bear upon indefensible practices, is efficient for the production of great reforms. Because the sheep of Christ are few, it does not follow that men may not be made to blush and to amend their doings, who enormously peculate in office;—it does not follow, that public servants, of high and low degree, may not be compelled to do their duty, at least as far as the letter of their instructions reaches. Nay more, it does not follow, that the well disposed may not be brought to stand upon a much higher level of performance than once they thought of, or that the door may not be shut effectively against the flagrantly incompetent and the

rapacious. Such reforms as these may assuredly take place, notwithstanding that we live in an evil world, and that the true Church exists therein as a small minority.

Reforms of this sort have, within the last few years, actually taken place in more departments than one of the public service; and may we not live to see a like salutary change effected in the Church? In fact, it may be affirmed, that there is a general tendency, in the management of our public interests, towards the correction of peculation, sinecureship, and flagrant malversation. There is a leaning towards reason and fairness. There is a healthful energy, a convalescent force, even now at work in the social body, the blooming effects of which may be discerned on the cheek of every corporate system in the land, from his Majesty's Cabinet to the village benefit-club. We cannot indeed deny it to be possible, that a lapse into the old style of official corruption may take place. Yet, certainly, the *present* course and current of things sets strongly against those perversions, of all sorts, by which individuals at once mar the public weal, and enrich themselves. In particular instances, misappropriations may still be hidden, or extenuated, or even openly maintained, by the main force of wealth, and rank, and long prescription. Nevertheless, the monster of fraud in office has received a deadly wound; nor seems likely to be healed of its hurt.

But it must be granted, that, up to the present time, our Church Establishment, viewed as a branch of the public service, has partaken less than most of its sister departments, of the rectifying influence of public opinion. It has lain more under the hedge of impurity, and has held to many acknowledged disorders which, in the army, navy, and civil service, have been put to shame. This has happened from causes not hard to be assigned. We shall content ourselves with mentioning the two which seem to us to stand foremost. But it must, in candour and justice, be acknowledged, that though the Church is *behind-hand* in the course of general reform, still it has, in fact, made some considerable advances of late. We are not speaking so much of the spread of true piety and of evangelical principles among the clergy, as of a general return to decency and professional decorum of manners on the part of the clerical body; and also of an elevation of the standard of high official character. This improvement will not be denied by those who remember what the Church was forty years ago, or only thirty.

The salutary influence of public opinion upon the Church Establishment, and especially upon its high places, is less than it should be: *First*, in consequence of *the hidden, indefinite, and spiritual nature of the mischiefs and damage which accrue to the public welfare, from the incompetency, the unfaithfulness, and the malversation of public servants in this peculiar department.*

If, during an interval of peace, a profligate minister—a Villiers, a Walpole—has filled every post of command in the army and navy with court sycophants, the first brunt of war, the first few months of terrible conflict with a powerful and accomplished foe, brings to light infallibly the foul play of traitorous corruption. The clamours of a wronged and indignant nation hunt every incompetent minion from his place; the author of all the mischief is hurled from his seat of favour; and the honour of the country is entrusted to men whose personal merit is their recommendation.

But alas! mischiefs incomparably greater than such as can result from battles lost, (even if we look not beyond temporal interests,) may follow—follow with the noiseless step of nightly pestilence—from corrupt appointments in the Church, and none be alive to the fatal treason;—or so few be alive to it, that their remonstrant voice sounds only like the querulous wailing of a disappointed faction. Silently and unobserved, the venom of *heartfelt* infidelity, or of murky contempt for all things sacred, may have suffused itself through the community. The rich and the educated may have acquired a settled conviction that religion is a farce and a cloak; the poor may have learned to harbour in the depth of their hearts a sentiment, the most pernicious that can rest in the human bosom—a sentiment of mingled hatred and contempt towards the ministers of religion, as drones, as oppressors, and as hypocrites; and all classes may have become awfully familiar with the violation of the most solemn engagements, and may have learned, from the servants of God, to affront Heaven with perjury. In a word, the mass of the people, the millions, may have lapsed into a condition in which they wait only for the first sounds of the bugle of sedition, to burst forth with horrible outrage in every crowded highway of the land. All this may have come to pass, and it may have flowed directly from the corrupt conduct of bishops and patrons, in filling the ministry of the Church with men who have courted ordination from secular motives, and whose irreligious manners, negligence, and covetous practices, have caused the people to loathe the very name of *parson*. And yet, while all this immeasurable damage has been accruing, no outcry, no sounds of alarm, until too late, may have been heard. All has moved on pleasantly, as of old. Clergy, young and decrepid, may have been sleek and blithe. Bishops, dukes, and earls, may have exchanged, as aforetime, the gratulatory smiles of prosperous partnership in dividing and dealing out the wool of the flock. Bloated pluralists may have stretched their arms from steeple to steeple, and may have slept upon their heaps of sacrilegious rapine, waking only to bark at 'sectarists.' Meanwhile, the vast structure of the national institutions, civil and sacred,

(for the fates of the two are bound together,) may have glibly moved down, whole and entire, to the very brink of the steep whence, in a moment, they shall plunge, with hideous noise, to rise no more!

We say, that the mischiefs which flow from corrupt appointments in the Church, terrible and infallible as they are, work so much beneath the surface of the social system,—their winter time of bladeless germination is usually so protracted,—the danger steps on so softly,—the poison ferments so low in the hearts of men—in the hearts of the poor and the ignorant, who are nevertheless the *many* and the *strong*,—that the corrective voice of public opinion is not awakened; or not with that universality and vigour, with that force and promptness, which the magnitude of the evil and the urgency of the danger demand.

This, then, is a prime reason why the Church is behindhand, compared with other branches of the public business, in the course of reform. Men, the generality of men, are unconscious of the hurt which themselves and their neighbours are receiving from the misconduct or negligence of their spiritual guardians. There have, however, appeared, it must be confessed, indications—quite of late—of an auspicious turning of the public mind towards the perils that impend in this quarter; —and a breath, perhaps, may kindle the flame of national displeasure against spiritual delinquents. May we not go on to say, that there are also indications, though much dissembled, of an awakening of attention to this neglected danger on the part of some secular personages high in power? May it not be guessed, that two or three such men have, at length, come to the conviction, that, whether the Christianity which themselves contemn be true or not, Church abuses, of a flagrant sort, must no longer be winked at; and that, spite of the wincing of lords spiritual and temporal, if the country is to be saved, the people brought back to contentment, and to a temper of acquiescence in the religious elements of the constitution, and if those elements are to be rescued from dissolution;—if this is to be done, the Church, as well in its highest as in its humblest offices, must be served by men *who will do their duty*, who fear to be perjured, and who, whatever doctrinal peculiarities they may profess, (with which statesmen, as such, have no concern,) will honestly refund their salaries to the coffers of the national wealth, by 'work and labour done'.

The *second* of the two principal causes which hitherto have deprived our Church Establishment of the benefits derivable from the action of public opinion, we presume to be, *the divisions, jealousies, and hostilities that exist among that sounder portion of the community who are actually alive to the dangers*

and evils of ecclesiastical corruption, and whose remonstrances, were they but harmonious and consentient, might probably avail to its removal. The subject is difficult and delicate; nevertheless we must proceed; and we do so with the more confidence, because, if we have a word of blame, it must fall chiefly upon our own party,—if, indeed, we have a party that will own us.

The force of public opinion is to be estimated, not simply by the show of hands, but rather by the *quality* of the suffrage that is given;—by the depth of the feeling that prompts it, by the intelligence that guides it, by the moderation that controls it, and by the virtue which shall sustain it against opposition, and under defeat. Now, even if the mass of the community were less alive than it is, to the evils that afflict or threaten the country from clerical delinquencies, yet, if the party termed the religious,—if all who with intelligence and zeal care for Christianity, could but unite in a calm, a firm, a guileless protestation against *acknowledged* and indefensible abuses in the administration of the Church;—if these could so feel the importance of the greater interests of religion, as to resign their solicitude for the less;—if they could severally give proof that they were not making a cloak of this protestation, while cherishing an after-purpose of faction;—if all this could happen;—if, in a word, the religious, as a body, could walk together upon the high ground of Christian patriotism; then, we hesitate not to say, that a glorious reform must be the result; a reform not less important in its consequences, than that which was achieved three hundred years ago.

We are not, indeed, so simple, not so entirely uninformed of the affairs of the world, as to have forgotten the misused and almost boundless power of the aristocracy, or the intrigues of court sycophancy, or the caprice of royal preference. All these things we think of, and set them down duly in our calculations. Nevertheless, we repeat the profession of our conviction, that a wise, undivided, and persevering protest on the part of the *Christian* people of England, against those *perversions* of ecclesiastical power which none dare to defend, would issue, and issue ere very long, in a restoration of our Church Establishment to the intention of its founders. And we dare to affirm, moreover, that *such* a restoration, even though not a phrase in the Book of Common Prayer were amended, would be followed by a reform of the national manners, incalculably great.

But when we come to estimate the probability of any such harmonious protest from the religious party, we confess that we almost despond. Alas! those who should know better,—those who should care for the great interests of morals,—those who profess to care for the salvation of men's souls,—those who are

sending preachers to India and China,—are far too much divided to effect any good work which demands a 'pull altogether'. Alas! our preferences, our nervous apprehensions of each other, our brass-bound usages! We do not, indeed, *say* that we esteem these things of more moment than the salvation of a nation; nevertheless, we could not relinquish them, no, not for the ransom of a world! Let then the people perish:—are we 'our brothers' keepers?'

To come to particulars.—The sound portion of the national clergy, (we love not to call them the evangelical party,) attached as they are, honestly and firmly, to the constitutions of the Church, and keenly alive, as Christian men must be, to the awful and mischievous profanations that attend the actual administration of its affairs, are yet, as a party, placed in so peculiar and difficult a position, that their disapproval of abuses is rendered nugatory, or is utterly silenced. While discharging their consciences towards their flocks by preaching *methodistical* doctrine, they find their utmost discretion necessary to screen themselves from the imputation of secret disaffection towards the Church itself; and with this feeling, they think themselves obliged to observe a sad silence in relation to corrupt practices, lest their remonstrance should be interpreted as evidence conclusive of that *dissenterism* which was only suspected before. Nor is this the only impediment that stands in the path of the evangelical clergy, to prevent their powerful remonstrance from being heard. These good, but shackled men stand ever in front of the hundred thousand keen eyes of Dissent. Loving the Establishment, and wishing its prosperity, they, of course, dread the growth of separation, and feel that there is a direct and powerful tendency in every expression of disapprobation on their part, of the persons or measures of the rulers of the Church, to corroborate or to palliate secession. Every protest they might make against abuses, would instantly (to use a technical phrase) pass into a *second edition*, pointed and aggravated, from the dissenting press;—would ring round the land from every echoing wall of schism, and would thus come upon themselves with redoubled harm. They are silent therefore: or the righteous indignation which conscience prompts, is whispered only in the secret chamber, whence it issues not, or in the closet; and though it reaches the skies to sadden the joys of heaven, is lost on earth, where, if boldly uttered, it might have achieved reform.—But we have done on this topic, painful as it is; and proceed with greater freedom to speak of the conduct of the Dissenting bodies, as affecting, or capable of affecting, the state and administration of the Established Church.

Do we then blame the Dissenters, because bishops are negligent, and the clergy, too many of them, secular? Yes, candidly, we lay a large part of this blame upon them, inasmuch as their powerful influence upon public opinion, has not been what it should be, and has not been directed to the best ends. We want, from the Dissenters, not a fawning upon the Church, not a truckling to rank and power, not an abandonment of principles deemed important; but we want an enlightened, magnanimous, Christian patriotism; we want from them, at this moment of the evolution of a new course of things, a style of thinking more enlarged than that of their worthy ancestors, the Puritans, and a line of conduct demanding more greatness of soul than would be required to die at the stake.

It is assumed, that, at the present moment, there is spreading through the country, not in a very noisy, but in an articulate manner, a conviction that the revenues of the Church have long enough been left a prey to the aristocracy, and must henceforward be devoted, honestly, to the important purposes for which they are set apart from the common stock of the national resources. And it is assumed, moreover, that besides this growing general sentiment, a similar conviction, in the form of a great political truth, has at length reached the minds of certain influential personages, who, if not first overthrown by the bloated enemies of all righteousness, will pursue a course highly beneficial to the country. It is assumed also, that the precise character of such measures of reform, and their success, will greatly depend upon the temper and conduct—the moderation and wisdom, or the violence and folly—of that vast and energetic body which exists in secession from the Established Church. If some country rectors, and vicars, and curates, look abroad upon dissent in hoodwinked terror, not knowing what they see, save that a monster is in the streets, horrid in aspect, and by all means to be crushed; and if some dignitaries, whose education and rank should secure them against vulgar alarms, are infatuated by their prejudices and their fears; and if certain well-meaning squires, and country knights, and lords,—zealous toasters of 'Church and King,'—partake of the blinding jealousies of the frock;—it is pretty certain, that the two or three leading spirits, to whom we allude, are not thus absurd. It is true, indeed, that a wily premier may think it needful to shew to a bishop, a visage duly lengthened by seeming sympathy, when the 'dangers of the Church' are talked of; but we may feel assured, that the most consummate tactician of our times calculates the course of his policy upon other documents than such as may have been slipped into his hand by a right reverend adviser. *He* looks abroad with none but his own keen eyes;

and will act, act vigorously, astoundingly, upon *his own* estimate of the temper and relative forces of the many parties into which the nation is divided.

An enlightened minister of state must perfectly well know, that, if the country is to be saved,—if the Church, as by law established, is to be upheld,—if its revenues are to be rescued from the impatience of profane turbulence, goaded by necessity,—if this salvation is to be achieved, the rulers of the Church, its bishops and other dignitaries, must henceforward be men who will industriously and sternly discharge the trust reposed in them. Call them orthodox, call them evangelical, such a statesman cares not a straw; nor should care; but they must be men, not merely talented and accomplished for their office, but distinguished by those specific dispositions and habits of life which, upon a broad and statesmanlike view of the subject, incontestably belong to the character of a Christian minister. Bishops, henceforward, must be men whom the people will reverence. The day is gone by, when courtiers and bottlemen might serve the bench. Whether piety be a name or a substance, it is unquestionably a something which a bishop must possess,—or the Church will fall; and he must use this piety, not as a surplice, to be put on and off; it must be the very garb of his life. Every one knows, (whether or not he be himself a Christian,) what is meant when we speak of a man sincerely devout, unblameable in manners, sedulous in duty, and so forth. Such, and such only, must now be sought for, to fill high stations in the Church. None but such can bring back the Establishment into the affections of the people, whence, alas! it has fallen far. An enlightened statesman (we say) must feel that, in the existing condition of the country, it is as great and as fatal a fault in policy, to make a profligate brother or cousin of a duke a bishop, as it would be, in time of war, to appoint a chicken-hearted coxcomb to the command of a seventy-four, or to send out such a one at the head of an adventurous descent upon the enemy's territory.

But now, whence springs (in great part) this urgent necessity for giving health and efficiency to the religious institutions of the country? Springs it not largely from the existence, in all parts of the country, of numerous bodies, respectable, opulent, well-informed, and alert, who stand ready to receive whatever the Church, by the negligence or misconduct of her clergy, may lose;—who, by the general propriety of deportment of their ministers, hold out before the eyes of the people, a comparison disparaging to beneficed indolence or levity; and whose continual augmentations, unless checked or counterpoised, must, at length, overset the constitution?

All this is pretty obvious, and has been often advanced; but

the inference drawn from the fact, by some, is of this sort,—namely, That the more the Dissenters are strenuous in maintaining and publishing their peculiar principles, the more they assume of a threatening or formidable aspect, the more they offer to the eye of statesmen a long-drawn and deep phalanx of *opposition* to the religion by law established, the more their many-shapen banners blaze upon the front of heaven in fierce colours of defiance, so much the more strongly will their influence avail to frighten the Government into a reform of the Church.

We view the matter altogether in a different light, and boldly pronounce the inference we have just stated, to be that which will recommend itself only to vulgar minds. In the eye of an intelligent statesman, (as we think,) of one skilled in the chess-player's art of opposing party to party, for the gaining of his ends, and of setting sturdy pawns to block the advances of haughty mitres, and the reverse,—in the eye, we say, of such a one, Dissenting vehemence, obtrusive pertinacity of principle, democratic contumacy of spirit and behaviour, and especially, that very persistence upon items of opinion which splits dissent itself into dissents,—are the very circumstances upon which he will calculate as forming so many *deductions* from the whole amount of importance which, otherwise, might have been attributed to the opinion of the seceders. It is this very acridity of dissenterism, that may incline him to make the experiment of holding all things snugly as they are. It is this opposing influence, that he will craftily employ for the purpose of securing the support of that large and influential portion of the community, who, though much misliking Church abuses, would submit to any thing, rather than give way to what they deem revolutionary religionism. Let the Dissenters assure themselves, that much of what *ultra* Dissenters think and speak of with great complacency, is not merely the object of contempt to men of high station and commanding intelligence, but affords to them a comforting conviction that the separatists are not likely very soon to overbalance the Church.

But now let us for a moment imagine—who may not sometimes fondly dream?—that the thousands who stand aloof from the Established Church, were—just what we would have them to be; just what the religion they profess would make them; just what a large and genuine zeal for the good of the country and the spread of Christianity, would impel them to become. Let us suppose that they openly renounce, and actually put away *from among themselves*, the principles, temper, and practices of sectarianism; that they compose every trivial discord, and heal every indefensible division; that they give ostensible proof of their having at length learned the first elements of Church polity, and are *capable* of union. Let us, in a word, suppose,

that they so speak, and write, and act, as shall convince candid observers, that they separate themselves purely because they can, by no other means, obtain the *substance* of Christianity.

Again, let us imagine that the Dissenters, the men who are at great cost sending the Gospel to India, and China, and the Pacific, exhibit a self-denying solicitude to obtain for the millions of their countrymen, if not the purest possible form of religion, yet, at least, those benefits which the law of the land, if made effective, would procure for the nation. We say, if the Dissenters generally, as Englishmen, as payers of tithes, as holders of a stake in the country, and as *Christians*, not *sectarists*, were thus minded, and would thus act;—if their steady moderation and expansive zeal were such as to convince statesmen that they need not be suspected, and must not be trifled with;—we do not hesitate to affirm our belief, that they might accomplish the magnificent work of bringing back the Church from which they dissent, to the purity of its written constitutions.

And why should they not conceive and pursue so noble a design? There is before them a *definite* enterprise, and one which, though of arduous accomplishment, must ensure incalculable benefits. To moot the question of *remodelling* the Church, would be only to stir interminable strife among honest and pious men. But if it be proposed to make the Church what its founders intended it should be, and what the law of the land demands it should become, then, all the well-intentioned, all good men, will be ranged on one side, and all the corrupt on the other; and the issue of the struggle would hardly fail to effect a reformation as beneficial as it would be tranquil and safe. It is true that we have our objections, *strong* objections, against certain forms of the Church; and each of us has his list of phrases he much mislikes in her services, and of constitutions he thinks redundant. But we must all allow, as a matter of fact, that the Church, as by law established, with all her imperfections, is such that the most eminent piety may exist and flourish under her wing. We say, *as matter of fact*, the 'dew of the heavenly grace' is not withheld from the Church as by law established; nay, is in fair proportion diffused within its precincts. The Church, it cannot be denied, professes the life-giving doctrines of the Gospel, favours every great principle rescued from Rome by the Reformers, and puts into the lips of the people, a language of devotion unrivalled in majesty, beauty, propriety, comprehension. If the Church has its faults, faults which some may deem fatal to its perpetuity, why may not the Dissenters say of her, as David of Saul,—"The Lord shall smite her; or her day shall come to die; or she shall descend into battle and perish; but our hand shall not be upon her."

We venture, then, to say to the Dissenter, and would fain say it loud in the ear of every Dissenter in the land,—Forget your old and fruitless controversy with the Church; forget it till better times give you a better hope of being kindly listened to. Meanwhile, use your *great influence*, without guile, without ulterior designs, for effecting a restoration of the Established Church, such as it is, to purity and efficiency. If you can do no more, desire this restoration; pray for it; speak of it to your children at home, and abroad to your neighbours, as a thing necessary and infinitely important; and whenever occasion may serve, whenever public movements may invite you to step forward, then, with a heart fraught with unfeigned zeal and enlightened patriotism, labour to bring it about.

Art. II.—*Travels in Chaldæa;* including a Journey from Bussorah to Bagdad, Hillah, and Babylon, performed on foot, in 1827. With Observations on the Sites and Remains of Babel, Seleucia, and Ctesiphon. By Captain Robert Mignan, of the Hon. E. I. Co.'s Service, M.R.As. Society, &c. 8vo. pp. 334. Plates. Price 14*s.* London, 1829.

WE feel grateful to any traveller who will undertake the very disagreeable journey from Bussorah to Hillah, for the purpose of exploring the desolate ruins of Babylon. The present volume is a slight but acceptable contribution to our very imperfect information respecting one of the most interesting localities in the world; but it confirms us in the opinion, that we shall never obtain any thing approaching to an adequate and satisfactory topographical account of it, till a strong surveying party shall have been sent out, a commission of *savans*, or a detachment of British naval officers, with ample funds and means of all kinds, who shall encamp on the plain, having first made their peace with the Arabs on both sides of the river, and not desist from their operations till they have explored the whole field of ruins. At present, as Captain Mignan himself admits, 'speculation alone is left to us; and until the ruins about this 'celebrated spot are more correctly observed and clearly delineated, little more can be said with truth as the basis of the 'assertion.'

There are two distinct objects which such an exploring party would have to attend to; a survey of the whole region, and an examination of particular localities by excavation. Babylon was a walled province, according to the lowest computation above thirty miles in circuit, or about a third more than the wall of the Chinese capital. The credibility of this account is fully substantiated by the mounds which are found throughout a still larger extent of territory. The *Tull Akerhouf*, nine miles

W.N.W. of Bagdad, we strongly suspect to have been comprehended within the ancient city. Yet, Hillah, which seems to be near the centre of the principal field of ruins, is distant from Bagdad 49 miles S.W. The remarkable ruin called Sheikh Shoubar, about 20 miles from Bagdad, on the road to Hillah, must also be a Babylonian edifice, as well, probably, as the mounds at Iskanderia. From this last station, it is fourteen miles to Muhawwil; which place Capt. Mignan supposes to be 'separated from the commencement of the site of ancient Babylon, 'only by the high embankments of three canals,' one of which he thinks may have been 'the ditch of the venerable city.' From Muhawwil, the road lies through a series of irregular mounds and masses of ruin to the Euphrates. El Hamir, or the red building, which is clearly a Babylonian structure, is eight miles E.N.E. of Hillah; while other remarkable ruins are found both to the S. and the W. of Hillah.

'Near the village of Thamasia, (which name would indicate its foundation by Shah Thamas of the Sefi house,) four miles to the westward of Hillah, and situated within a grove of date-trees, there are several elevated mounds, composed of the kiln-burnt fabric with the arrow-headed writing upon them, extending nearly to the eastern ridge of low hillocks which surrounds the *Birs Nemroud*, and strewed over with pottery, broken bricks, and coloured tiles, but having no remains of ancient edifices. In following these heaps of ruin, I could not at every step help feeling convinced, that ancient Babylon occupied a very great portion of the western, as well as the eastern bank of the Euphrates.' p. 218.

This, of course, must have been the case, if Herodotus is to be believed, who says, that the Euphrates divided the city into two equal parts. The river, however, there is reason to believe, may have shifted its channel very considerably since Babylon was in its glory; and as we know that its waters were more than once diverted from their course, one of the first points to be investigated is, whether there are traces of any other bed that it has deserted, or of any lake or reservoir into which it may have been made to flow. In one part, Capt. Mignan says, there are very evident traces of its having altered its course. The rise and fall of the river at different seasons, require also to be correctly ascertained; and the country to the westward ought to be carefully explored in all directions. Nothing short of a complete survey of the immense area, over which the ancient vestiges are scattered, can throw any light upon the subject.

Captain Mignan differs from Mr. Rich and Sir Robert Ker Porter, in rejecting the received notion that the Birs Nemrood is the Temple of Belus. His reasons are not of much greater weight than those which he treats as so futile in favour of the opposite opinion; but there are other objections to the notion,

which have been adverted to in former Numbers of this Journal *. The word *Birs*, our Author remarks, cannot be satisfactorily explained in Arabic as a derivative of that language; and all attempts to deduce it from the Hebrew or Chaldee, have failed, as they are founded on a change of the radical letters of the word, 'the great and overwhelming sin' of most etymologists. Birs and Albirs occur in Arabian writers, as the name of a town or district between Hillah and Kufah; and it is 'con-'joined with Babel in the Chaldaic Sîdrâ Rabbâ of the Sa-'bæans, under the name of Bârsif, whence the Borosippa of 'Strabo and other ancient authors directly proceeds.' In the notes, some extracts are given from Masudi's History of the Persian Kings, one of which is as follows.

'The capital of the kingdom of Aferaidûn was Bâbil, which is one of the climates of the earth, so designated from the name proper to one of its towns. This town is situated on both banks of one of the canals derived from the Farât in the province of Iraq, distant an hour's journey from the city named Jisr-i Bâbil and the canal of Albirs; from which last-named town, the produce of the Birsæan looms, the cloths of Birs, derive their appellation. Near the town of Bâbil is an excavation usually known as the well of the prophet Daniel, which is much frequented, both by Jews and Christians, on certain anniversary festivals peculiar to each sect.' p. 256.

Who this King Aferaidûn was, we are not told, but we presume that he is the Feridoon of Persian story, the Emperor of Iran, Turan, and Room, whose reign equalled in duration the extent of his territories, occupying the reasonable term of five centuries. The extract is important as serving to shew, that Babel was the appellation given at that time to an extensive territory, as well as to its capital. It seems that the town of Babil, to which Masudi refers, was not upon the Euphrates, but occupied both banks of a canal drawn from the river; while the 'city' of Jisr-i Babil, or Babel-bridge, was three miles distant, and near the canal of Albirs. We strongly suspect the former to have been at El Hamir (or Alhambra), the name given to one of the most remarkable ruins, about eight miles from the Euphrates, and recalling that of the Moorish palace of Granada. On reaching the foot of this ruin, Captain Mignan was struck with its great similarity to the Birs Nemrood; particularly the upper portion, a mass of red brick-work resembling the breastwork of a fort, 75 feet in height, and 840 feet in circumference. The foundation is of sun-dried brick, which extends half-way up the pile, the remainder being furnace-burned.

* See Eclectic Review, N.S. Vol. xix. p. 303.

'Throughout the ruin, small square apertures, similar to those at Birs Nemrood, are observable; but neither lime nor bitumen can be seen adhering to the bricks, though large pieces of the latter substance are very abundant at the base of the mound. The Babylonian writing on these bricks, which measure fourteen inches long, twelve and a half broad, and two thick, contained ten lines in an upright column, and many stamped across to the angles of the brick; whereas at the Mujellibah, Birs, and Kasr, I only met with three, four, six, seven, and nine lines. These inscriptions appear to have been stamped on the brick while in a soft state, by a block of wood, and in a very great degree resemble the nail-headed writing of Persepolis, though their form and arrangement differ.'

Mr. Rich remarks, that 'no idea of the purpose these inscriptions were intended to answer, can be formed from the situation the bricks are found in, which is such as to preclude the possibility of their being read till after the destruction of the buildings they compose.' But this circumstance suggests the query, Do they occupy their original position? or were not these inscribed bricks taken from some more ancient edifice, where they may have formed a facing or coating of the walls? Is it conceivable, that they should have been thus elaborately *printed*, for the mere purpose of being placed, face downward, on a layer of cement, their edges only being visible? We think that this point deserves at least some consideration, in determining the era of these buildings. Captain Mignan proceeds.

'At a considerable distance to the northward and eastward of El Hamir, a very large assemblage of mounds, the remains of some extensive buildings, are divided by a canal running south. The ground surrounding this spot is covered with nitre, and cut by countless canal beds of great antiquity; while very visible vestiges of ancient edifices exist. But the place being so far removed from the site of the venerable city, and seeing no end to my researches, if attempting to prosecute them further to the eastward, which I well knew would have ended in disappointment, from the unsettled and unsafe state of the country,—I was induced, however reluctantly, to retrace my steps to Hillah. The direction from El Hamir to the town was s. 60° w. for an hour, the whole of which time was occupied in crossing the dry beds of considerable canals; some of great depth, and varying from 90 to 150 feet in width. Their course was S.E. Other minor channels run N. and S., extending as far as the eye can reach.'

The reasons here given for not prosecuting researches further in this quarter, are not a little provoking. First, there would have been no end to them,—a very insufficient apology for not making a beginning; secondly, this place is 'so far removed 'from the site of the venerable city',—which remains to be proved, and must by no means be taken for granted. Sir Robert Ker Porter in like manner absurdly concludes, that the dis-

tance of 'El Hymer' from the Euphrates, puts it out of the question that it could ever have stood within the walls. Mr. Buckingham, on the other hand, supposes that this spot 'marks 'the extreme eastern boundary of the city', and that it formed itself a portion of its celebrated walls. In support of this hypothesis, he asserts, that to the eastward of this elevated pile, all is 'one bare desert of yellow sand, occasionally blown into 'waves by the wind', and that he saw beyond, 'no vestiges of 'ruins in any shape'. This statement is in flat opposition to that of the present Writer, that, to the northward and *eastward* of El Hamir, the mounds extend to a considerable distance. Which is correct, it is impossible to say; but Mr. Buckingham's lies under the disadvantage of being connected with a topographical hypothesis. What we want, is to ascertain the actual appearances of the plain,—to obtain the simple results of careful observation, apart from all speculation and theory. And for this purpose, a traveller who had never looked into either Herodotus or Major Rennell, would, perhaps, be the fittest person to be employed. That it was the main channel of the Euphrates that passed through Babylon, is by no means certain: it might be a mere arm, or an artificial channel which it has since deserted. And in fact, we are told, that it was because the branch of the river which passed through the city, had become shallow and unnavigable, that the site of Old Babylon was deserted for Seleucia *. It is, at all events, very evident, that the Babil of Masudi was at some distance from the river. The *Jisr i Babil* he speaks of, may have been the Bridge described by Rauwolff, between the Kasr and Anana. That Traveller, who visited Babylon in 1574, tells us, that he should have doubted much whether that potent and powerful city had ever stood there, but for 'several ancient and delicate antiquities' that were still standing there-about in great desolation. 'First, by 'the *old bridge* which was laid over the Euphrates, whereof 'there are some pieces and arches still remaining, built of 'burned brick, and so strong that it is admirable.' Just before the village of Elugo, which, he tells us, 'lieth on the place 'where formerly old Babylon did stand,' (as if a village could occupy the site of a city, one palace in which is stated to have been four miles, and the other eight miles in compass! †) 'is the 'hill whereon the castle did stand, whereon you may still see 'some ruins of the fortification. Behind it, and pretty near to 'it, did stand the tower of Babylon. This we see still, and it 'is half a league in diameter.' This castle-hill is, we presume, what is now called the *Kasr*, and which Captain Mignan sup-

* See Prideaux's Conn. Part I. B. VIII.

† The Imperial palace at Pekin is a league in circuit.

poses to be the 'great western palace' of Nebuchadnezzar! The appearance of the ruin in his plate, is that of a fortification of somewhat more recent times. If we should allow it to be one of the castles or citadels which were besieged and taken by the son of Antigonus, we think the most zealous Babylonian might be satisfied. Whether 'the tower' that the German Traveller refers to, be 'the Circular Mound' of Captain Mignan, or the Mujellibah, we cannot say: his description of its diameter exceeds the dimensions of either.

The most durable monuments of ancient cities, the last vestiges to disappear, are in general the cemeteries. Of the Babylonian necropolis, there have been discovered some decided indications; and Captain Mignan seems to have been on the right scent, though want of funds, or want of time, prevented him from prosecuting his researches. In the north-western face of the huge mound called the Mujellibah, near the summit, is a niche six feet high by three feet deep. The natives call it the *serdaub* or vaulted chamber. 'This aperture', says our Traveller, 'is well worthy the most minute examination, from its 'being a place of sepulture'.

'Rich here discovered a wooden coffin containing a skeleton in high preservation. Under the head of this coffin was a round pebble, attached to the coffin; on the outside was a brass bird; and inside, an ornament of the same material, which had been suspended to some part of the skeleton. This places the antiquity of these remains beyond all dispute; and Rich adds, that the skeleton of a child was also found. These circumstances caused me to exert my utmost attention; and as far as my means went, I set men to work at a distance of twenty yards eastward of the niche. After four hours' digging perpendicularly from the summit, they discovered six beams of date-tree wood running apparently into the centre of the mound. In half an hour after, I pulled out a large earthen sarcophagus nearly perfect, lined with bitumen, and filled with human bones; but, on attempting to remove it, the vessel broke in pieces. This sarcophagus was larger and broader than any I had ever seen, being upwards of five feet in length, by three and a half in diameter. On the slightest possible touch, the bones became a white powder, and the pieces of date-wood could scarcely withstand the same gentle handling, without being converted into dust. From digging in an easterly direction, every five or six yards, I verified Mr. Rich's conjecture, that the passage filled with earthern urns, extends all along the northern front of the pile; though I could find no gallery filled with skeletons enclosed in wooden coffins; nor am I inclined to believe that any exist, in this or any other ruin at Babylon.'

. . . . 'I should not omit to state, that there are many urns containing ashes (the bones being in the smallest fragments) in the bank from Ananah' (a village opposite the Kasr, on the western side of the river) 'to within 150 yards of the northern end of the town of Hillah; and there are very visible traces of them on the opposite side, and for

the same distance. These are not placed horizontally only, but in every possible position. Their dimensions vary in a great degree, while their contents differ very materially from those urns at the Mujellibah, where the bones are in a perfect state.'

In a note upon the subject of these urns and other sepulchral vases found at Hoomania, on the Tigris, our Traveller says:

'By some who have lately described these lugubrious vestiges of the Babylonians, they have been assumed to contain the bones of Greeks and Romans, rather than of Asiatics; from the presumption that such a mode of burial did not accord with the religious opinions and institutions of these last. The following quotation will prove the contrary, as well as the fact, that similar vases are found in abundance in situations where these two great western empires had not colonised; at Bushire, for instance, the Mesambria of Nearchus and Arrian. The passage referred to is taken from Mr. Erskine's translation of the *Desâtir*.

'"A corpse you may place in a vase of aquafortis, or consign it to the fire, or to the earth.—Commentary. The usage of the Fersendajians regarding the dead, was this. After the soul had left the body, they washed it in pure water, and dressed it in clean and perfumed vestments; they then put it into a vase of aquafortis, and when the body was dissolved, carried the liquid to a place far from the city, and poured it out; or else they burned it in fire, after attiring it as has been said; or they made a dome, and formed a deep pit within it, which they built and whitened with stone, brick, and mortar; and on its edges, niches were constructed, and platforms erected, on which the dead were deposited; or *they buried a vase in the earth, and enclosed a corpse in it;* or buried it in a coffin in the ground. In the estimation of the Fersendajians, the most eligible of all these was the vase of aquafortis."'

In the position of these tombs and their general character, there is so striking an analogy to the sepulchral excavations in the great plain of Persepolis, as to leave little doubt that they are to be referred to the same people. Nor is it a little remarkable, that the topography of the metropolis of Jemsheed should be involved in the same obscurity as that of Babylon, its great rival, owing in part to the same circumstances. The remark which Gibbon makes on the dispute respecting the site of Memphis, which is said to have been nineteen miles in circuit, applies with equal force to the present subject: 'In their heat, the disputants have forgotten, that the ample space of a metropolis covers and annihilates the far greater part of the controversy.' Istakhar, the native name of Persepolis, is, like Babylon, the equivocal designation of a vast plain forming a metropolitan district; of the city itself; and of a castle, or citadel, which in

after times succeeded to the appellation. The great plain of Istakhar comprehended three strong castles on the summits of as many mountains, with several villages, and a large portion of cultivated land. Like that of Babylon, it is intersected with dikes and canals in all directions; and its extent exceeds that assigned to the Chaldæan metropolis. As at Babylon, we have at Istakhar, a royal mountain (βασιλικὸν ὄρος) with its palace and its sepulchral caves; and the Prison of Jemsheed affords a counterpart to the tradition of Nebuchadnezzar's Prison, the name given by the Jews to the Birs Nemrood. To complete the parallel, the etymology of Istakhar and Persepolis is not less doubtful than that of Babylon, respecting which we have nothing better than the reveries of etymologists to guide us. Thus, some learned lexicographers tell us, that Bab-bel signifies 'the 'court or palace of Bel,' the supposed founder. Calmet makes Babylon to be the same as the Hebrew Babel, 'confusion'; as if the founder or the inhabitants of an imperial city would have adopted for a title a name of reproach! The learned Editor of the Fragments proposes as the proper signification of the word, Bal-bel, 'the sovereign Belus infant,' (*quasi Jupiter puer,*) with the addition of the mystic appellative *Aun!* Jacob Bryant tells us, that it was called the city of Bel-On, ('*sive civitas Dei* '*Solis*') which was afterwards 'changed to Babylon,' through the incurable *mispronunciation* introduced by the confusion of tongues!! Unfortunately for the credit of these sagacious conjectures, the word is uniformly written in Greek Βαβυλὼν, and is still pronounced by the Orientals Baboul. Had it taken its name from Bel or Baal, it would, no doubt, have been translated into Heliopolis, like Baalbek and Beth Shemesh. That the word is Chaldee, may be presumed; but we much question whether its elements are to be found in either Hebrew or Arabic roots. Happily, it is a point of no sort of consequence.

The present volume contains, in an Appendix, a History of Modern Bussorah, an Itinerary from Bussorah to Tabreez, and a Memoir on the Ruins of Ahwaz; which last has appeared in the second volume of the Royal Asiatic Society's Transactions. There are also some interesting notes. Besides a somewhat meagre map, there are eight engravings and sixteen wood-cuts; which must be admitted as some justification of the high price of a volume, all the original matter in which might have been comprised in the compass of a pamphlet.

Art. III. 1. *Polynesian Researches*, during a Residence of nearly Six Years in the South Sea Islands; including Descriptions of the Natural History and Scenery of the Islands; with Remarks on the History, Mythology, Traditions, Government, Arts, Manners, and Customs of the Inhabitants. By William Ellis, Missionary to the Society and Sandwich Islands, and Author of the "Tour of Hawaii." 2 vols. 8vo. pp. xvi, 1112. Plates. Price 1*l.* 8*s.* London. 1829.

2. *The History of the South Sea Mission applied to the Instruction and Encouragement of the Church.* A Discourse. By William Orme, Foreign Secretary to the London Missionary Society. 8vo. pp. 48. London. 1829.

'OTAHEITE has lost its dances, its songs, its voluptuous manners. The females of the new Cythera, whose beauty 'was perhaps too highly extolled by Bougainville, are now be-'come, under their bread-fruit and their elegant palm-trees, 'puritans who attend preaching, read the Scriptures with Me-'thodist missionaries, hold religious controversies from morning 'till night, and atone by a profound ennui for the too great 'gayety of their mothers. Bibles and ascetic works are printed 'at Otaheite'.* Such are the terms in which the imaginative Author of the "Beauties of Christianity" adverts to a fact, which it has become useless to deny, but which philosophical rhapsodists find it difficult to understand. Does not M. Chateaubriand regret the sombre change which has passed upon 'the 'Queen of the Pacific'? The Eleusinian orgies of the *arreoy*, the Parisian 'gayety' of these voluptuous Cythereans, the elegant mythology of these susceptible Islanders, which peopled all nature with sylphs, gnomes, and genii,—all have disappeared before the intolerant, ascetic spirit of that same faith which, ages ago, wrought such merciless desolation among the costly fanes and sculptured altars of classic idolatry, putting to flight 'the religion of the loves and the luxuries.' And as the puritanism of the first Christians was insipid and offensive to the Plinies and Tacituses of that age, so, must the exhibition of Christianity in its naked force and purity, appear repulsive to the philosophic infidels and poetical rhapsodists of the present day. The fact is, that, in the transition from darkness to light, from ignorance to knowledge, from vice to purity, there is nothing to excite and gratify the *imagination*. On the contrary, the imagination is the loser by the change which sweeps away its illusions. Idolatry is the natural religion of the imagination, with all its attendant impurities; and long after it has been banished as a creed, it may retain its hold upon the sympathies

* Travels in America and Italy. Vol. I. p. 53.

of men who have not faith, and are therefore worshippers of the work of their own minds. This more subtile idolatry is not less really opposed to the genius and true moral beauty of Christianity, than the palpable fooleries of Greece and India. It may veil itself under a Christian creed, but must ever be the antagonist of the religion of Christ.

But we should perhaps wrong M. Chateaubriand, were we to infer from the equivocal expressions we have cited, that he seriously regrets the revolution that has banished infanticide, lasciviousness, theft, and abominable idolatries from these Islands; notwithstanding that it has been effected by Methodist missionaries, and that the simple rites of Protestantism are little congenial to his taste. There are, at least, many persons in our own country, who would unhesitatingly admit, that the reformation of manners that has been effected among a barbarous nation, is to be viewed with satisfaction; that the Missionaries are to be commended for their useful and philanthropic labours; and yet, this cold approbation may be far enough from a cordial interest in the cause of Christianity, or a correct appreciation of the means and agency by which this signal triumph of the word of God has been achieved. And such persons would be likely enough to speak of what has taken place in the South Sea Islands in much the same manner as M. Chateaubriand, bating the Frenchman's flippancy, with a view to save their own credit with the philosophic and polite by the tacit disclaimer of puritanism.

There are some persons again, we have reason to apprehend, within the precincts of the religious world, whose satisfaction at the work which God has wrought, has been not a little repressed by the spirit of party; some whose constitutional incredulity has rendered them indisposed to yield full credence to events so far beyond the little circle of their experience; and not a few whose excessive distaste for what they may deem high-coloured statements, has led them to make this a plea for a supine inattention to substantial facts. In all these cases, however, it may require self-examination, whether a lurking spirit of infidelity has not a criminal influence upon the decisions of the understanding.

'It is now fifteen years', remarks Mr. Orme, 'since the extraordinary change took place which is the subject of the following discourse. A sufficient length of time has therefore elapsed to ascertain its nature and probable continuance. The first accounts of it were received by many with the suspicion that they were either untrue or greatly exaggerated; or it was hinted, that the change was very superficial in its nature, and not likely to be permanent in its duration. It was apprehended that the missionaries had been too easily impressed with the unexpected reception of their doctrine by some of the savages,

among whom they had so long laboured, not only without success, but, as was supposed, almost without hope; and that they gladly availed themselves of the first indications of improvement, to reward the labours and encourage the expectations of those by whom they had been sent out.

'On the principles of human nature, it would not have been extraordinary, had something of this kind occurred. What we eagerly desire, we are easily persuaded to believe; and that which strongly impresses ourselves, we are in some danger of colouring to others. Time and the progress of events have shewn, however, that the missionaries in the South Sea Islands were not betrayed into this mistake. At first, they under-stated, rather than over-stated, what God had done by them; and nothing has ever occurred to diminish the confidence to which their simple and unvarnished statements are entitled.

'To have preached or printed such a discourse as that which is here presented to the public, at an early period in the history of this remarkable mission, would have been unsuitable, because premature. But the time has now come, when an opinion may safely be pronounced on the topics to which I have ventured to advert. I ought also to say, the time is come when an opinion and a testimony are called for.

'I have reason to believe, that an impression is abroad in this country, that the work of God in the islands is retrograding; that there is a danger of the natives returning back to their former vices and idolatries; and that the sanguine expectations of the Church, respecting the progress of the Gospel in those regions, are not likely to be realized. To counteract this impression, was a leading object in preaching, and is now of printing this discourse. *There is no just foundation for such an impression.*' pp. iii, iv.

Mr. Orme's vigorous and succinct sketch, by placing the subject in its true light, forms a most suitable introduction to Mr. Ellis's volumes, and will, we trust, contribute to promote their circulation. The case is strikingly put in the opening paragraphs.

'Had the Royal Society of London, some thirty or forty years ago, resolved to make a grand effort to propagate the principles of philosophy, and to ascertain the power of those principles to promote civilization and science in a savage country;—had they subscribed largely themselves, and induced the friends of philosophy in England and Europe, generally, to aid them by their benevolent contributions to carry forward the scheme;—had they selected as the theatre of their experiment, some barbarous island, far removed from the knowledge and influence of European arts and manners, whose inhabitants occupied almost the lowest point in the scale of humanity—degraded in their habits, wretched in their circumstances, and ferocious in their dispositions;—had they formed a nicely constructed scheme of philosophical principles and means for the melioration and improvement of these miserable outcasts, and resolved to leave no measure untried which might be likely to elevate their minds, and work on their moral and social faculties;—had they, to carry this plan into execution, in-

vited the sons of science, the ardent admirers of philosophy, to come forward and venture themselves as the instruments of this splendid experiment, and to give practical proof that the love of wisdom, and the zeal to propagate it, may be combined together;—had they succeeded in finding a band of youthful adventurers, fired with the love of their species, and the ambition of human glory, prepared to follow some hoary veteran to the field of action, and ready to venture all hazards, either to conquer the difficulties of their undertaking, or to leave their bones as the evidences of their stern and unyielding determination;—had they fitted out a vessel of discovery, to convey this *corps* of scientific philanthropists to those distant shores, on which they were destined to erect their apparatus, and to publish their principles to the wild and untutored children of the desert;—had they filled her with a precious cargo of books, to teach the principles of science, of instruments to illustrate their nature, and innumerable articles of craft and man's device, to exhibit the superiority of the arts and sciences of civilized society, to all that the barbarous people were acquainted with:—would not the eyes of all England, and of all Europe, have been fixed on such an enterprise? Loud and long would have been the praises of the wise and benevolent framer of the scheme; and mightily would the merits of his youthful associates have been celebrated. The vessel would have been launched amidst the plaudits of surrounding multitudes; and, as she left her native shores, with her banners streaming in the gale, she would have been followed by the warmest wishes, and the fondest hopes, of an admiring and approving country.

'Suppose this interesting vessel to reach the far distant shore, and to succeed in safely landing her valuable cargo; that the associated philosophers are permitted to commence their operations, and to begin to unfold their design; that the natives, after the first emotions of astonishment and wonder have subsided, begin to be very jealous, and very troublesome; that they harass the benevolent strangers with ten thousand silly and impertinent questions; that they prove themselves to be incorrigibly idle, and abominably vicious; that they steal the goods of their visiters, burn their books, destroy their instruments, and threaten to take their lives. Suppose that the United Association begin to differ among themselves about the probable success of their labours; and that some, wearied with the folly and ingratitude of the savages, and tired of spending life in the prosecution of such an undertaking, at last abandon it, and return with a most discouraging account of the disasters which have occurred, and with confident prognostications of the certain failure which is to follow. The tone of the public mind, in regard to the enterprise, would in all probability undergo a considerable change; and many would perhaps be loud in condemning that which they had formerly warmly espoused, or endeavour to fix the blame of the discomfiture on the want of wisdom in the projectors, or the want of skill and perseverance in the adventurers.

'Some, however, still remain behind, ashamed, or unwilling to abandon their post. They toil incessantly, during many a long year, without much appearance of success, till at last the strength of prejudice, and the power of habit, begin to give way. The young receive

what the old reject—the principles of truth triumph over those of error—knowledge gains ground—civilization advances—the arts begin to be cultivated, and a new state of society appears out of the chaos which had so long existed: the reward of the philosopher who planned, and of the youth who enterprised to execute the plan, comes at last.

'Conceive the return of some of these men, after the snows of age have covered those faces which, beaming with the ardour of youth and of glory, had left their native shores. They return to tell of their exploits, and to exhibit the brilliant results of their experiment. They bring with them natives initiated in science and philosophy; they lay before the learned Society which sent them forth, specimens of the new language, the framework of which they have constructed; the initiatory books which they have printed in this strange dialect; and proofs of the writing and ciphering, and various knowledge of those who have attended their schools. They enrich its museum with numerous specimens, not of the old condition of the island only, but of its new. They produce the stone hatchet, and the feathered cloak, and the poisoned arrow; they produce also the first rude form of the plough, and the loom, and the telescope; the first sketch of a nation's laws, and the first steps of its advancement in the acknowledgment of the rights of person and of property.

'Suppose for a moment that such an attempt had been made, and that such a measure of success had followed the attempt, I ask what would have been the sensation produced by it? All Europe would have resounded with the praises of these distinguished individuals, and celebrated the triumphs of philosophy. Kings and senates would have done them homage; learned societies would have emulated each other in heaping honours upon them; the multitude would have followed their steps with hosannas; their names would have been added to the illustrious roll of their country's heroes and benefactors, and have gone down to posterity crowned with immortal glory.

'Though this, we doubt not, would have been the result, it is needless to say that philosophy, with all its boasted benevolence and wisdom, has never made such an effort. Its sons have gone to the ends of the earth, to observe the transit of Venus, to botanize its deserts, to trace the course of its rivers, and to measure the altitude of its mountains. But to tame its savage inhabitants, to nurture their poor and bewildered intellects, to reclaim and correct their vicious propensities, to civilize or even humanize them, philosophers have universally agreed to be no part of their business or concern. Such an attempt, however, has been made by the men of a higher philosophy, and under the influence of principles which the philosophy of this world can never teach. It has succeeded too; and the men who have made the experiment, have returned with the fruits of their hard-earned labour, and have sent us the spoils and triumphs of their enterprise. Did the world hail our attempt at its commencement, or cheer us amidst our discouragements, or proclaim its admiration of our success? No. It derided our fanaticism; it gloried in our distresses; and it heard with coldness, or received with scepticism the accounts of our success.'

pp. 7—12.

Mr. Orme then proceeds to give a rapid sketch of the history of the South Sea Mission. It appears that it owes its origin, not very remotely, to the strong interest excited in the mind of the pious and benevolent Countess of Huntingdon, by Captain Cook's description of these 'new gardens of the Hesperides.' She communicated her impressions to the Rev. Dr. Haweis, who, at the first annual meeting of the London Missionary Society, strongly recommended making these islands the field of the first missionary enterprise. His memorial was received and acted upon; with very mistaken ideas, however, of the real state of the Islands, the advantages of which had been prodigiously exaggerated. A fund was raised; the Duff was purchased as a missionary ship; no fewer than thirty individuals were induced to volunteer their services for the enterprise; and in March 1797, the first missionaries anchored in the Bay of Matavai.

'Whether the wisest selection of a field of labour was made, or the best choice of instruments, or the only proper means adapted to such an undertaking, we are not prepared to assert; nor is it necessary that we should now determine these questions. . . . . It was well, perhaps, that success did not follow the first effort. It would indeed have been wonderful if it had: there would then have been powerful inducements to glory in the wisdom of our measures and the excellence of our missionaries.'

For fifteen long years, the Mission was persisted in under the greatest discouragements, and without the least appearance of success; and it is only surprising, that the undertaking was not abandoned both by its projectors and its conductors. At length, a change took place, as unexpected as it was in its circumstances extraordinary.

'Nothing particular had taken place in the conduct of the missionaries, or the conduct of the natives, for some time before. No profession of peculiar friendship or love for religion on the one part, or particular expectations on the other. It was not produced by human influence of any kind; for it is a most remarkable fact, that it began at Tahiti, when the missionaries were driven from the island by war, and cut off from all communication with it. Two native servants, formerly in the families of the missionaries, alone remained, who knew more than others, and retained some serious impressions after the missionaries were gone. Before the missionaries could return, the praying people had made their appearance, and begun to unite together, so that the missionaries had only to help forward what God had thus marvellously commenced. The effects of former instruction now began to appear very rapidly. The people had previously received information, on which the Divine Spirit now operated; and from the seed which had been sown, a glorious harvest speedily began to spring forth.

'2. Another fact, deserving of attention, is the rapidity with which

the work, which had been so auspiciously begun, spread and extended itself. In the course of a very short time, it spread over the whole of the principal island, Tahiti; and fifty places in that island alone were devoted to the service of the living God. In Eimeo and the Leeward Islands, it made the same rapid progress, and, by a kind of simultaneous influence, both the groupes of islands, in the space of a few years, underwent an entire change, presenting fields of labour more extensive than it was possible for the missionaries effectually to cultivate or superintend. And still the work goes on; extending from island to island, and from groupe to groupe—some of them at the distance of many hundred miles from Tahiti: till it is reckoned that at least twenty islands have now become more or less subject to the influence of Christianity.' pp. 24—26.

It has never been intimated, that all the inhabitants of the South Sea Islands had become genuine Christians. Only a minority of them, Mr. Orme remarks, have ever given evidence that their minds have been brought under the sanctifying influence of the Gospel. But the extent of the outward reformation that has taken place, may be judged of from the following facts.

'1. The entire abandonment and renunciation of their former idolatry. The nations have literally changed their gods, which were yet no gods. Their morais have been destroyed; the taboo has been abolished; the idols have been consigned to the moles and the bats, or have been sent home as dead gods, to gratify the curious and excite the gratitude of the Christian. When it is considered that their idolatry comprehended every thing that was cruel, tyrannical, and impure; that its tendency was to gratify the worst propensities of our nature, and to establish that by law and religion, which, independently of both, has too powerful a hold on the sage as well as the savage; what a blessing must its abrogation have proved to the inhabitants! It has effectually destroyed the power of a detestable priesthood, modified the arbitrary dispositions and views of an oppressive monarchy, and infused a friendly influence into every part of the social system.

'2. The destruction of those warlike propensities which characterized their former state, and by which all savage tribes are distinguished. Revenge, so deeply implanted in the human bosom, is in the savage a reckless and ungovernable passion. It is as insatiable in its demands, as it is wide-wasting in its effects. The fairest of these delightful regions of the south had been scenes of blood and murder for ages, till they were in danger of becoming absolutely depopulated by the fury of their inhabitants. Since the adoption of Christianity, it is a remarkable fact, that not a war has taken place in any of the islands. Does not this speak volumes for the power and peaceful nature of the Gospel of Christ? We do not suppose that this will always be the case; but the check which the love of war has experienced, and the influence of better principles on many, will, we trust, save the people from the horrible scenes which so often before occurred.

Here we say, literally as well as truly, "they have beaten their swords into ploughshares, and their spears into pruning hooks; nation does not rise up against nation; neither do they learn war any more."

'3. The adoption of the arts, habits, and manners of civilized life, affords further illustration of the nature and extent of the outward change which has taken place in the islands. That they have become essentially, though not to the full extent, a civilized people, is unquestionable. They have not yet had time or means to procure the conveniences or elegancies of European society. Into many of our ideas they cannot enter; with many of our customs they have no sympathy; and it will be well perhaps if they never learn some of our ways. But the results which have already occurred are extraordinary, considering their disadvantages. Among savages, who a short time since were but a few degrees removed from the state of nature, printing-presses have been established, written laws promulgated, the trial by jury adopted, the rudiments of navies formed, regular roads made, piers constructed, comfortable houses built, and many of the conveniences, and even some of the luxuries, of life introduced. Are not these evidences of the operation of powerful principles, and of an influence of a high moral order? Had nothing more been effected, every humane and benevolent mind must rejoice; and had they been produced by philosophy and philosophers, the whole world would have rung with the acclamations that would have been sounded to their praise.

'4. Another proof of the extent of the change which has occurred, will be found in the general adoption of the profession of Christianity, and the recognition of many of its beneficial enactments. The mere profession of Christianity is a very worthless thing when man's eternal destiny is in question. He who does not go further than the adoption of its outward forms, is only recognizing a light which will make the darkness of hell more visible and terrible to him than to others. But when we look to the present world, and the comforts of social life, the advantages of the Christian profession in a community are many and invaluable. This will appear, by comparing the state of the most celebrated nations of antiquity with the state of those countries where Christianity is more or less professed and obeyed. The erection of places for the public worship of the only living and true God, throughout these islands, is a great step both towards civilization and conversion. The habit of meeting together to join in solemn acts of worship to the holy and blessed God, and to hear the truths of his word proclaimed, cannot fail of producing the most important effects. The observance of the Sabbath is closely connected with both the spiritual and temporal good of man; and, by all accounts, the inhabitants of the south will rise up in judgement with the men of this generation, and condemn them by their more regular and solemn observance of this hallowed day. The recognition of the laws of God respecting theft, murder, uncleanness, and other heinous enormities, must, however imperfectly administered at first, be productive of incalculable good.'

pp. 27—30.

Among the convincing proofs which a considerable number of the inhabitants exhibit, of an enlightened and sincere reception of the doctrines and principles of Christianity, not the least

remarkable is their zeal in propagating those principles to which they feel they are indebted for all their advantages.

'By the instrumentality of native teachers chiefly, has the Gospel been carried to the Palliser Islands, at the distance of 250 miles east of Tahiti; to Raivaivai, six islands 500 miles southward of Tahiti; and to the Harvey Islands, 600 miles west-south-west of it. They are preparing to make incursions or settlements in other islands still more remote; and should the blessing of God be continued, it is impossible to set bounds to the results which in the course of time may arise from the principle of self-propagation, which has so powerfully taken hold of these professors. Now, this is one of the most essential and useful principles of Christianity. It was the operation of this principle that so rapidly diffused the knowledge of the Gospel at the beginning; and never till it comes to be understood by every individual who belongs to the Christian Church, that the propagation of the faith follows upon the reception of the faith, as an indispensable obligation, will Christianity acquire those triumphs which it is destined to achieve. In this, the Christians of the South Seas have set us an example, which I trust we shall not be backward to follow.' pp. 33, 34.

Mr. Ellis's volumes are replete with the most interesting details, illustrative as well of the former condition and history, as of the present state of the South Sea Islanders. They comprise a mass of curious and highly entertaining information respecting their manners, customs, and traditions; and had a little more attention been paid to methodical and convenient arrangement, would have left little to wish for. The extremely desultory manner in which the work has been put together, the perpetual intermixture of personal narrative, history, disquisition, and description, the disregard of plan, and the want of an index, are serious drawbacks upon the value of a publication claiming a permanent place in our libraries. Such a work defies analysis. We can merely, after premising a few general observations, give a specimen or two of the interesting character of its contents.

The Society Islands, M. Malte Brun remarks, have formed the subject of more writings than many a kingdom of Europe. 'The Otaheitans are better known to us, than the inhabitants 'of Sardinia and Corsica.' Much, however, of what has been written respecting them, is little better than romance; and there was therefore still room for a work like the present, which should comprise an authenticated account of the natural phenomena of the Islands, the moral and physical character of the people, and the nature of their ancient and existing institutions. For this task, no person could be found so well qualified by actual information, as the much-respected Missionary to whom we are indebted for these volumes. Independently of the interest attaching to these Islands as the field of a grand moral experi-

ment, they furnish abundant matter for scientific investigation and curious inquiry.

The name of Polynesia, now by general consent employed to designate the numberless small islands which cover the Pacific Ocean from the Marians to Easter Island and Hawaii, was first so applied by the learned President de Brosses, in his History of Navigation. Two centuries before, the Portuguese writers had given that name to the Moluccas, the Philippines, and others to the east of Java. M. Malte Brun adopts it to distinguish the eastern portion of that grand division of the globe to which he proposes to give the name of OCEANICA; comprising, first, the north-western groupe of Malay islands, Sumatra, Java, and Borneo, the Philippines, Moluccas, and Timorian Chain; secondly, the central groupe to which the name of Australasia has been applied, but which appellation the learned Geographer rejects as inaccurate and unmeaning,—New Holland, and the surrounding archipelago; and thirdly, 'Eastern Oceanica,' or Polynesia. The propriety of this arrangement, we do not now stop to discuss. The inhabitants distributed over the whole of this 'fifth part of the world,' seem to be referrible to two stocks; the Malays or 'Yellow Oceanians,' and the 'Oceanic negroes,' the aborigines of New Holland and New Guinea. No fact seems more clearly established, than that the innumerable tribes of Polynesia are clearly related, in their physical characteristics, language, and political institutions, to that same family which have peopled the Indian archipelago, and of which the island of Sumatra is supposed to be the original or central seat. The affinity of the languages spoken by this widely scattered race, notwithstanding the difference in their vocabularies, is strongly marked. 'Between the most dissimilar branches,' says Mr. Marsden, 'an evident sameness of radical words is appa-
'rent; and in some very distant from each other in point of si-
'tuation, (as, for instance, the Philippines and Madagascar,)
'the deviation of words is scarcely more than is observed in the
'dialects of neighbouring provinces of the same kingdom'*. Mr. Ellis says:—

'The striking analogy between the numerals and other parts of the language, and several of the customs, of the aborigines of Madagascar, and those of the Malays who inhabit the Asiatic islands, many thousands of miles distant in one direction, and of the Polynesians more remote in another, shews that they were originally one people, or that they had emigrated from the same source. Many words in the language, and several of the traditions, customs, &c. of the Americans, so strongly resemble those of Asia, as to warrant the inference that they originally came from that part of the world. Whether some of the

* History of Sumatra, p. 209.

tribes who originally passed from Asia, along the Kurile or Aleutian Islands, across Behring's Straits to America, left part of their number, who were the progenitors of the present race inhabiting those islands; and that they, at some subsequent period, either attempting to follow the tide of emigration to the east, or steering to the south, were by the north-east trade-winds driven to the Sandwich Islands, whence they proceeded to the southern groupes; or whether those who had traversed the north-west coast of America, sailed either from California or Mexico across the Pacific, under the favouring influence of the regular easterly winds, peopled Easter Island, and continued under the steady easterly or trade-winds advancing westward till they met the tide of emigration flowing from the larger groupes or islands, in which the Malays form the majority of the population—it is not now easy to determine. But a variety of facts connected with the past and present circumstances of the inhabitants of these countries, authorize the conclusion, that, either part of the present inhabitants of the South Sea Islands came originally from America, or that tribes of the Polynesians have, at some remote period, found their way to the continent.'

Vol. II. pp. 48, 49.

The total absence of any similarity in either the language or the physical character of these Islanders, to the idiom and physiognomy of the South American Indians, has indeed been stoutly asserted by one Writer; and upon this ground chiefly, M. Malte Brun rejects the hypothesis, that they proceeded eastward from the western Continent; for the means by which they could have reached these islands from the Asiatic Continent, it is difficult to conjecture. Mr. Ellis, however, remarks, that the points of resemblance between the Polynesians and the American tribes, are numerous; instancing,—

'the general cast of feature, and frequent shade of complexion,—the practice of tataüing, which prevails among the Aleutians and some of the tribes of America,—the process of embalming the dead bodies of their chiefs, and preserving them uninterred,—the game of chess among the Araucanians,—the word for God being *tew* or *tev*,—the exposure of their children,—their games,—their mode of dressing the hair, ornamenting it with feathers, &c.,—the numerous words in their language resembling those of Tahiti, &c.,—their dress, especially the *poncho*;—and even the legend of the origin of the Incas, bears no small resemblance to that of *Tii*, who was also descended from the Sun.' Vol. II. p. 46.

These coincidences deserve investigation, as they can scarcely be accidental. It is remarkable, that a learned American antiquary, Dr. Mitchell, has expressed his decided opinion, that the skeletons found in the caverns of Kentucky and Tennessee, are those of a Malay tribe. The wrappers of feathers in which some of the bodies were found enveloped, are precisely similar to what have been met with in the Sandwich and Feejee Islands,

and in Nootka Sound; and the best defined specimens of art among the antiquities of Ohio and Kentucky, are clearly of a Polynesian character.

Now, if these Oceanic or Malay tribes traversed the Great Ocean in a direction from west to east,—if Polynesia received its population from the Asiatic Islands,—they must have possessed better vessels and a more accurate knowledge of navigation, Mr. Ellis contends, than they now exhibit, to be able to make their way against the trade-winds constantly prevailing within the tropics, and blowing, with transient interruptions, from east to west.

'On the other hand, it is easy to imagine how they could have proceeded from the east. The winds would favour their passage, and the incipient stages of civilization in which they were found, would resemble the condition of the aborigines of America, far more than that of the Asiatics. There are many well-authenticated accounts of long voyages performed in native vessels by the inhabitants of both the North and South Pacific. In 1696, two canoes were driven from Ancarso to one of the Philippine islands, a distance of 800 miles. In 1720, two canoes were drifted from a remote distance to one of the Marian islands. Captain Cook found in the island of Wateo inhabitants of Tahiti, who had been drifted by contrary winds in a canoe, from some islands to the eastward, unknown to the natives. Several parties have, within the last few years, reached the Tahitian shores from islands to the eastward, of which the Society Islanders had never before heard. In 1820, a canoe arrived at Maurua, about twenty miles west of Borabora, which had come from Rurutu, one of the Austral Islands. This vessel had been at sea between a fortnight and three weeks, and, considering its route, must have sailed seven or eight hundred miles. A more recent instance occurred in 1824: a boat belonging to Mr. Williams of Raiatea, left that island with a westerly wind for Tahiti. The wind changed after the boat was out of sight of land. They were driven to the island of Atui, a distance of nearly 800 miles in a south-westerly direction, where they were discovered several months afterwards. Another boat, belonging to Mr. Barff of Huahine, was passing between that island and Tahiti about the same time, and has never since been heard of. The traditions of the inhabitants of Rarotogna, one of the Harvey Islands, preserve the most satisfactory accounts, not only of single parties, at different periods for many generations back, having arrived there from the Society Islands, but also derive the origin of the population from the island of Raiatea. Their traditions according with those of the Raiateans on the leading points, afford the strongest evidence of these islands having been peopled from those to the eastward.

'If we suppose the population of the South Sea Islands to have proceeded from east to west, these events illustrate the means by which it may have been accomplished; for it is a fact, that every such voyage related in the accounts of voyagers, or preserved in the traditions of the natives, has invariably been from east to west, directly opposite to

that in which it must have been, had the population been altogether derived from the Malayan archipelago.' Vol. II. pp. 50—52.

M. Malte Brun, referring to the hypothesis proposed by Meiners, that these islands belong to an ancient continent now buried in the sea,—remarks, that we might be disposed to adopt this supposition, were it not that, in explaining one difficulty, it gives birth to many new ones. New Holland, at all events, which is peopled entirely by a negro race, cannot have formed part of the submerged continent. It is, however, deserving of remark, that one of the prevailing traditions, mentioned by Mr. Ellis, states, 'that all the islands were formerly united in one '*fenua-nui* or large continent, which the gods in anger de-'stroyed, scattering in the ocean the fragments, of which Ta-'hiti is one of the largest.' M. Malte Brun is inclined to adopt the conclusion, that their language, customs, and institutions 'were formed in the bosom of an ancient empire, a powerful 'nation, and one which cultivated maritime habits, but which 'has since fallen from its eminence, and been frittered down 'into detached local communities unknown to each other.' Mr. Ellis refers to this opinion in the following paragraph.

'From whatever source they have originated, the extent of geographical surface over which they have spread themselves, the variety, purity, and copiousness of their language, the ancient character of some of the best traditions, as of the deluge, &c. justify the supposition of their remote antiquity. Yet, their ignorance of letters, of the use of iron till a short time prior to their discovery, and the rude character of all their implements, and of the monuments of their ancestry, seem opposed to the idea of their having been derived, as supposed by some eminent modern geographers, from an antient powerful nation, which cultivated maritime habits, but which has been frittered down into detached local communities unknown to each other.' Vol. II. p. 52.

Thus, every hypothesis is encumbered with difficulties; that, however, which would bring the tribes of Polynesia from America, seems to us the most plausible, although we must suppose, in that case, that the stream of population described, like the currents of the Atlantic, a very singular circle,—flowing first north-eastward from the Sunda Islands towards the coasts of North America, then south-eastward till it reached Araucania, and lastly, westward across the Pacific. That the Indian islands received their population from the American continent, no one, we suppose, would be absurd enough to imagine. It would certainly be a less round-about way of accounting for the dispersion of these tribes over the Great Ocean, to suppose that they found the means of reaching, or were accidentally driven, to the Ladrones from the Philippine Islands, whence the widely extended groupe of the Caroline Islands might afford them an

easy transit to the Tonga Islands and other more distant clusters. But it seems that the currents and the trade-winds are against the supposition. Dr. Prichard, who lays down this more direct route for their migrations, remarks, that the natives of the Philippines and Ladrones are superior in many respects to those of the Society Islands; which circumstance he would ascribe to their being nearer the centre of Malayan civilization. To account, however, for the more distant tribes being the most rude, we must suppose the islands nearest to Asia, to have been peopled at a more advanced era of civilization; whereas the learned Writer is of opinion, that it must have been subsequently to the dispersion of the Polynesian tribes, that their brethren in the Indian archipelago began to improve by the importation of foreign arts. 'The great step in this progress 'was made,' he says, 'through the medium of the Javanese, who 'first became proselytes to the religion of the Brahmans, and 'received from India the arts and social culture of the continent. 'The commerce and settlement of the Javanese extended these 'advantages, more or less, to the neighbouring nations. The 'limits and degree of its diffusion may be estimated by the cor-'relative admixture of the Indian language with the native dia-'lects. Lastly, the adoption of Islam, and of a more modern 'style of manners by the Malays settled on the peninsula, and 'the subsequent extension of the power of this people and of 'their colonies in the Archipelago, changed the face of things, 'and gave origin to a third class of societies.'*

Bishop Heber was struck with the features of strong resemblance which the plains of Bengal presented, in the aspect both of the country and the people, to Polynesia; and the natives of Ceylon appeared to him as still more closely resembling the South Sea Islanders. Whether the Bengalees and Singalese were originally Malay colonists, or whether Sumatra and Java received their population from Bengal, the fact of a close affinity between them, as well as an intercourse from the earliest times, is indisputable. And what is highly remarkable, among the traditions of the Polynesian tribes, there are some notions closely allied to the Hindoo cosmogony.

'In several respects,' says Mr. Ellis, 'the Polynesian account resembles not only the Mosaic, but those preserved by the earliest families of the postdiluvian world, and supports the presumption that their religious system has descended from the Arkite idolatry, the basis of the mythology of the gentile nations. The mundane egg is conspicuous in the cosmogony of some of the most ancient nations. One of the traditions of the Hawaiians states, that a bird deposited an egg (con-

* Prichard's Physical Hist. of Mankind. Vol. ii. pp. 43, 44.

taining the world in embryo) upon the surface of the primeval waters. If the symbol of the egg be supposed to refer to the creation, and the bird is considered a corrupted memorial of the event recorded in the sacred writings, in which it is said, "The Spirit of God moved upon the face of the waters," the coincidence is striking. It is no less so, if it be referred to the ark, floating on the waters of the deluge. The sleep of Ruahatu accords with the slumber of Brama, which was the occasion of the crime that brought on the Hindoo deluge. The warning to flee, and the means of safety, resemble a tradition recorded by Kœmpfer, as existing among the Chinese. The canoe of the Polynesian Noah has its counterpart in the traditions of their antipodes, the Druids, whose memorial states the bursting of the waters of the lake Lleon, and the overwhelming of the face of all lands, and drowning all mankind excepting two individuals, who escaped in a naked vessel, (a vessel without sails,) by whom the island of Britain was re-peopled. The safety which the progenitors of the Peruvian race are said to have found in caves or the summits of the mountains, when the waters overflowed the land, bears a resemblance to the Hawaiian; and that of the Mexican, in which Coxcox, or Tezpi and his wife, were preserved in a bark, corresponds with the Tahitian tradition. Other points of resemblance between the Polynesian account and the memorial of the deluge preserved among the ancient nations, might be cited; but these are sufficient to shew the agreement in the testimony to the same event, preserved by the most distant tribes of the human family.'

Vol. II. pp. 62, 63.

The inhabitants of the Georgian, Society, and adjacent isles, comprehended, according to the ideas they entertained prior to the arrival of foreign vessels, the whole of the human race. They are said, however, to have preserved, by oral tradition, a singular prediction, delivered long ago by one of their prophets named Maui; viz. 'That in future ages, a *vaa ama ore*, literally 'an *outriggerless canoe*, would arrive in the islands from some 'foreign land.'—'Accustomed to attach that appendage to their 'single canoes, whatever might be the size or quality, they con-'sidered an outrigger essential to their remaining upright upon 'the water, and consequently could not believe that a canoe 'without one would live at sea.' The arrival of Capt. Wallis's and Cook's vessels, when they recovered from their terror and astonishment, was regarded as the fulfilment of Maui's prophecy. When a boat or a vessel has been sailing in or out of the harbour, Mr. Ellis has often heard the natives exclaim, while gazing at the stately motion, *Te vaa a Maui e! Ta vaa ama ore!* Oh the canoe of Maui!—the outriggerless canoe! But a still more singular prediction, the islanders say, remains to be fulfilled; and according to the tenor of it, this Polynesian wizard must actually have dreamed of the arrival of an American steamer!

'This remaining prediction also has reference to a canoe, and de-

clares that, after the arrival of the canoe without an outrigger, *e vaa taura ore*, a canoe or vessel without ropes or cordage, shall come among them. What idea Maui designed to convey by this declaration, it is perhaps not easy to ascertain; but the people say, it is next to impossible that the masts should be sustained, the sails attached, or the vessel worked, without ropes or cordage. They say, however, that one prediction respecting the vessels has been accomplished, but that the other remains to be realized. I have often thought, when contemplating the little use of rigging on board our steam-vessels, that should a specimen of this modern invention ever reach the South Sea Islands, although the natives would not, perhaps, like the inhabitants of the banks of the Ganges, be ready to fall down and worship the wonderful exhibition of mechanical skill, they would be equally astonished at that power within itself by which it would be propelled, and would at once declare that the second prediction of Maui was accomplished, and the vessel without rigging or cordage had arrived.' Vol. II. p. 56.

It would be easy to multiply amusing citations from Mr. Ellis's volumes, but it cannot be necessary. Those which we have taken, do not relate to topics of the highest interest; for we could not conveniently enter upon the wide subject of the history and prospects of the Mission, for a satisfactory exposition of which we refer our readers with pleasure to the work itself. A portrait of Pomare is prefixed to the first volume, and there are some pleasing views of Polynesian scenery, besides numerous wood engravings representing the Tahitian idols, altars, utensils, musical instruments, &c. The present edition of these volumes is, we are happy to find, already exhausted. In the next, Mr. Ellis will have it in his power to introduce some material improvements: at all events, an Index should be added. The Tour in Hawaii might eventually be incorporated with these volumes, with advantage, under the same title. All who possess that interesting volume, will of course wish to possess Mr. Ellis's present work, for which, in the name of the Christian public, we tender him our best thanks. It is a most instructive and valuable record.

Art. IV. *Brief Memoir of the Jews, in Relation to their Civil and Municipal Disabilities.* By Apsley Pellatt. With an Appendix: containing the Jews' Petition to Oliver Cromwell; the Russian Ukase; and Ordinance of the King of Wurtemberg, affecting the Civil and Religious Liberty of the Hebrew Nation. 8vo. pp. 40. Price 1*s*. London, 1829.

IS it not a little singular, that while the restoration of the Jews to Palestine has excited so lively an interest in the minds of many pious and well-meaning members of the community, their actual condition in this country has been almost en-

tirely overlooked? Although the best proof that could be given of a benevolent interest in their welfare, would be the endeavouring to promote their elevation to the common level of citizenship, by the repeal of those unjust laws or arbitrary customs which perpetuate their degradation. Seventy-six years have elapsed since a bill for the relief of the Jews from civil disabilities passed both houses of Parliament, and received the royal sanction, but was afterwards silently repealed, to satisfy the bigoted and fanatical clamours of the nation. On that occasion, the Rev. Mr. Romaine signalised himself by a zeal that was certainly not according to knowledge, nor at all consonant with the spirit of Christianity. That pious but narrow-minded and eccentric man went so far as to oppose their naturalization under any circumstances, on much the same grounds that were taken, in the middle ages, for consigning them to the stake or mulcting them of their property. 'The Jews', he said, 'murdered 'Christ, and would murder us if they had power; they blas-'phemed Christ and his religion, so that they are murderers 'and blasphemers convict. And who ever heard of a natural 'born murderer or a natural born blasphemer?' He argued, that their oath could not be binding, for they worshipped a false God; and charged them with 'frequently crucifying Christian 'children on Good Friday, in contempt and mockery of Christ's 'crucifixion'. It is mortifying to think that such outrageous absurdities should have proceeded from a Protestant clergyman in the eighteenth century; and still more, that a vulgar hue and cry thus raised, should have overborne the decision of the Legislature. Other persons prognosticated that, if the bill passed, the Jews would multiply so fast, engross so much wealth, and acquire such predominance in Great Britain, that Judaism would become the fashionable religion of the English!

That measure, which facilitated the naturalization of the Jews, was, at the time, the most liberal boon that could be bestowed, the greater part of the Jews then resident in England being foreigners. The case is now, however, Mr. Pellatt remarks, widely different. 'Of the 25,000 Jews domiciled in 'Great Britain, the majority are British-born subjects, and do 'not require naturalization; they have therefore less to ask of 'the legislature, than of the City of London'.

The immediate object of Mr. Pellatt's pamphlet is to advocate the extension of municipal rights to *native-born* Jews. It seems that while in Bristol, Exeter, Liverpool, Norwich, and other great towns, Jews can trade freely without molestation; in London, they lie under the most invidious and annoying disabilities. Things are not carried quite so far, indeed, as they were formerly, when the Bank of England 'systematically refused to 'discount a Jew's bill, and even rejected a bill with a Jewish

'endorsement.' But Mr. Pellatt mentions a curious fact, indicating the illiberal spirit which has been manifested towards the Jews. 'In many of the leases held under the corporation, it is 'expressly prohibited that any Jew should occupy their houses, 'particularly the new houses in the vicinity of Finsbury Square.' This clause may possibly, he thinks, have originated not with the city authorities, but with those who rent the land under the corporation. It may be, that it was feared the gentility of the neighbourhood would be impaired, and the value of the property depreciated, were Jews to intrude themselves into it; just as a square at the court end of the town becomes infected with plebeianism, and loses its attractions to persons of high caste, as soon as a rich stock-broker or two become its inhabitants. The municipal disabilities under which Jews lie in the city, are of a more serious description. No Jew can be a freeman, and only twelve Jews can be brokers. The consequence of the latter arbitrary regulation is, that enormous sums have, from time immemorial, been extorted from the Jew brokers as the price of this privilege.

'As much as 1500*l.* has been paid for a broker's medal; and a system of disgraceful jobbing has been the consequence; a Lord Mayor and four Aldermen next in succession to the chair, having formerly conspired to raise the customary fee for transferring a broker's medal from 100*l.* to 500*l.*, in which they succeeded.

'In the few instances in which Jews have taken retail shops in the city, they have been harassed by repeated processes from the Lord Mayor's Court Office, and at length obliged to quit their houses, perhaps at a sacrifice, on payment of legal costs. Many landlords have been injured by Jew occupants giving them notice to quit, in consequence of the operation of the Wholesale Dealers' Committee. Such has been the prejudice against Jews, that the Court of Aldermen formerly passed the following Bye-law (which has been recently rescinded): "That it is the opinion of this Court, that it is neither politic nor advisable in this Corporation to admit *baptized Jews* into the freedom of this City, and that it be observed as a standing order." This unaccountable and impolitic Bye-law did not however extend to the offspring of the convert. On what ground then could the Sauls have been rejected so long, who were the sons of a converted Jew, had married Protestant wives of the Established Church of England, and brought up their children in the national Christian faith? In this case, the Court of Aldermen defended a mandamus, which the Sauls lost, on the ground that the City had a right to grant or refuse its freedom to any applicant; and they were put to the expense of 1084*l.*, after a delay of twelve or thirteen years, before they obtained concession of their rights, in which the Court of Common Council (which had frequently protested against the proceedings of the Aldermen) honourably assisted by its unanimous resolution in their favour. Other corporations have no doubt disabling laws, the legacy of the dark ages; but, on inquiry, it cannot be ascertained in any instance that they are enforced.'

pp. 26, 27.

We are not aware of any plea that can be advanced in favour of either the justice, necessity, or expediency of these intolerant enactments, which disgrace the Corporation of 'the metropolis 'of the world,' (as Mr. Pellatt styles our leviathan of cities, certainly with not less propriety than every Frenchman claims the same honour for his capital,) still more than they injure the Jews. By wisely confining the question to native-born Jews, Mr. Pellatt steers clear of any difficulties attaching to the subject of the alien laws. Native-born Jews may hold land in their own right, and enjoy every other privilege of native subjects, with the exception of eligibility to those offices which require a person to be sworn on the New Testament, or to make declaration upon the faith of a Christian. But, within the city of London, they cannot keep a retail shop, and are excluded from all civic privileges!

It was long supposed, that the metropolis of our Indian dominions was the only great capital in the world in which no Jews were to be found; and the current explanation was the standing joke, that the native *shroffs* would out-Jew any Jew, and that no Israelites stood a chance of competing with them. The fact is otherwise; there are a small number of Jews at Calcutta, although they have been lost in the mass of the Mohammedan population. We mention the circumstance to shew, how idle would be the fear, that the removal of municipal disabilities would give the Jews too great an ascendancy. Our Christian *shroffs*, our church-going brokers and dealers, would be more than a match for them. The Jews are attached to money, and with reason. Debarred from every other avenue of honourable ambition, they are shut up to the pursuit of mercantile wealth as their only means of raising themselves in society. On their possession of wealth depends so absolutely their power to enforce respect, or to exert any influence,—a poor Jew is so despised, so helpless an outcast,—that the very instinct of self-preservation comes in aid of every other motive to seek, with singleness of aim, the acquisition of the precious bane; and in no men can an inordinate attachment to wealth be regarded as so excusable, so venial an offence. Yet, the Jew can be munificent in his charities. They deal with their money liberally when they have it; and their policy, if not less selfish in its aim, is often more liberal in its spirit, being founded on longer and wider calculations, than that of many of their Christian competitors in the commercial world. With regard to the vulgar opprobrium which makes the name of Jew synonymous with a cheat, it either rests upon an acquaintance exclusively with the lower classes of Jews in this country, who, as they never beg *, and seldom steal, may be

* The suspicion of roguery under which the poor Jews bring them-

pardoned if they sometimes over-reach; or it springs merely from the inveterate prejudice with which they are regarded. But the Jew may console himself, that the same bad reputation which attaches to his name in this respect, is not with less reason borne by other commercial nations. The Levantine Greek, the Armenian, the Hindoo, the Chinese, the American Yankee, are all charged with this characteristic of Judaism; and it is difficult to say, if we trust to the reports of those who have had to do with them, which deserve the pre-eminence in the arts of cheating,—which are 'the greatest Jews.' We have, indeed, heard it maintained, by a gentleman who had had dealings with most of these nations, that John Bull was quite able to take his own part with any of them, if not himself the greatest rogue. But this, of course, we do not believe.

The truth is, that, all over the world, the word Jew is an indefinite synonym for any thing bad; its specific meaning varying in different countries, according as the object of supreme national abhorrence is different. In Spain, Jew would mean heretic; in Turkey, an ass, or a slave; in England, a cheat. Captain Beechey, if we recollect right, explains the name of a place in Barbary called Yehoodi, by stating, that the only water there is bad and stinking. Now, in this commercial country, naturally enough, roguery is held in more abhorrence than either heresy or uncleanness; and on this account, the national feeling of contempt for the Jews, has taken this shape: good man in the city means a safe man, and the word Jew means a bad man, which is the same with us as a cheat. In Spain, the Jews have been burned as heretics. In England, in the reign of Edward I., they were hanged as coiners. Good Mr. Romaine was for proceeding against them, indeed, as murderers and blasphemers, in the true spirit of the Holy Office. But in the City of London, they think it enough to fine them as aliens, or the sons of aliens,—a sort of outlaws. In Mohammedan countries, they only beat the Jews, which is not quite so bad as burning them, but indicates the same feeling; while the Greeks hate them *next* to Roman Catholics, and from Russia they have recently been chased as vagabonds. 'Unhappily,' says Mr. Pellatt, 'the Jews are still persecuted in various parts of Eu-
'rope.'

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selves, by taking for their articles less than they at first demand, and less than their actual cost, is often very unfounded. The fact, we understand, is, that they are set up with their little store by rich Jews, and can therefore afford to lose upon their articles, better than they can to lose the sale. It is by this means mendicity is prevented among them.

'In many parts of Germany, Jews dare not frequent places of public resort. In several towns, they have to pay an extra charge for passing the night; in others, they are driven from without the walls of the town every night in bodies, and cannot be admitted till daylight.

'There are other aggravated species of narrow-minded persecution, which tend more especially to degrade and estrange the Jew. At Frankfort, about three or four years since, an edict was passed, restricting the Jews to fifteen marriages annually, although a thousand Jewish families are resident in that Protestant town;—an unchristian-like and disgusting expedient of tyranny of vicious tendency, but happily the reverse of what is recommended by reformers of negro slaves in the West Indies, among whom marriage is encouraged, as the best means of raising their condition, improving their morals, and preparing them for spiritual instruction.

'At a particular gate in Germany, when the Jew pays toll, he has a receipt given him, bearing the words *Jew* and *Swine;* and a son of Abraham is handed this card, with the pen passed through the word Swine, retaining the words "The Jew has paid his toll". In Russia, a persecutive edict was issued a few years since by the Emperor Nicholas, banishing many of them, more particularly the Rabbins. The King of Wurtemberg has recently issued ordinances interfering with the civil and religious rites of the Jews: and the Inquisitor General of Rome has renewed the ancient persecuting edicts against the Hebrew nation.' pp. 28, 29.

Happily, the mild laws of France and the Netherlands, form an honourable contrast to these legislative delinquencies; and in the latter country, the good effect of a restoration to civil rights in raising the character of those whom persecution had morally degraded, has been singularly illustrated by facts. To render the following statement altogether decisive, however, it must be assumed that the number of the Jewish population has remained much the same.

'Dr. Myers, the learned writer on international law, whom the present King of Holland selected (although a Jew) to be secretary of the committee for drawing up the Constitution, (consisting of twelve Catholics and twelve Protestants,) has collected the following facts illustrative of the extraordinary effects which an equal share of liberty has produced in elevating the moral condition of men who had been before the objects of persecution and extortion.

'From the year 1780 to 1796, Jews were excluded the benefits of the Dutch Constitution, and the Jewish convicts were in the proportion of one-tenth to the Christian convicts of Amsterdam.

'From 1796 to 1806, when a partial share of liberty had been conceded, the proportion fell.

'From 1806 to 1811, when the Jews were receiving increased benefits of the Dutch Constitution, the proportion of Jewish to Christian convicts fell to one-fourteenth.

'From 1811 to 1816, when complete freedom was given, the pro-

portion diminished to one-twentieth. So that liberty decreased crime in the proportion of one half in the course of twenty years.

'If such be the practical effect of an equal distribution of civil and religious liberty abroad, can persecution, for conscience' sake, be still upheld in England; and can exclusive laws be justified by facts or reference to Scripture prophecy, which is frequently of dubious interpretation, and sometimes distorted to bigoted purposes? It is admitted that the Scriptures denounce punishment on the unbelieving Jews; but is there not a period when they will be gathered in? Ought the Christian to prolong and aggravate God's punishment of the children of Israel? Would it not more harmonize with the true spirit of Christianity, to act on better principles, and in obedience to the absolute command of our blessed Saviour himself: "As ye would that men should do unto you, do ye also to them likewise." ' pp. 29, 30.

The case is, in these brief sentences, admirably and forcibly put; and we shall add no comment. Mr. Pellatt has done himself honour by the spirited manner in which he has taken up the cause of the Jews, regardless of the sneers and gibes of any of his fellow citizens. The present memorial is a simple statement of facts,—facts little known and highly deserving of attention. Whatever peculiar claims the Jews may have upon Christian sympathy and benevolence as Jews, they have at least the common claims attaching to them as men. They have constitutional rights of which they have been too long deprived, that ought in the first instance to be conceded to them. And at a time when all other classes of the community are rejoicing in having obtained the boon of unrestricted civil liberty, it would indeed reflect deep disgrace upon the Corporation of London, to persist in withholding from Jewish subjects the rights of citizenship, and to stand forward as the last public body to renounce the now exploded policy of intolerance.

Art. V. 1. *Annals and Antiquities of Rajasthan;* or the Central and Western Rajpoot States of India. By Lieut. Colonel James Tod. Vol. I. Royal 4to. Maps. pp. 836. Price 4*l.* 14*s.* 6*d.* London. 1829.

2. *The Modern Traveller;* a popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe. India. 4 vols. pp. 1514. Price 2*l.* 2*s.* London. 1828.

THESE publications are not more different from each other in their pretensions, than in their execution. The splendid quarto is the first division of a work designed to communicate ample, and hitherto inaccessible information concerning one of the original races of Hindostan; a brave and intelligent, but fierce and superstitious people, full of excellent

qualities, mixed with strange and injurious inconsistencies. Distinguished by fidelity and a chivalric adherence to the point of honour, their perpetual feuds, the turbulence of the chiefs, the restlessness of the lower orders, and the uncertainties of a despotic government, supply a striking commentary on the inefficacy of personal, local, and customary superiority, without positive institutions, influential laws, and definite rule. From the remotest periods of history, the Rajpoots have been noted as the best soldiers in India, and they still form the *élite* of our native troops; yet, they are palpably deficient in some of the most indispensible characteristics of a thoroughly disciplined and coherent soldiery. Their irritability and punctilious feeling are dangerous elements of insubordination, and most mischievously at variance with that grand principle of military combination, which destroys all individuality, and merges all self-reference in blind, indiscriminating, unhesitating subservience to a superior will. It is for the soldier's own interest, that he should have no other sentiment than this; for the instant that he begins to reason and to feel, he is cherishing a tendency to separate and independent action, than which, if it became a prevalent impulse, nothing could more effectually operate as an universal solvent, dissipating the mass, and transmuting an army into a mob. Had the states of Rajasthan been united under one head, and regulated by a fixed canon of administration and law, they might have been the lords of India; but their loose and ill-compacted system has made them tributaries to powers, not, perhaps, better furnished with military material, but with more of skill in its management. Of this noble and brilliant, but wayward and ill-fated nation, we have in Colonel Tod's volume, a highly interesting history, so far as relates to one of its most important tribes, written with spirit and talent, but in a style somewhat deficient in precision and compression. The Colonel, indeed, disavows all intention of conforming to the strict models of historical composition, and offers his work as 'a copious collection of materials for the future historian', the adjustment of which, even in its present state, must have been an exhausting and even hazardous employment, while the frame was labouring under the pressure of disease. We disclaim, however, the slightest intention of expressing critical disapprobation, by this passing comment on the mere language of the book: it is in all respects a standard and authoritative production, full of intelligent observation, rich in illustrative detail, and fraught with evidence of the wise and beneficent views and feelings which actuated the Author, in his administration as 'Political Agent to the Western Rajpoot States.' In this capacity, his task was most difficult. He was, indeed, the functionary of a government whose will was law; but this made him only the

more anxious to hold the balance even-handed; and he seems to have succeeded, so far as success was possible, in conciliating conflicting interests, and in maintaining the rights of the throne, while paying every practicable regard to the immunities of the subject.

The powerful Rajpoot kingdom of Mewar had been reduced to a condition of the utmost misery, by the combined effects of misrule, civil contention, and the remorseless ravages of the Mahrattas. An alliance between the Rana and the British, placed the supreme control in the hands of the latter; and Colonel Tod was nominated to the office of resident, with full powers to make such regulations as might appear to him necessary for the restoration of national prosperity. That he fulfilled his mission ably and beneficially, one instance will suffice to shew. Bhilwarra, the great commercial mart of Mewar, had become a place literally without inhabitants, presenting 'not a 'vestige of humanity'; and it was of the utmost consequence to the prosperity of the country, that this, its centre of traffic, interior and external, should be restored to something like former activity. The 'Political Agent' undertook the difficult task, and effected it. Privileges and immunities were held out, and confirmed by the guarantee of the British Government: municipal regulations highly favourable to the freedom and security of trade, were established: merchants, bankers, and artizans, from all parts of Hindostan, flocked to the attractive spot, and, as by enchantment, the deserted streets became crowded with busy dwellers and sojourners: ruins were repaired, and new buildings completed: commerce revived and prospered, while the Resident watched over and protected its advancement. Rivalry and jealousies soon sprung up, threatening to mar the fair prospects that were opening on the rising emporium: the native trader murmured against the foreign merchant, clamoured for protecting duties, and anathematised the principles of free trade. The Agent interfered with firm but calm remonstrance, exposed the folly and injustice of the demand, and succeeded in convincing all parties of the wisdom of his arrangements and the equity of his decisions. Then came religious differences, sectarian squabbles; the Jains quarrelled with the followers of Vishnu, and the latter wrangled with the former. Appeals to the sovereign authority were the inevitable result of all this: the profligate dependents of the court began the usual course of intrigue and bribery, and affairs were lapsing into the old system of mal-administration. Colonel Tod again stepped in with the quiet but satisfactory intimation, that the leaders in these absurd and injurious bickerings would be compelled to leave the place, unless tranquillity were restored. This was decisive, and the Colonel's own statement will best exhibit the

good effects of these salutary measures. On occasion of a journey of observation, which he took in 1819, he was in the immediate neighbourhood of the town, and he thus describes the behaviour of its inhabitants.

'I encamped about half a mile from *our* good town of Bhilwara, which was making rapid strides to prosperity, notwithstanding drawbacks from sectarian feuds, with which, however, I was so dissatisfied, that I refused every request to visit the town until such causes of retardation were removed. I received a deputation from both parties at my tents, and read them a lecture for their benefit, in which I lamented the privation of the pleasure of witnessing their unalloyed prosperity. Although I reconciled them to each other, I would not confide in their promises until months of improvement should elapse. They abided by their promise, and I fulfilled mine when the death of the Boondi prince afforded an opportunity, *en route* to that capital, to visit them. My reception was far too flattering to describe, even if this were the proper place. The sentiments they entertained for me, had suffered no diminution when Bishop Heber visited the town. But his informant (one of the merchants), when he said it ought to have been called *Tod-gunj*, meant that it was so intended, and actually received this appellation; but it was changed at my request, and on pain of withdrawing my entire support from it. The Rana, who used to call it himself in conversation, "*Tod sahib ca bustee*", would have been gratified; but it would have been wrong to avail myself of his partiality.'

This able and amiable man seems, indeed, to have secured the partiality of every one with whom he became even remotely connected. There exists, in Rajpootana, a singular custom which permits a female of rank to bind, by a tie resembling some of the simple pledges of the tales of chivalry, a cavalier to her service. The gift of a bracelet, costly or unexpensive according to circumstances, accepted and returned by the present of a silken or gold-embroidered corset, confers upon the chosen knight the title and honour of a *Rakhi-bund Bhaé*, or 'bracelet-bound brother.' There is no ill-meaning in this connection; the parties have probably never seen, and may never see each other; but it confers a distinction upon the individual, and has not unfrequently secured valuable gifts or services to the lady. When the Princess Kurnavati sent her bracelet to the accomplished son of Baber, that monarch was so much gratified by the appeal, and so much 'pleased with this courteous delicacy 'in the customs of Rajast-'han', that he marched his armies in aid of her infant son.

'Many romantic tales', says Colonel Tod, 'are founded on the gift of the *Rakhi*. The Author, who was placed in the enviable situation of being able to do good, and on the most extensive scale, was the means of restoring many of these ancient families from degradation to affluence. The greatest reward he could, and the only one he would

receive, was the courteous civility displayed in many of these interesting customs. He was the Rakhi-bund Bhaé of, and received "the bracelet" from three Queens of Oodipoor, Boondi, and Kotah, besides Chund Bae, the maiden sister of the Rana, as well as many ladies of the chieftains of rank, with whom he interchanged letters. The sole articles of "Barbaric pearl and gold", which he conveyed from a country where he was six years supreme, are these testimonies of friendly regard. Intrinsically of no great value, they were presented and accepted in the ancient spirit, and he retains them with a sentiment the more powerful, because he can no longer render them any service.'

Such is the country, and such is the individual by whom that country is described. We regret the impossibility of doing justice to either within the compass of the present article, or indeed of any thing short of a series of articles, each of no small dimensions.

Before, however, we proceed to make such observations on Colonel Tod's volume as may put our readers more specifically in possession of its character, we must touch, though with notice reluctantly brief, on the other work of which we have quoted the title. We began this article by adverting to the difference in the execution of these publications; and we recur to the intimation in this place, for the purpose of pointing out the two distinguishing qualities of the smaller, but more extensive work. Of such a compilation, comprehension and selection must constitute the value; and we do not hesitate to say, that we have not, at the present moment, any recollection of another instance in which those qualities have so effectively contributed to the worth of a publication. A firm and vigorous compression has been maintained throughout; and yet so abundant is the supply of detail and description, that the effects of analysis and secernment are hardly perceptible. The labour of such a process, in its application to a country like India, cannot but have been immense. Considerably more than a hundred formidable volumes must have passed under the Editor's manipulation; and to enable him to use them as he has done, a mere inspection would have been altogether insufficient,—he must have *read* them. To a person superficially acquainted with the nature of the history and political geography of India, nothing may seem more easy than their accurate adjustment, aided by materials apparently so ample and authentic. A more intimate acquaintance with the nature of these documents will, however, give a very different aspect to the matter. It is surprising how crude and indefinite is the larger portion of the writings in question, in all, especially, that relates to statistics. The perpetual change of domination, the incessant shifting of frontier, the fluctuation in the distinguishing names, not only of countries but of individuals, the uncertainty concerning the ex-

tent and locality both of the grand and minor divisions of India, the varieties of orthography, and the necessity for constant discrimination between fact and fable, history and poetry, truth and exaggeration,—all combine to make the reduction and arrangement of these complicated matters into a clear and consecutive compendium, about one of the most difficult tasks that we can well imagine. Yet, in its execution, the Editor of the Modern Traveller has been eminently successful; and the information, both general and minute, which he has brought into the compass of four closely printed 18^{mo}s, will be found amply sufficient for all purposes of useful inquiry. His distribution of the territorial divisions of this extensive and still imperfectly known region, is, we are satisfied, as near to correctness as, under actual circumstances, it is practicable to approach; and his sketch of its ancient annals is remarkable for clearness, spirit, and verisimilitude:—we use this word as the most appropriate to a portion of history so involved in fable as to baffle all approach to any thing beyond probability. For the details of the Mohammedan conquests, full use has been made of rich materials; yet we regret that recourse could not be had to the complete and accurate translation of Ferishta, by Colonel Briggs, published since the completion of that division of the Modern Traveller which comprises India. 'Ferishta's history', says Colonel Tod,

'is throughout most faulty in its geographical details, rendered still more obscure from the erroneous orthography, (often arising from mistaken punctuation,) of the only translation (Dow's) of this valuable work yet before the public. There is one gentleman (Lieut.Colonel Briggs) well qualified to remedy these defects, and who, with a laudable industry, has made an entire translation of the works of Ferishta, besides collating the best MS. of the original text.'

The modern history of India is a clear and accurate summary of a most interesting story: a widely scattered series of events is reduced to perfect order, and compacted into a well-written and impressive story. These details occupy the first two volumes, and part of the third, the remainder of the work being devoted to topographical illustration. We find it difficult to give extracts from a series of volumes themselves made up for the most part of extracts and analysis; but, as a specimen of the composition, and an evidence of the vigorous mind which has presided over the work, we shall cite the striking reflections with which this able Writer closes his review of the ancient history and commerce of India.

'This rapid sketch of the commercial relations of ancient India will, it is hoped, assist the reader to form a more correct, as well as more comprehensive notion of the history of the country, than can be ob-

tained from the obscure annals of its petty dynasties. It will be seen, in the first place, that India has always been indebted for its political importance and the splendour of its empires, chiefly to the boundless wealth which nature has lavished upon its soil, and next, to its commerce. Yet, it has never been a maritime power; in this respect strikingly resembling ancient Egypt and modern China. The Phenicians, the Arabs, the Egyptian Greeks, the Malays, the Portuguese, the British, those who have successively been the lords of the seas, have been the merchants of India, and have constantly enriched themselves by the monopoly of the trade. The next remark which suggests itself is, that India, in its most comprehensive sense, could never be held as an undivided empire by any but a naval power. To whatever extent, therefore, the nominal sovereignty of its emperors may at any time have been acknowledged, we may be certain, that they could exert no permanent or effective control over the more remote principalities. Even the Mogul sovereigns were never able to extend their empire over the whole of the Deccan; and the peninsular provinces seem to have been always very distinct. The histories of Cashmeer, of Magadha, and of Delhi, must, then, be regarded as only sections of the history of ancient India.

'Another striking feature in the general history of this country is, that it has never assumed the attitude of a belligerent power; never sent forth a conqueror to invade other territories by sea or land; never, in the person of its native monarchs, long preserved a substantial independency. In almost every age, India has been a tributary; and the country has not more enriched its princes and its merchants, than it has its foreign conquerors and spoilers. The hereditary claim to this splendid dependency has passed from hand to hand, if we may credit tradition, from the heirs of Japheth to the days of the Great Mogul; and it is remarkable, how little difficulty the Great King of the age has seemingly found in obtaining the recognition of his right and title. The mass of the population have, in addition to this political subjection to a foreign power, been held, from time immemorial, in a state of the most abject social degradation, by the ascendancy of a sacerdotal nobility and the singular institution of caste. That which some learned authorities maintain to have been the primitive religion of the country, now exists only among a depressed and scattered sect; and the ecclesiastical supremacy of the Buddhic world has been transferred from the kings of Magadha to the Tutar sovereign of the celestial empire.

'These circumstances amply account for the strikingly peculiar and original character of the Hindoo nation, the fixed character of their institutions, and the unchanged nature of their language. They have never been blended down with other nations by either colonization or conquest. During more than sixteen hundred years, that is, from the fall of the Bactrian kingdom to the arrival of the Portuguese in the East, no European power acquired territory, or established its dominion in that country.' pp. 160—162.

We must now quit this comprehensive digest of whatever is most important and attractive in the historians and explorers of India,

for the purpose of more distinctly introducing Colonel Tod's book to the notice of our readers.

The geography of Rajast-'han is a somewhat perplexing subject. Previously to the conquests of the Mohammedan Shabudin, it extended, probably, beyond the Ganges and the Jumna, up to the very roots of the Himalaya: and subsequently to that period, before the elevation of the states of Mandoo and Ahmedabad on the ruins of Dhar and Anhulwarra, it stretched from the Indus to Boondelkhund, and from the Sutlege to the Vindhya mountains. The divisions of Rajpootana, as given by Colonel Tod, amount to eight; and for an approach to distinct notions respecting their history and statistics, we are mainly indebted to his labours. In 1806, he was attached to the embassy which attended the camp of Sindia, then campaigning in Mewar, the principal Rajpoot state. Up to that period, this province was a mere blank in the map, presenting little more than the names of the two capitals, Oodipoor and Cheetore, well nigh reversed in their relative position: and this nearly total ignorance of geographical detail extended to almost the whole of central and western Rajast-'han. In 1815, the first attempt at a regular map of these countries was presented by the Author to Lord Hastings, which draught has served as the basis of every delineation since made, though some of the worthy makers have felt it quite unnecessary to assign the merit of their efforts to the true source. A very interesting detail is given of the various methods employed by the Author, to obtain materials and secure accuracy.

The origin and derivation of the Rajpoot tribes are ably traced, and it is curious to observe the evidences of Scythic intermixture with the people of Hindostan. The Jits, or the Getæ of European history, the Hoons or Huns, and the Catti, have found a place in the annals of India; and signs of their existence are still visible. But although the inhabitants of the different regions of Rajast-'han are distinguishable from each other by decided peculiarities of external habit and manners, the great national lineaments are the same: the same religion, the same ardour of temper and intensity of feeling, the same brilliant valour and desperate self-devotion, give a common character to the Rajpoot, of whatever tribe, or to whichever of the kingdoms of Rajasthan he may belong. The Rahtore of Marwar, the Cutchwaha of Ambér, the Sesodia of Mewar, have their different genealogies and their marking distinctions; but their martial system, the modified feudalism of their institutions, their chivalric qualities, are obviously of common derivation. With this brave and romantic people, we are now connected by that complicated and doubtful policy which, under the pretext of non-interference, establishes a surveillance and control of the most offensive kind; and which Colonel Tod appears to condemn as pregnant with

embarrassing and injurious consequences. The system of alliances, on its present footing at least, does not find favour in his eyes. These are questions, however, on which we have no present intention of entering, and we pass on to matters of more immediate interest.

Mewar, of which the annals form the principal subject of the present volume, exhibits, in some respects, a marked difference from the other kingdoms. It is the oldest of the Rajpoot states, and was a long-established dynasty while the others were in their infancy.

'We can trace the losses of Mewar, but with difficulty her acquisitions; while it is easy to note the gradual aggrandizement of Marwar and Ambér, and all the minor states. Marwar was composed of many petty states, whose ancient possessions formed an allodial vassalage under the new dynasty. A superior independence of the control of the prince, arises from the peculiarity of the mode of acquisition; that is, with rights similar to the allodial vassals of the European feudal system. The poorest Rajpoot of this day retains all the pride of ancestry, often his sole inheritance: he scorns to hold the plough, or to use his lance but on horseback. In these aristocratic ideas he is supported by his reception among his superiors, and the respect paid to him by his inferiors. The honours and privileges, and the gradation of rank, amongst the vassals of the Rana's house, exhibit a highly artificial and refined state of society. Each of the superior rank is entitled to a banner, kettle-drums preceded by heralds and silver maces, with peculiar gifts and personal honours, in commemoration of some exploit of their ancestors.'

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'The Hindu tribes yield unanimous suffrage to the Prince of Mewar as the legitimate heir to the throne of Rama, and style him *Hindua Sooraj*, or "Sun of the Hindus." He is universally allowed to be the first of the "thirty-six royal tribes"; nor has a doubt ever been raised respecting his purity of descent.'

The received genealogy of the Ranas of Mewar traces them up to Rama, from whose eldest son Loh, the founder of Lahore, they derive their remote origin. Keneksén, one of his descendants, emigrated to Saurashtra, and subsequent movements brought the family to Mewar, where they ultimately obtained possession of the sovereignty and of the capital, the celebrated and sacred Cheetore. During eight generations, they ruled over the *Bhils*, the wild inhabitants of this mountainous region; until, tired of subserviency to a foreign line of princes, those restless savages put to death the reigning sovereign. His infant son, Bappa, was saved, and spent his youth in obscurity, but not without mysterious indications of his future prosperity and fame. At length, a frolic exposed him to the resentment of the Solanki chief; and fearful of discovery, he took measures for concealment.

'Bappa's mode of swearing his companions to secrecy is preserved. Digging a small pit, and taking a pebble in his hand, "Swear," cried he, "secrecy and obedience to me in good and in evil; that you will reveal to me all that you hear, and failing, desire that the good deeds of your forefathers may, like this pebble, (dropping it into the pit) fall into the Washerman's well." * They took the oath. The Solanki chief, however, heard that Bappa was the offender, who, receiving from his faithful scouts, intimation of his danger, sought refuge in one of the retreats which abound in these mountains, and which in after times proved the preservation of his race. The companions of his flight were two Bhils; one of Oondree, in the valley of the present capital, the other of Solanki descent, from Aguna Panora, in the western wilds. Their names, Balco and Dewa, have been handed down with Bappa's; and the former had the honour of drawing the *teeka* of sovereignty with his own blood on the forehead of the prince, on the occasion of his taking the crown . . . . . It is pleasing to trace through a series of ages, the knowledge of a custom still "honoured in the observance." The descendants of Balco, of Aguna, and the Oondree Bhil, still claim the privilege of performing the *teeka* on the inauguration of the descendants of Bappa.

'Aguna Panora is the sole spot in India which enjoys a state of natural freedom. Attached to no state, having no foreign communications, living under its own patriarchal head, its chief, with the title of Rana, whom one thousand hamlets scattered over the forest crowned valleys obey, can, if requisite, appear at 'the head of five thousand bows.' He is a Bhoomia Bhil of mixed blood, from the Solanki Rajpoot, on the old stock of pure (*oujla*) Bhils, the antochthones (if such there be of any country) of Méwar. Besides making the *teeka* of blood from an incision in the thumb, the Aguna chief takes the prince by the arm, and seats him on the throne, while the Oondree Bhil holds the salver of spices and sacred grains of rice used in making the *teeka*. But the solemnity of being seated on the throne of Méwar is so expensive, that many of these rites have fallen into disuse. Juggut-Sing was the last prince whose coronation was conducted with the ancient magnificence of this princely house. It cost the sum of ninety lacks of rupees (£1,125,000), nearly one entire year's revenue of the state in the days of its prosperity, and which, taking into consideration the comparative value of money, would amount to upwards of *four millions sterling*.

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'Such the pride of these small kingdoms in days of yore, and such their resources, till reduced by constant oppression! But their public works speak what they could do, and have done; witness the stupendous work of marble and its adjacent causeway, which dams the lake of Rajsumund at Kankerowli, and which cost upwards of a million. When the spectator views this expanse of water, this 'royal sea' (*rajsumund*) on the borders of the plain; the pillar of victory towering over the plains of Malwa, erected on the summit of Cheetore by Rana

* 'Deemed in the East, the most impure of all receptacles. These wells are dug at the sides of streams, and give a supply of pure water filtering through the sand.'

Mokul; their palaces and temples in this ancient abode; the regal residence erected by these princes when ejected, must fill the observer with astonishment at the resources of the state. They are such as to explain the metaphor of my ancient friend Zalim Sing, who knew better than we the value of this country. "Every pinch of the soil of Méwar contains gold."'

Bappa, after various changes of fortune, dispossessed the Mori prince of Cheetore, and became master of the principality, in the eighth century of the Christian era. That consecrated fortress became thenceforward the centre of the power and glory of Méwar; and the Rajpoot still refers with horror and indignation to the disastrous story—the *three and a half* violations of their sanctuary. The 'half' destruction of this national citadel, was the act of Alla-o-din, the Patan emperor of Delhi, one of the ablest and most successful of the sovereigns of Hindostan. Crafty and hypocritical as Aurengzebe himself, he swept in the round of conquest, the regions of Rajasthan, and left every where in his desolating progress the signatures of his destructive hand. Inflamed by the brilliant beauty of Pudmani, the wife of Bheemsi, he employed treachery to effect his purpose, and kidnapped the husband; demanding the surrender of the bride as the price of his ransom. Both were rescued by the devoted bravery of the Rajpoot chiefs; but in that bloody strife, the 'best and bravest' of the Mewar soldiery were cut off; and when, after a brief season, Alla-o-din laid siege to the fortress, it fell through lack of numbers to man its walls against the overpowering numbers of the Mogul host. The whole transaction is so vividly described, and is moreover so strikingly illustrative of Rajpoot feeling, that we shall extract the description, with all the poetical embellishments which it has received from the bard whose history of the event has been preserved.

'Alla-o-din, having recruited his strength, returned to his object, Cheetore. The annals state this to have been in S. 1346 (A. D. 1290), but Ferishta gives a date thirteen years later. They had not yet recovered the loss of so many valiant men who had sacrificed themselves for their prince's safety, and Alla carried on his attacks more closely, and at length obtained the hill at the southern point, where he entrenched himself. . . . . The poet has found in the disastrous issue of this siege, admirable materials for his song. He represents the Rana, after an arduous day, stretched on his pallet, and during a night of watchful anxiety, pondering on the means by which he might preserve from the general destruction, one at least of his twelve sons; when a voice broke on his solitude, exclaiming, "*Mýn bhooka hó*" (I am hungry); and raising his eyes, he saw by the dim glare of the *cheragh* (lamp), advancing between the granite columns, the majestic form of the guardian goddess of Cheetore. "Not satiated," exclaimed the Rana, "though eight thousand of my kin were late an offering to thee?" —"I must have regal victims; and if *twelve* who wear the diadem

bleed not for Cheetore, the land will pass from the line." This said, she vanished.

'On the morn he convened a council of his chiefs, to whom he revealed the vision of the night, which they treated as the dream of a disordered fancy. He commanded their attendance at midnight; when again the form appeared, and repeated the terms on which alone she would remain amongst them. "Though thousands of barbarians strew the earth, what are they to me? On each day enthrone a prince. Let the *Kirnia*, the *Chehtra*, and the *Chamra* * proclaim his sovereignty; and for three days let his decrees be supreme: on the fourth, let him meet the foe and his fate. Then only, may I remain."

'Whether we have merely the fiction of the poet, or whether the scene was got up to animate the spirit of resistance, matters but little; it is consistent with the belief of the tribe; and that the goddess should openly manifest her wish to retain as her tiara the battlements of Cheetore, on conditions so congenial to the warlike and superstitious Rajpoot, was a gage readily taken up, and fully answering the end. A generous contention arose amongst the brave brothers, who should be the first victim to avert the denunciation. Ursi urged his priority of birth: he was proclaimed, the umbrella waved over his head, and on the fourth day, he surrendered his short-lived honours and his life. Ajeysi, the next in birth, demanded to follow; but he was the favourite son of his father, and at his request he consented to let his brothers precede him. Eleven had fallen in turn, and but one victim remained to the salvation of the city, when the Rana, calling his chiefs around him, said, "Now I devote myself for Cheetore." But another awful sacrifice was to precede this act of self-devotion, in that horrible rite, the *Johur*, where the females are immolated to preserve them from pollution or captivity. The funeral pyre was lighted within the "great subterranean retreat", in chambers impervious to the light of day, and the defenders of Cheetore beheld in procession the queens, their own wives and daughters, to the number of several thousands. The fair Pudmani closed the throng, which was augmented by whatever of female beauty or youth could be tainted by Tatar lust. They were conveyed to the cavern, and the opening closed upon them, leaving them to find security from dishonour in the devouring element.

'A contest now arose between the Rana and his surviving son; but the father prevailed, and Ajeysi, in obedience to his commands, with a small band passed through the enemy's lines, and reached Kailwarra in safety. The Rana, satisfied that his line was not extinct, now prepared to follow his brave sons; and calling around him his devoted clans, for whom life had no longer any charms, they threw open the portals, and descended to the plain, and with a reckless despair carried death, or met it, in the crowded ranks of Alla. The Tatar conqueror took possession of an inanimate capital, strewed with brave defenders; the smoke yet issuing from the recesses where lay consumed the once fair object of his desire; and since their devoted day, the cavern has

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'* The ensigns of kingly dignity; the Parasol, the Umbrella, and the tail of the wild Ox.'

been sacred: no eye has penetrated its gloom; and superstition has placed as its guardian a huge serpent, whose 'venemous breath' extinguishes the light which might guide intruders to the 'place of sacrifice.'

The fatal loss of brave men sustained in the rescue of Bheemsi and Pudmani, and in the ensuing battle under the very walls of the fortress, is considered as the 'half-sack of Cheetore'; and its fall, with the consequent destruction of its noble buildings and splendid monuments of art, is reckoned as the first entire storm and spoliation.

The second was in the reign of the emperor Baber; and its circumstances strongly resembled those of the first. There was the same stern determination to fall with the fortress; the infant prince was placed in safety; the fatal sacrifice of the *Johur* was consummated; the Rajpoots put on the saffron robe, and the chief who had assumed the garb and ensigns of royalty, rushed forth at their head to battle and welcome death. Baber had previously encountered a fearful example of the devotedness of these intrepid men. His memoirs give sufficient evidence of the difficulties to which he had been reduced by the valour of the 'Rana Sanka (Sanga) the Pagan,' and had the gallant Rajpoot been less confident of victory, the chances were, that the ex-king of Ferghana had terminated his eventful career at the 'yellow rivulet' of Biana. Sanga was one of the bravest of the brave series of the Seesoodia monarchs; and had not his life been cut short by domestic treachery, Baber might yet have found Hindustan no resting place. The Rana had been strongly curtailed of his fair proportion by his frequent exposure to the casualties of battle. In his own person, he was well-set and muscular; but, in addition to the loss of an eye and an arm, he was lame from the effects of a broken leg, and his body retained the scars of eighty wounds received in close fighting, from the sword or lance. His brother, Pirthi Raj, who was assassinated previously to his father's death, seems to have been a perfect model of a turbulent and daring Rajpoot; and we shall extract the curious description of his bearing and behaviour in a dangerous feud. His uncle, Soorajmul, aided by a chief named Sarungdeo, and by the king of Malwa, was in rebellion; and during a battle, in which the Rana, covered with wounds, was nearly defeated, Pirthi Raj came up with a reinforcement to the assistance of his father, and singled out his uncle, whom he wounded severely in several places. The fight ceased for the day from the mere exhaustion of both parties, and they bivouacked in sight of each other.

'It will shew the manners and feelings so peculiar to the Rajpoot, to describe the meeting between the rival uncle and nephew; unique

in the details of strife, perhaps, since the origin of man. It is taken from a MS. of the I'hala chief who succeeded Soorajmul in Sadri. Pirthi Raj visited his uncle, whom he found in a small tent reclining on a pallet, having just had "*the Barber*" (náe) to sew up his wounds. He rose and met his nephew with the customary respect, as if nothing unusual had occurred; but the exertion caused some of the wounds to open afresh, when the following dialogue ensued:

'*Pirthi Raj.* "Well, uncle, how are your wounds?"

'*Soorajmul.* "Quite healed, my child, since I have the pleasure of seeing you."

'*Pirthi Raj.* "But, uncle (*kaka*), I have not yet seen the Dewanji*. I first ran to see you, and I am very hungry; have you any thing to eat?"

'Dinner was soon served, and the extraordinary pair sat down and "ate off the same platter"; nor did Pirthi Raj hesitate to eat the "pan†" presented on his taking leave.

'*Pirthi Raj.* "You and I will end our battle in the morning, uncle."

'*Soorajmul.* "Very well, come early."

'They met, but Sarungdeo bore the brunt of the conflict, receiving thirty-five wounds. During "four gurries‡, swords and lances were plied, and every tribe of Rajpoot lost numbers that day;" but the rebels were defeated, and fled to Sadri, and Pirthi Raj returned in triumph, though with seven wounds, to Cheetore. The rebels, however, did not relinquish their designs, and many personal encounters took place between the uncle and nephew: the latter saying, he would not let him retain "as much land of Mewar as would cover a needle's point;" and Soojoh (a familiar contraction of Soorajmul) retorting, that "he would allow his nephew to redeem only as much as would suffice to lie upon." But Pirthi Raj gave them no rest, pursuing them from place to place. In the wilds of Baturrho, they formed a stockaded retreat of the Dho-tree, which abounds in these forests. Within this shelter, horses and men were intermingled: Soojoh and his coadjutors communing by the night-fire on their desperate plight, when their cogitations were checked by the rush and neigh of horses. Scarcely had the pretender exclaimed, "This must be my nephew!" when Pirthi Raj dashed his steed through the barricade, and entered with his troops. All was confusion, and the sword showered its blows indiscriminately. The young prince reached his uncle, and dealt him a blow which would have levelled him, but for the support of Sarungdeo, who upbraided him, adding that "a buffet now was more than a score of wounds in former days;" to which Soojoh rejoined, "Only when dealt by my nephew's hand." Soojoh demanded a parley; and calling on the prince to stop the combat, he continued, "If I am killed, it

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* 'Regent,' the title the Rana is most familiarly known by.

† This compound of the betel, or areca-nut, cloves, mace, terra japonica, and prepared lime, is always taken after meals, and has not unfrequently been a medium for administering poison.

‡ Hours of twenty-two minutes each.

matters not; my children are Rajpoots, they will run the country to find support; but if you are slain, what will become of Cheetore? My face will be blackened, and my name everlastingly reprobated." The sword was sheathed; and as the uncle and nephew embraced, the latter asked the former, "What were you about, uncle, when I came?"—"Only talking nonsense, child, after dinner."—"But with me over your head, uncle, as a foe, how could you be so negligent?"—"What could I do? You had left me no resource, and I must have some place to rest my head."'

On the following day, while sacrificing to Cali, Pirthi Raj picked a quarrel with Sarungdeo, and after a severe contest, slew him, and placed his head on the altar.

After the death of Baber, Cheetore was restored by his son, the excellent Humaioon; but the son and successor of the latter, the victorious Akber, was less forbearing: he assailed the fortress once in vain, but the second time with success. The *Johur* was again performed, and eight thousand Rajpoots fell sword in hand. Cheetore never re-assumed its honours. The dastardly Rana, who had fled from it in the hour of danger, founded the modern capital, Oodipoor.

These intimations may afford a sufficient general idea of the history of Mewar. The characteristic extracts we have given, will be found far more illustrative than a mere *catalogue raisonnée* of Ranas and chieftains: and they exhibit a fair specimen of a singular variety of human association, highly deserving of being studied in its moral and political bearings. Large, however, as is the collection of materials presented to us in the present volume, it is still scarcely ample enough to supply a satisfactory solution of the various questions which a thorough discussion of the subject would originate.

We have left untouched the 'Personal Narrative' of a journey to Marwar, which is so replete with interesting matter as to deserve a distinct article. We shall probably resume the subject, and shall then take the opportunity of adverting to the actual condition of the Rajpoots, and their connection with our Indian Government.

The map is admirable, and gives a new aspect to this part of Hindostan. The views and portraits are beautifully drawn and generally well engraved; they are, moreover, on the whole, judiciously chosen, though we could willingly have sacrificed some half dozen of them for an elaborate interior of the very singular Jain Temple at page 778. The illustration of a few well selected instances of Hindoo architecture, by plan, section, and elevation, would assist in solving some important architectural problems.

Art. VI.—1. *Eight Lectures upon the History of Jacob;* delivered during Lent, 1828, at the Church of St. Luke, Chelsea. By the Rev. Henry Blunt, A.M. Vicar of Clare, Suffolk, Curate of Chelsea, &c. Second Edition. 12mo. pp. 206. Price 4*s.* 6*d.* London, 1828.

2. *Nine Lectures upon the History of Peter;* delivered during Lent, 1829, at the Church of St. Luke, Chelsea. By the Rev. Henry Blunt, A.M. &c. Second Edition. 12mo. pp. 216. Price 4*s.* 6*d.* London, 1829.

ALTHOUGH each of these volumes is already in a second edition, it is only within a few days that the second publication has fallen into our hands; and it is not too late to perform an act of justice to the estimable Author, as well as a service to our readers, by a brief notice and cordial recommendation of these highly interesting, though unpretending compositions. Mr. Blunt disclaims all attempt at originality of remark or ingenuity of exposition. He speaks of the discourses in the first volume as composed during a season of great bodily weakness and sickness; and is aware, he says, that 'they form but superficial illustrations of Divine truth.' But on the other hand, there is nothing recondite in either the narratives or the lessons of Scripture. The matchless simplicity of the one, the obviousness and familiarity of the other, preclude the exercise of critical or learned ingenuity; and that mode of illustration is the most effective, which is in strict keeping with the genuine character of the sacred record. A strong feeling of the beauty and pathos of the Scripture narrative,—a competent acquaintance with the customs of antiquity,—purity of taste, and entire simplicity of aim and motive,—these are the main requisites of an expositor of Scripture biography; and all these are conspicuous in the lectures before us. The distinguishing merit of the exposition is its judiciousness and the practical wisdom of the instruction to which it is made subordinate. But there is at the same time, if we mistake not, a chaste elegance in the Author's composition, which renders these lectures worthy of being regarded as a model of pulpit addresses.

The first lecture upon the history of Jacob, introduces us to his character as 'a plain man dwelling in tents.'

'The claims which this man of God possesses upon our attention, are indeed widely different from those of the generality of persons who form the subject of uninspired biography. He was neither a monarch nor a warrior nor a philosopher, nor one of the rich and noble of the earth, living in palaces "ceiled with cedar and painted with vermilion"; but, as the language of the text informs us, "a plain man dwelling in tents." Yet does this plain man possess more to recommend him to the notice and observation of the Christian, than all the

sceptered monarchs of Pagan antiquity; and we scruple not to say, that no titles ever bestowed upon the proudest sovereign of the world, by the most fulsome of his flatterers, would bear a moment's competition with that honourable distinction which the Almighty himself bestowed upon Jacob, *viz.* the remarkable adoption of his name into the everlasting title of the "King of kings:" "And God said unto Moses, this is my name for ever, and this is my memorial unto all generations, the God of Abraham, the God of Isaac, and the God of JACOB." '

One admirable and distinguishing feature of the Scripture biography, is the perfect candour of the narrative, and that absence of all comment either of eulogy or reprobation, on which infidels have founded an ignorant objection against the Divine character of the records; whereas it is this peculiarity that renders them so pre-eminently instructive. The principle upon which biography is generally written, is that of inculcating virtue by the heroic or holy example of good men, and of cautioning against vice by portraying the evil conduct and punishment of the wicked. In the former case, the defects and errors of the subject of the narrative, are either thrown into the back-ground, or adverted to in a strain of palliation and apology. But, as regards the moral lessons to be derived from biography, the most instructive and monitory examples are of a mixed character, exhibiting the errors of the wise, the failings of the good. Thus, the fall of Peter is a circumstance far more adapted to check a rash self-confidence, and to instruct the Christian into the deceitfulness of the heart, than the apostacy of Judas; and, to take a case from uninspired narrative, the timid vaccillation of Cranmer, though less exemplary, is more affecting and more instructive, than the heroic constancy of some of his fellow martyrs. It must be admitted that, on a first view, the character of Jacob appears to disadvantage by the side of that of his brother, who is styled a 'cunning hunter,' but who seems to have been the reverse of cunning as a man. In this respect, Mr. Blunt has not done justice to Esau; nor do we conceive that the *first* part of the verse cited from Heb. xii. 16, was meant to apply to his character; he was, however, a wild man and a profane or irreligious one,—despising, probably, the pastoral habits of his ancestors, and making light of that reversionary inheritance which was secured to Abraham and his posterity by the covenant of God. The following remarks on the character and conduct of Jacob, are extremely judicious and striking.

' The character of Jacob, strikingly conscientious and devout as we shall find it in the more advanced portion of the narrative, exhibits itself under circumstances by no means advantageous or prepossessing in the opening scenes. The very first incident which succeeds the

text, disposes us to think but lightly, either of his brotherly kindness, or of his generosity.

'Esau returns wearied with hunting, at a time when, probably, (from the opening of the following chapter,) a famine was raging in the land; and seeing Jacob preparing his daily meal, he applies to him, in the language of importunate necessity, "Feed me, I pray thee, with that same red pottage, for I am faint." Jacob, instead of cheerfully availing himself of an opportunity to supply the wants of a perishing brother, seizes, with great avidity, the favourable hour for acquiring the birthright which God had promised him, and replies, "Sell me this day thy birthright." Thus, in a moment of hunger and indifference to the promised blessing on the one hand, and extreme anxiety to obtain it on the other, the important bargain was concluded, that was to transfer for ever to the younger son the right of primogeniture; which, at that time, conveyed the double portion of all temporalities, the especial blessing of the dying parent, and, above all, the inheritance of the covenant, which God had made with Abraham, that from his loins Christ should come.

'That Esau merits our censure for treating with indifference so unspeakable a privilege, has been decided by that writer of inspiration, who has affixed for ever, the epithet "profane," to the man who thus, "for one morsel of meat, sold his birthright;" and that Jacob deserves our warmest commendation for earnestly desiring such a blessing, there can be no question. But here we must pause: the means by which Jacob obtained the birthright, were utterly unjustifiable, uncharitable, and unkind; and proved as much his want of faith in the Almighty to bring that to pass which God himself had promised, as it proved his want of tenderness towards his suffering brother.

'If it be true, that Jacob acted thus wrongfully in the circumstance which we have recounted, how shall we justify him in the very next incident in which we find him engaged—that memorable and deceitful transaction, in which, to obtain the promised blessing, he, at the instigation of his mother, imposed upon the old age of his affectionate father, and overreached his unsuspecting brother? Is it possible that this could be the "plain man," whom we behold, clothed in the garments of his elder brother, and personating the first-born? Could it be he who concealed his artifice under "the refuge of lies," not only declaring that he was Esau, and that the kid was venison, but even introducing the name and the providence of his God, to give greater colour to his abominable falsehood? "I have found it quickly, because the Lord thy God brought it to me." When we read the guilty transaction, we blush—not only for the parties concerned, but for the whole human race, that such a fraud could have been suggested, and carried into execution, and this, not in the tents of ungodliness, but in that single family which, of all the families of the earth, alone professed the worship of the God of truth. How humbling to the holiest! how awful a warning to the most eminent of the servants of the Lord! "Let him that thinketh he standeth, take heed lest he fall!" Let him who wilfully indulges in the smallest degree of known sin, observe how rapidly sin advances—how fearfully it darkens as it advances; how soon the lie requires to be strengthened by the oath, and the oath

to be supported by the tremendous blasphemy, which would, if possible, have made it appear that God himself was a confederate in the fraud: —"The Lord thy God brought it to me." Shall we then attempt to justify that conduct in Jacob, which we should deeply condemn in ourselves, and deplore in you? God forbid! It is in vain to say, that Jacob knew the blessing was already his by purchase, having acquired it when he bought the birthright, and that he was therefore only possessing himself of what he considered his unquestionable right. This is no extenuation. Isaac, his father, was a reasonable man, and a conscientious man; why not, therefore, plead the right before him, and convince him that he was about to bestow that upon Esau, of which Esau had himself disposed. It is equally vain to say, that, as the Almighty had consigned the blessing to Jacob, it was inalienably his own, and therefore might be obtained by any method in his power. Isaac was a holy man, as well as a reasonable and conscientious man; why not, therefore, recall to his recollection, this perhaps long-forgotten promise, and enforce upon his conscience the duty and necessity of his compliance? Or shall we agree with those who say that "the offence of Jacob was certainly alleviated, if not entirely taken off, by the circumstance of Rebecca pledging herself to bear the blame?" No: the single injunction of the Spirit of God, not to "do evil that good may come," aims a death-blow at all such casuistry as this. The sin of deceiving a man into what is right, differs little from the sin of deceiving him into what is evil. The effect of the sin, we grant, is different—the moral turpitude may be different—but the sin against God remains unaltered; while, to imagine for a moment that Rebecca's pledging herself to bear the blame, "upon me be thy curse, my son," would extenuate the guilt of her son, is indeed a low tone of Christian morals. There is but one Being who has ever said—who could ever truly say, "Upon me be thy curse." The compassionate Saviour, the truly tender parent, the Lord Jesus Christ—he, indeed, has not only made the astonishing offer, but he has proved, with his life's blood, his power and his willingness to fulfil it. But to whom does he address the encouraging declaration? Not to the sinner rushing headlong into guilt—to the man of subtilty and cunning, proceeding artfully to overreach his neighbour, but to the man oppressed and borne down by a deeply contrite sense of sin committed, and sincerely lamenting with a godly sorrow, that he has grieved the Holy Spirit; that he has offended a good and merciful God; that he has contracted a load of guilt; that he has merited an everlasting curse.'

The second lecture, on Gen. xxviii. 5. illustrates the manner in which Jacob's sin entailed its punishment. On the subject of his vow, which has been much misunderstood, Mr. Blunt has some very judicious remarks. An intelligent child at a very early age, who was reading the Scripture history to his mother, on coming to this part of the narrative, in which Jacob says, 'If 'God will keep me, then will I serve him,'—broke off, and exclaimed emphatically, 'Why not without?'—meaning without any such condition. Mr. Blunt remarks:—

'The nature of this vow was equally a proof of the moderation of Jacob's desires, asking only "bread to eat and raiment to put on," and of the reality of his faith in the promises which had just been vouchsafed him. The vow was in fact an echo of the promise, not intending to be merely conditional, and to say, "If God will keep me, then will I serve him;" but evidently implying, "*since* God has pledged himself to keep me, therefore will I devote myself wholly to his service; since God has promised to be with me, therefore shall the Lord be my God." It was not then, as has been falsely represented by the enemies of Revelation, the shrewd compact of an avaricious man to bind the Deity to his interests, but the overflowing of a grateful heart anxious to bind itself to its God; that love of God which proceeds from the conviction that he first loved us.'

The lecture concludes with the following solemn appeal:

'My brethren, we have endeavoured to apply the spiritual lesson taught by Jacob's pillar, more especially to you who have passed through trouble, or sickness and sorrow; to you, then, we would also desire to apply Jacob's *vow*.

'Did your hour of trouble, your chamber of sorrow, your bed of sickness, witness no vows? Have you never, in adversity, said, "If the Lord will give me bread to eat, and raiment to put on;" or, in sickness, If the Lord will raise me up again; or, in spiritual despondency, If the Lord will keep me in this way, that I may come to my father's house—the house with many mansions, "then shall the Lord be my God?" And were not your petitions heard, and the solicited blessing vouchsafed, and the hour of spiritual despondency, or of natural terror and alarm, permitted to pass away? How, then, have these vows been kept? Have they been "as a morning cloud, and as the early dew?" When the terror of the grave departed, did the resolutions of sickness depart with it? and are you now eagerly seeking the giddy bustle of the world, to brush away the few lingering remains of broken vows and frustrated intentions? Suffer, then, the present example to act as a solemn memento to your conscience; believe that the God of all your mercies, who answered your prayers, has also registered your vows, and now grieves over the neglect of them; he, of whom you once said, "Then shall the Lord be my God," sees with a parent's feeling, that you have forgotten him, and sends this message of love to your soul, still willing to recall his wandering child, still desirous of bringing you to himself. Remember those hours of affliction and of weakness; remember what you would then have felt, could you have been assured that you should have been in this place, in your accustomed health, to-day. Twenty years after Jacob had vowed, God expressly reminded him of that vow. He is now mercifully doing the same to you. O let it not be in vain! Let the solemn season which is before you, be employed in regaining the vantage ground upon which, by the mercy of God, you once stood; retrace your steps; recall the feelings and the resolutions of those long past hours; dedicate yourself anew to the service of God; come once more to the fountain opened for sin and for uncleanness, and devote "yourself, your soul and body," to the glory of your Redeemer. Then,

indeed, shall the Lord be your God, equally present to bless and comfort you in health and sickness, in sorrow and in joy, in time and in eternity! Then shall you find, even while on earth, that "peace of God which passeth all understanding;" and when you have departed hence, "an entrance shall be ministered unto you abundantly into the everlasting kingdom and joy of your Lord." But if you still turn a deaf ear to him that speaketh from heaven; if you still forget what God has done for you, and neglect what you have promised him; we would solemnly charge it upon your conscience, that this is not the last time that you shall think of your wasted resolutions, and of your broken vows. You shall be reminded of them upon another day! in another place! by another speaker!'

The subjects of the remaining lectures are taken from—Gen. xxix. 20., Jacob serving Laban; Gen. xxxii. 11, Jacob in fear of Esau; Gen. xxxiii. 4., Jacob and Esau reconciled; Gen. xxxv. 2. Jacob reforming his household; Gen. xlv. 26, Jacob bereaved of his children, and incredulous as to Joseph's message; Gen. xlvii. 8. Jacob's answer to Pharaoh.

The lectures upon the history of Peter, illustrate the following circumstances in the Apostle's history.

'I. Peter brought by Andrew to our Lord Jesus. His confession of sinfulness. II. Peter walking upon the water. III. Peter's confession of faith. IV. Peter's rebuking Christ. Present at the transfiguration. V. Peter's inquiry, "What shall we have therefore?" VI. Peter refuses to have his feet washed by Christ. VII. Peter present at our Lord's agony. VIII. Peter's denial of his Lord, and his repentance. IX. Peter's interview with his risen Saviour. Peter's death.'

An extract or two, without comment, will sufficiently speak for the merit and interesting character of this volume. In the third lecture, Peter's confession of faith is thus strikingly introduced.

'The inspired historian having mentioned this fact of the departure even of "many of the *disciples*", immediately adds our Lord's own affecting comment upon it. "Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." How near do such little incidents as these appear to bring us to the heart of Jesus, and of him whose life we are considering; we can almost behold the affectionate Redeemer looking round upon his "little flock", and while marking their diminished numbers, making that inquiry which must have touched the hardest heart; we can imagine we see the zealous Peter pressing forward from the circle, and almost interrupting the reproachful inquiry, eager to disclaim for his brethren and himself the possibility of such an act, burning to relieve his own bosom by a voluntary confession of a faith already matured into certainty, and a regard which even then had ripened into love. Who can read his answer, "Lord, to whom shall we go? thou hast the words of eternal life",

without rejoicing that a reply so encouraging to the heart of every believer was thus elicited, and without sincerely desiring to appropriate it to himself? Be assured, my brethren, that there are states of mind in which these incidents, which the careless reader of his Bible is apt to consider trifling and unimportant, come home with the most irresistible energy and power—times when we are unable to apprehend the blessed doctrines, or to apply the precious promises of Scripture; but when a single brief and touching sentiment like this, will carry balm to the wounded spirit, or suggest a prayer to the prayerless heart. Often have I heard one of the most interesting writers of the present day declare, that at a period of his life, when his soul was powerfully tempted to "deny the Lord who bought him", and to fall back into the mazes of infidelity from which he had even then but partially escaped; the only declaration of Scripture upon which he could find a momentary resting-place, was that which we are now considering. That during this awful and long-continued conflict in the solitude of a sick room, a prey to pain and weakness, greatly needing those consolations which the errors of a false religion, and the heartless dogmas of scepticism never could supply; unable to close with the blessed offers of salvation through the blood of Jesus, and yet willing to cling, as with a dying hand, to his cross; the affecting exclamation which burst continually from his lips, and alone imparted even a hope of peace, was this:—"Lord, to whom shall I go? thou hast the words of eternal life." A cry of faith, faint and imperfect indeed; so imperfect and so faint, that had man been judge, it never would have reached the mercy seat; and yet a cry which, presented by a merciful High Priest, entered into the ears of the Lord God of Sabaoth, and brought "help from the sanctuary and strength from out of Zion."

'But, my brethren, melancholy is the state of those who leave the great question undecided till such an hour as that; with a body weakened by suffering, and a mind impaired by disease, to have to struggle against our mighty enemy, and to seek, for the first time, a refuge from his attacks—To be asking, "to whom shall I go?" when you ought to be saying, "I know in whom I have believed"; to be preparing for the conflict, when you ought to be ready to say, "I have fought the good fight, I have kept the faith"; to be putting on the helmet at the very hour when you ought rather to be looking for the crown.'

* * * * *

'You do not know, God grant you never may know, by experience, the miseries of the chamber of sickness when unillumined by the ray of the gospel of peace; the agonies of a dying hour with the great work of salvation left undone. A God to go to, but no Father,—a Judge, but no Saviour,—an eternity opening before your eyes, but no heaven in which to spend it. Oh, to whom shall you go at that hour, if you do not now flee to the Saviour of sinners, and find pardon for your sins, and peace for your souls!" pp. 60—67.

In the fifth lecture, Peter's question, 'What shall be the sign of thy coming?' is made the occasion of some admirable practical remarks on the temper in which the Christian should be awaiting the coming of his Lord.

'Observe for a moment the manner in which we act under similar circumstances in the common affairs of life. The friend you most love has gone to some far distant clime, but he has promised to return; you believe his promise, the time is fixed and is unquestionably certain, but he has not mentioned to you the day. During the interval, in what manner do you conduct yourselves? As the term of his long absence wears away, does he not engross every thought, and occupy every feeling, and form a prominent part in every arrangement? You recollect every thing which used to afford him pleasure, and you prepare it for his reception: you remember every thing that gave him pain, and you most cautiously, most scrupulously avoid it; you think no sacrifice too great, no recollection too minute, if it may but enable you to minister to his delight, and to gratify him on his arrival. Your heart is so occupied with his promised return, that it is far less delightful to you to associate with others, than to think of and remember him. Every morning sees you at the throne of grace, praying that another sun may not set before your anticipations have been realised; and you are not, you cannot be satisfied with any thing short of the fulfilment of this prayer.

'Now, my Christian brethren, I would ask you to apply this to the state of your minds with respect to the promised return of your Lord. Do you know any thing of such feelings as these? Do you in any respect so feel, and so think, and so act with regard to his arrival? If not, what further proof do we require, that either you do not believe him, or you do not love him, as you ought? If you believed him, you would live as those who were expecting his coming; if you loved him, would live as those who longed for it. In every act of your life, there would be a reference to this wished-for event. In your most sorrowing hours, you would "weep as though you wept not;" and in your most joyful hours, "rejoice as though you rejoiced not;" in your busiest hours, you would "buy as though you possessed not," and every day and every hour you would "use this world as not abusing it." You would be careful to allow yourselves in no posture of mind, in no indulgence of tempers, in no occupations or amusements, in which you would blush to be found by your Lord.

'You acknowledge, you cannot but acknowledge, that all this is perfectly true if applied to the return of an earthly friend: what argument then will you use to prove that it does not, and ought not to be applicable to the return of that "friend who sticketh closer than a brother?" Will you say that you have no such love for him, who so loved you as to give himself for you; that the Bible requires no such love, that his people have never felt such love, that you cannot be expected to desire his presence with the same feelings with which you desire the presence of those you love on earth. So saying, you would only demonstrate that at least one of the signs of our Lord's return is sufficiently visible—"the love of many shall wax cold." It was not so with the holy men of old; it was not so with David, for he expressly said, "there is none upon earth whom I desire in comparison of thee." Although the mutual love between him and Jonathan was, as he himself expresses it, "wonderful, passing the love of women," it was as nothing, and less than nothing in comparison of his love to

God. In this love, be assured, every true child of God, in every age, has partaken; in this desire for the Saviour's return, his true people have in all ages united: in this anxiety to keep themselves unspotted from the world against his wished-for coming, all his redeemed servants sympathize. Try then the state of your spiritual affections by this test; observe what would be the effect upon your heart, and mind, and expectations, if you were assured that the day of the Lord was even now about to dawn upon you. If the reply to your enquiry, "what is the sign of thy coming?" were to be, "behold I come quickly," would it sound the knell of your departing pleasures, of all in which your hearts, and minds, and thoughts are now engaged? Or could you really welcome it as the fulfilment of every prayer, the completion of every hope? Could you reply from your heart "even so, come Lord Jesus," this is the hour which I have prayed for, hoped for, lived for; "even so come, come quickly."

'This, and this alone, is the reply of those who with their loins girded and their lamps burning are waiting for the return of their Lord. This, then, be assured, is the reply of all those who shall go in with him to the wedding, and shall sit down for ever at the marriage supper of the Lamb.'—pp. 111—116.

We can spare room for only one more extract, and we must take it from the lecture on Peter's fall and recovery.

'"Immediately while he yet spake," continues St. Luke, "the cock crew." Surely no malefactor condemned to suffer for the violated laws of his country, ever heard his last hour strike upon the prison bell with half the agony of feeling with which that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound: "The Lord turned and looked upon Peter." Who can portray the silent eloquence of that last look? What volumes must it have spoken to the heart of the fallen apostle! Could he behold that well-known countenance, and again repeat, "I know not the man?" Could he see his divine Master "as a sheep before her shearers is dumb," and again break forth into oaths and imprecations? Could he bear the reproach of that meek eye, and yet remain in the guilty scene amidst these enemies of his Saviour and of his own soul? No! that single glance was all that was required to send home the arrow of conviction and repentance to his bosom; he instantly "remembered the word that the Lord had spoken, and he went out and wept bitterly."'

'Blessed be God, that such an act of sovereign grace and pardoning mercy has been bequeathed to us; that as we have witnessed Peter's fall, the fruit of his own presumption, we are enabled also to witness Peter's recovery, the fruit of his Saviour's love. It was that single look of his Redeemer which brought back the erring sheep to the fold of the good shepherd. Have you, my brethren, and who has not, in thought, or word, or deed, by your worldliness or pride, by your unchastity or uncharitableness, virtually denied a spiritual and humble, a pure and merciful Saviour? Then while you receive the solemn warning, receive also the blessed encouragement of the scene before you. The Lord amidst all his sufferings took not his thoughts of mercy for a single moment from his sinning disciple. Be assured, he has not taken

his merciful regards from you; he is still looking wistfully and affectionately for your return. He did not wait until Peter looked on him with an eye of penitence, before he looked on Peter with an eye of pity. He does not wait until you repent; he freely offers his "preventing grace" to enable you to repent. He does not content himself with *calling* home his wandering sheep, but he seeks those that are lost; and when he has found them, he *carries* them home "on his shoulders rejoicing." Can you really believe this without saying from your heart, "Draw me, and I will run after thee;" "Turn thou us, good Lord, and so shall we be turned." If I address any whose heart convicts him that by life and conversation he has denied him whose name he bears, (and remember that every forbidden act is unquestionably an act of denial,) to him I would most affectionately say, let this be your immediate resource; fix your thoughts and your heart earnestly and steadily upon your Redeemer, for he, and he alone, has both the power and the will to restore your soul, and to reconcile you to your heavenly Father. Let this be your instant, fervent prayer: "Lord, look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name." Your wanderings cannot have been too wide, your sins too heinous, your denials too repeated or too aggravated, to hinder the effect of that look of power, that look of guidance, that look of love: through the influence of divine grace, it will not only speak to your heart, but change your heart, and bring you in penitence and contrition back to the fold from which you have wandered.

'Observe, in conclusion, the immediate effects of Peter's repentance: "he went out and wept bitterly." He no longer remained among the enemies of his Lord; he instantly forsook a scene of so much temptation, and to him of so much sin. We are not again told that he continued "warming himself in the high priest's palace," or "waiting to see the end." That single glance of power from the eye of his Redeemer had driven Satan from his prey, and dissolved the chains which he had wound about his captive; the "snare was broken, and he was delivered."

'My beloved brethren, if you are really in earnest in your penitence, this also will be your course; you will immediately and for ever forsake those scenes, and those habits, and those companions, who have induced you to deny your Lord; cost what it may, of ease, or pleasure, or comfort, like Peter, you will instantly go out from them; worlds would not tempt you back to tread that path of danger from which, by the preventing grace of God, you have been so mercifully extricated. But although the first proof, this was not the only proof of Peter's penitence. "He went out and wept bitterly;" not in expiation of his sin, for all the tears which sinning, suffering mortality has ever shed, are utterly unavailing to wash away the faintest trace of guilt; he wept from very bitterness, from anguish of soul, that he had so deeply offended One so gracious and so merciful. He was assured of his forgiveness, for that look had told him that no anger lingered in that pure and perfect bosom. But did this thought arrest his tears? No; it was this which bade them doubly flow; he could hear his master say, "you have denied me and disgraced me; the tongue of my friend has wounded me far more deeply than all the thorns and nails of my

enemies ever can; I freely forgive you; I have prayed for you, and this moment demonstrates that I have not prayed in vain; you have escaped the destroyer; go and sin no more." pp. 182—188.

This is preaching which must come home to the bosoms of all, young and old, learned or illiterate, plebeian or polite. It is 'the voice of the pastor', which the sheep will hear and follow; oratory which conceals itself in the subject, the true idiom of pulpit eloquence.

Art. VII. 1. *The Keepsake,* for M.DCCC.XXX. Edited by Frederic Mansel Reynolds. 8vo. Price £1. 1*s.* in silk.

2. *Emmanuel:* a Christian Tribute of Affection and Duty; for the Year of our Lord 1830. Edited by the Rev. William Shepherd. pp. 340. Price 7*s.* 6*d.* in silk. London.

THE Keepsake is worth keeping, as in former years, only for the sake of its plates; but these deserve for the most part high praise. The frontispiece, Lady G. A. Ellis, is a light and graceful sketch of a beautiful woman, touched by Heath in the very spirit of the original. Stephanoff's designs for Sir Walter Scott's juvenile translation of a German drama, are better than his average: they want expression, but the figure of George of Aspen is vigorously cast and well conceived. Both are well engraved. The subject from the Greek story is by no means equally good. Chalon has two drawings touched with his usual dexterity. In the subject from the Drama, the figures are excellently grouped, but the countenance of the elder female wants dignity; the drapery is rich, and the scenery well managed. Bacon has been more successful in the engraving, than in some other instances. The 'Prophet of St. Pauls' has one of those characteristic female figures, in antique costume, of which Chalon is patentee. It is a pleasing picture, excellently engraved.

Turner has too brilliant views of Virginia Water—we should have preferred the Lake of Albano. Prout has contributed one of his admirable city views,—a scene in Venice. Cooper has an animated and difficult subject, a Moorish cavalier saving a female from a lion. The horse is excellent, but the king of beasts wants dignity: his hind legs remind us of a monkey's. 'The Bride', from Leslie, has a plump and rather unmeaning countenance, not at all suitable for the frontispiece to a tale of woe; the portrait is, however, beautifully painted and admirably engraved. In Bonington's painting of Francis the First and his sister, we do not quite like the management of the king's figure: the attitude of the lady is novel and clever. Deveria's reposing female figure is a pleasing picture expressively engraved.

Smirke's Lady Pentweazle *calling up a look*, is a delightful version of an old favourite. We have seen this design roughly criticised somewhere—we are happy to differ from the censurer. That it is broad farce, we admit; but it is not a whit more broad than the original demanded.

Wilkie's fine picture of the Princess Doria washing the feet of the pilgrims,—furnishes the subject of an excellent plate by Charles Heath.

Upon the whole, the selection of the subjects, as well as the execution of the plates, does high credit to the Editor of this splendid Annual; and were the literary matter of corresponding quality, it would be entitled to take the lead; but the contributions do not rise above a patrician mediocrity.

We must now, agreeably to our promise, advert more specifically to the embellishments of some of the volumes noticed in our last Number. Those of the Amulet, we have already stated to be of a very superior order of merit, and they will be among the favourites of the print-shops. An enormous sum has been lavished upon the engravings, but we cannot say that the execution is uniformly in correspondence to the price given. The frontispiece, 'the Minstrel of Chamouni', is a rich picture exceedingly well engraved. We cannot help wishing, however, that the rich painting and skilful tooling had been bestowed upon a more agreeable countenance. We do not know how it is, but we do not fancy Mr. Pickersgill's beauties. 'The Cru-'cifixion' is *striking* and thoroughly *Martinesque;* but there is no discrimination in the figures, and the grouping is commonplace. The engraving has certainly nothing so super-excellent about it as to warrant the extravagant sum which is said to have been paid to the artist. The plate, nevertheless, will please the public, and so far answer the Editor's purpose. There are, however, far better things in the Amulet. For instance, 'the 'Sisters of Bethany' is a bit of the old school, reminding us rather of Ludovico Caracci: the countenance of Our Saviour is mild and dignified, though somewhat deficient in intellectual expression; the figure of Martha is graceful; and the whole composition is finely conceived. 'The Dorty Bairn', though not one of Wilkie's most interesting designs, is good and expressive; and the engraver has done justice to the painting. 'The Gleaner' is a highly finished picture, beautifully engraved: the countenance is extremely sweet and pleasing. In 'the Pe-'dagogue', the figure of Mrs. Page is almost too graceful for the 'merry wife of Windsor', while the face of Sir Hugh is rather too fierce and silly, and does not exhibit the genuine humour of the *naif* Welch parson: still, the design is Smirke all over. The Italian Scene from Uwins, is a beautiful picture; but the engraver has not done justice to the richness or expres-

sion of the original. 'The Fisherman's Children' is a simple but well treated subject, cleverly engraved. 'Preparing for the 'Festa', is a rich plate, but rather a common-place design. 'The 'Anxious Wife' is an interesting design, though not of the highest order of the class in which Mulready is unrivalled: it is excellently engraved by Engleheart. Taking the interest of the subjects into consideration, the Amulet is second to none of the Annuals in its embellishments this year.

The Forget-me-not is better got up as to the engravings, than in former years, although it cannot compete with some of its rivals. Wilkie's Spanish Princess, by Graves, is a rich and characteristic print; but the striking beauty celebrated in the illustrative poetry, is not very perceptible in the engraving. Of the 'Place de Jeanne d'Arc', it is enough to say, that it is drawn by Prout, and engraved by Le Keux. Gaugain's Flower Girl, by Robinson, is a characteristic figure and an excellent plate. The Land Storm is a well rendered plate, from a clever and spirited design by Clennell. Stephanoff's Exile is spoiled by the affectation of the design, though the engraving does credit to Portbury. We are getting rather tired of Mr. Stephanoff: he should study simplicity and variety,—in a word, nature. Chisholme's 'Orphan Family' is the promising effort of (we hope) a young man, well engraved by Davenport. In Collins's 'Tempting Moment', the story is well told, but it is wanting in rich humour: considerable and effective pains have been bestowed upon the plate by Shenton. Owen's 'Greenwich Hos-'pital', by Wallis, is too crowded. 'The Death of the Dove' is a pretty design by Stewardson, engraved by Finden. Shipwreck, by Smart, from Reinagle, is well conceived, but not well managed. 'The Ghaut', from Daniell, is a clever composition of plantains and palms with native figures, by Finden. Retsch's Undine, we mention last, as being worth all the rest,—a fine original design from a most singular tale. The fine knightly figure of Hulbrand striding through the torrent, with the wild, beautiful, tricksy water-nymph in his arm, is admirable; the old fisherman is in good style; and the grim smile of Kuhleborn is in admirable character with the mischievous glance of Undine. Warren has given an admirable expression of the picture.

The Literary Souvenir has for its frontispiece, Mrs. Siddons, in the character of Lady Macbeth, from one of the finest productions by Harlowe, well engraved by Rolls. There is a rich portrait of the Hon. Miss Fox, from Leslie, and one of Viscountess Belgrave, from Sir Thomas Lawrence. The Brigand's Cave is a well managed and characteristic design by Uwins, beautifully engraved by Rolls. Jacob's Dream, by Goodall, from a painting by Allston, in the possession of Lord Egremont, is more 'splendid' than happy in the conception. Ste-

phanoff's 'Discovery' has not had justice done to it by the engraver. Chalon has a very grotesque and dramatic groupe of figures, 'La fille bien gardée'. The Sale of the Pet Lamb, from Collins, is a beautiful little print. There is a gorgeous landscape, 'the Tournament', from Martin, and a classical 'Oberon 'and Titania', from Howard.

The Iris seems to have been entrusted to young hands, and we regret that we can bestow only very modified praise upon its embellishments. The Madonna and Child, from Morillo, by Graves, is a creditable plate; but there is a want of precision in parts, which is perhaps meant to imitate the fleecy style in which the artist sometimes painted,—though we have seen something like it in other works of this engraver, where he had not the same excuse. The vignette is an interesting half-figure of Christ, by Humphreys, from Carlo Dolce. There is a Claude, by Smith, which we are compelled to pronounce black and coarse. 'The Infant Christ with Flowers', from Carlo Dolce, by Sangster;—the attitude of the figure is by no means particularly graceful, nor does the engraving happily express the style of Carlo. 'The Magdalen' too, gives us nothing of Carlo's gloss and glow. The best imitation, by the burin, of this artist's peculiar manner, is a Madonna, by Bartolozzi. 'Christ ex-'pounding the Law', by Smith, from Da Vinci,—is loose and raw. We can speak in no higher terms of Raddon's 'Incre-'dulity of Thomas', from Ludovico Caracci. 'The Raising of 'Lazarus', from a scarce and celebrated print, by John Lievens, is a singular and striking, though not a very pleasing composition, exceedingly well engraved by Warren. 'Christ in 'Gethsemane', from an 'antique';—the figure is strangely elongated, and reminds us of Bellini; the effect is cold and hard; nor is there any landscape accompaniment to relieve and harmonise. Yet, Correggio has evidently been indebted to it for the hint of his celebrated 'Agony', in the National Collection. 'St. John in the Wilderness', from Carlo Cignani, by Ensom;—the head is vulgar, but original and expressive; the attitude, happy; the engraving good, but unequal. 'Hagar and Ishmael', taken, we suppose, from the large print by Garavaglia, is a promising engraving by Smith. The idea of selecting the subjects from the old masters, was in itself a happy one; yet, it should have occurred to the Editor, that their works require to be rendered by the burin with very peculiar care and feeling. Besides which, the qualities of high merit to which they owe their celebrity, are not always of a nature to be obvious to persons who have not made the arts their study. The public will judge of a print chiefly as pleasing or unpleasing; and the name of Carlo Dolce, or Caracci, or Correggio, will not be accepted as an apology for impropriety in treating a subject, whatever

genius and skill may be exhibited in the conception and composition. There is another objection also, founded on our religious feelings as Protestants, against such subjects as the Madonna and Child, Infant Christ with Flowers, &c., and others which are more nearly related to Romish legends than to Scripture history. We should really consider subjects less ostensibly sacred as more in harmony with the character of a religious work, than portraits of Madonnas or Magdalens, which please merely when viewed as works of art, and neither illustrate Scripture, nor minister to devout feeling.

And now we are upon this subject, we must advert to another Annual, which, but for its objectionable title, we should have been tempted to pass over altogether, as contemptible alike in the literary character of its contents and the style of its embellishments. The Editor of the volume designated by the word Emmanuel, is, we make no doubt, a pious and well-meaning man; but the apology he offers for giving the name of Christ to his insipid olio of tales, acrostics, and indifferent poetry, shews that he is a man not very easy to reason with. We do not charge him with intentional 'profaneness or frivolity', but with a very singular want of judgement.

'He considers that he is no more open to attack for making it the title of his work, devoted as it is entirely to religion and virtue, than was Pope, or Handel, or Klopstock, for affixing to their several works of human composition the name of the Messiah. If, indeed, it is impious to use the word Emmanuel to designate a religious publication, how can we absolve from the charge of profaneness, divines and legislators, and the whole body of Christian believers, who, for the last eighteen centuries, have used, in conversation and acts of Parliament, to record the date of even the most common transactions, the general but no less sacred expression, "In the year of Our Lord".'

Is it possible that the reverend Editor can gravely produce these as parallel cases? By the same mode of reasoning, *any* misuse of the Divine name might be vindicated. Because the name of Our Lord is necessarily introduced into acts of Parliament, in referring to the Christian era, therefore it may wantonly be used to name a book! Because Klopstock composed a poem called the Messiah, therefore we are at liberty to call any thing else Messiah, whether Messiah be the subject or not! As there is an Emmanuel College at Cambridge, so Mr. Shepherd does not see why there may not be an Emmanuel shop in Newgate Street, and an Emmanuel Christmas-box, with the façade of Emmanuel College as a frontispiece! Perhaps next year, we shall have another Annual, designated by the holy name of the Trinity, and defended by the similar plea, that we have a Trinity College, a Trinity House, and a Trinity Lane! But we must take leave to tell Mr. Shepherd, that whoever be 'the devout

'and influential individuals' who have passed 'high encomiums' upon his title, and 'hailed it as one of peculiar fitness for a 'publication so truly Christian in design and principles',—he has committed a palpable offence against religious propriety, by his unmeaning use of a Divine name of peculiarly sacred character, as the catch-title of a bookseller's speculation. He would have scrupled, we presume, to call his book Christ, or Jehovah, notwithstanding that it might have opened with a hymn to the Saviour, or a poem upon the Omnipresence of the Deity. Yet, the word Emmanuel is not less sacred; unless Mr. Shepherd will contend that it has been divested of its sacred character by being assumed as a Christian name. If so, he cannot object to being himself henceforth denominated, the Rev. Emmanuel Shepherd. But seriously, if the title were merely of equivocal propriety, since the Editor admits that animadversions had been made upon it by some pious individuals, why persist in going counter to a feeling which every devout man must respect, and create a subject for awkward and unsatisfactory apology?

Our objections to the title of the work would remain the same, were its contents of superlative excellency. But, if our readers wish for a few specimens of the poetry, they shall have them. 'The Spread of the Gospel', by John Hicklin, opens with the following stanza:—

'"Go forth", said the Saviour, "go forth in my name,
And to earth's distant regions the Gospel proclaim":—
The Apostles of Truth on their embassy ran,
To declare the bright hope of salvation to man.'

From 'the Patriarchs, a sacred drama', we take a Chorus of Angels.

'First Angel.

'Come from your mansions of glory so bright,
Ye spirits of happiness, haste!
Leave, leave your blest thrones and with me unite
To view with the joy of purest delight,
A deed full of grace, a heavenly sight
Illumine the earth's dreary waste.

'Semi Chorus.

'In the mansions of glory above,
The theme of our praises is love;
For, love surrounds
The Eternal's throne,
And earth's wide zone
In concord bounds.

'Chorus.

'By it we move
And glories prove,
Then be our constant theme, Almighty love.'

We do not say that there is nothing better than this doggrel. About the prettiest poem in the volume is the following, by L. E. L.

'THE PILGRIM.

'Vain folly of another age,—
This wandering over earth,
To find the peace, by some dark sin
Banished our household hearth.

'On Lebanon the dark green pines
Wave over sacred ground,
And Carmel's consecrated rose
Springs from a hallow'd mound.

'Glorious the truth they testify,
And blessed is their name;
But even in such sacred spot
Are sin and woe the same.

'Oh, pilgrim, vain each toilsome step,
Vain every weary day;
There is no charm in soil or shrine,
To wash thy guilt away.

'Return, with prayer and tear return,
To those who weep at home;
To dry their eyes will more avail,
Than o'er a world to roam.

'There's hope for one who leaves with shame
The guilt that lured before.
Remember, He who said "Repent,"
Said also, "Sin no more."

'Return, and in thy daily round
Of duty and of love,
Thou best will find that patient faith
Which lifts the soul above.

'In every innocent prayer each child
Lisps at his father's knee,
If thine has been to teach that prayer,
There will be hope for thee.

'There is a small white church that stands
Beside thy father's grave;
There kneel and pour those earnest prayers
That sanctify and save.

'Around thee draw thine own home ties,
And, with a chastened mind,
In meek well doing seek that peace
No wanderer will find.

'In charity and penitence
Thy sin will be forgiven.
Pilgrim! the heart is the true shrine
Whence prayers ascend to heaven.'

We have looked through the Keepsake, to find some poetical trifle worth extracting; but without success. The noble lords and honourables may be poets among peers, but they are clearly not peers among poets.

NOTICES.

Art. VIII. *The Lady's Almanack and Annual Miscellany, for the Year* 1830. Embellished with beautiful Views of British and Foreign Scenery. In silk, with morocco case.

We must find a corner in our pages for a notice of this extremely tasteful little annual,—which, though of humbler size and more modest pretensions, has the advantage in more than one respect over its more aspiring competitors. In the first place, the poetry, if not original, is all worth reading, and remembering, for the selection gives us the cream of the literature of the day. Secondly, the interest of the volume is sure to increase, the more use is made of it; and as it will certainly last a year, will long outlive that of the picture-books. Thirdly, it has undoubtedly superior claims to the title of a remembrancer. Fourthly, each engraving stands a good chance of being looked at for a month together; and though nothing may be written upon these illustrations, lines of mystic interest, of prophetic import, are written under each, the true character of which every one must unravel for himself. The work, as the title indicates, is, or rather includes, an almanack,—a moral time-piece, sure to go true, and the case is almost worth the money. Besides the usual contents of such works, we have a Life of Madame de Stael, with portrait; a scene from Sir Walter Scott's 'Anne of Geierstein'; the Destruction of Jerusalem, from "Salathiel"; a tale of the Maldive Islands from Ibn Batuta; and a selection of poetry by Mrs. Hemans, Miss Baillie, Bishop Heber, Mrs. Godwin, &c. There are fourteen head-pieces, very neatly engraved, consisting of landscapes in miniature, some of them from Prout's designs.

Art. IX. 1. *The Spirit of Pascal:* comprising the Substance of his Moral and Religious Works. Second Edition. 32mo. Price 1*s*. London. 1829.

2. *Fenelon's Devout Meditations complete.* Price 1*s*. London. 1829.

Two admirable specimens of translation, got up with a rare display of typographical taste. Fenelon's 'Pious Reflections for every Day 'in the Month', are probably well known to most of our readers: to these are added, in the present edition, his brief Meditations on Scriptural Subjects, and Thoughts on Sickness. The Spirit of Pascal has been carefully distilled from the somewhat desultory and occasionally obscure materials of the original; the language of which is, however, faithfully rendered. The object of the Editor has been, to give to it the character of a consecutive treatise, arranged in nineteen sections. A spirited notice of the Life of Pascal is prefixed. They are two very nice and cheap little pocket companions.

ART. X. LITERARY INTELLIGENCE.

Messrs. Holdsworth and Ball have in the Press, new editions of Dr. J. Pye Smith's Scripture Testimony to the Messiah, much improved, and enlarged by more than one-fourth of New Matter, in 3 Vols. 8vo.; —of Foster's Essays on Decision of Character, &c.;—and of the Natural History of Enthusiasm.

In the Press, Sermons, preached in St. James's Chapel, Newport, Isle of Wight, by the Rev. J. Binney, now of London. 1 Vol. 8vo.

In the Press, The Early Reformation in Spain, and Some Account of the Inquisition. Translated from the French, by the late A. F. Ramsay, M.D. With a Memoir of the Translator. Post 8vo.

In the Press, Questions and Answers on the History of France. By a Lady.

Nearly ready, the Ecclesiastical Polity, and other Works, of Richard Hooker. With an Introduction and numerous Notes. By Benjamin Hanbury.

The Society for the Promotion of Ecclesiastical Knowledge announce for publication on the 1st of January next, No. I. (price 6*d.*) of the Library of Ecclesiastical Knowledge,—"On Free Enquiry in Religion."

The Rev. John Clayton, Jun., has in the Press, an Address to a Wedding Party; printed at request.

The Rev. Jos. Fletcher is preparing for publication, a fourth edition of his "Lectures on the Principles and Institutions of the Roman Catholic Religion," with important Additions, and an Appeal on the Duty of Protestants at the present Crisis.

Messrs. Westley and Davis announce for publication early in the ensuing Year, an edition of the Old Testament, according to the Established Version, with the exception of the Substitution of the original Hebrew Names in place of the English Words LORD and GOD, and of a few Corrections thereby rendered necessary. With Notes by the Editor.

Notices of the Brazils, in 1828-9, by the Rev. R. Walsh, LL.D., will shortly appear.

A new edition of the Rev. H. F. Burder's Mental Discipline, with many Additions, is in the Press.

The principal Memoirs in the Fourteenth Volume of the Annual Biography and Obituary (for 1830), will be of Sir William Hoste, the Countess of Derby, Lieut.-Col. Denham, Sir Humphry Davy, William Shield, Esq., Sir Edward West, Earl of Harrington, Thomas Harrison (Architect), Sir Brent Spencer, Lord Colchester, Dr. George Pearson, Mr. Terry, Sir David Baird, William Stevenson, Esq., Earl of Buchan, Mr. Thomas Bewick, Sir James Atholl Wood, Archibald Fletcher, Esq., Dr. Wollaston, John Reeves, Esq., Lord Harris, Mr. Baron Hullock, William Thomas Fitzgerald, Esq., Earl of Huntingdon, &c. &c.

Early in December will be published, price 1*l.* 8*s.* Plain, or 2*l.* 16*s.* beautifully Coloured, and Folded up in a Portable Form, The Panorama of the Thames, from London to Richmond, exhibiting every Object on both Banks of the River. This Work has been the labour of nearly Two Years. It is upwards of Sixty Feet in Length, and on a scale of sufficient extent to exhibit every Building on either Shore of the River, in a distinct form. It is accompanied by Descriptive Notices of the most remarkable Places; and preceded by a General View of London, Five Feet Five Inches in Length, taken from an elevated situation in the Adelphi, which commands a larger portion of the Metropolis, and more interesting Objects, than can be seen from any other spot.

In the Press, and shortly will be published, new editions of the Rev. H. Blunt's (of Chelsea) Lectures on the History of Jacob and Peter; each in One Volume, 12mo.

Early in January will be published, Remains of the late Alexander Fisher, Minister of the United Associate Congregation in Dumfermline. With a Memoir and Portrait. One Vol. 8vo.

In the Press, a second edition, in 2 Vols. 8vo., of Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By Jonathan Dymond.

In the Press, the Etymological Spelling-Book; being an Introduction to the Spelling, Pronunciation, and Derivation of the English Language: containing, besides several other important Improvements, above Three Thousand Words deduced from their Greek and Latin Roots. Adapted for the Use of Classical and Ladies' Schools, and also of Adults and Foreigners. By Henry Butter, Author of "Gradations in Reading and Spelling."

Also, Inductive Grammar; being a Simple and Easy Introduction to a Grammatical Knowledge of the English Language. Designed for the Use of Beginners. By an Experienced Teacher.

The First Number of a new Topographical Dictionary of Great Britain and Ireland, by Mr. J. Gorton, Editor of the "General Biographical Dictionary," &c., will appear in January. To each Number will be annexed a Quarto Map, engraved on Steel, by Mr. Sydney Hall.

In the Press, a View of the Scripture Revelations concerning a Future State. Laid before his Parishioners, by a Country Pastor.

Preparing for publication, The Executor's Account-Book; or, a Safe and Easy Method of keeping Executorship Accounts. With an adequate number of Ruled Pages, so arranged as to be adapted to the circumstances of any Estate; and copious Instructions, conveyed through the medium of a fictitious Will, the Accounts under which are accurately Arranged and Posted. By John H. Brady, late of the Legacy Duty Office, Somerset House; Author of "Plain Instructions to Executors and Administrators," &c.

In the Press, Evening Amusements; or, the Beauties of the Heavens Displayed; for the Year 1830.

Time's Telescope. We are requested by the Editor of the first Sixteen Volumes of this Work, to acquaint the Subscribers, that the Copyright having passed into other hands, he is in no way connected with the forthcoming Volume for 1830.

The following Works are preparing for immediate publication :—

1. Satan. A Poem, in Three Books. By the Author of "The Omnipresence of the Deity."
2. The Treasury of Knowledge. In Two Parts. By S. Maunder.
3. The Civil and Ecclesiastical History of England, from the Invasion of the Romans to the Passing of the Catholic Relief Bill, in 1829. By C. St. George. In 2 Thick Volumes, Demy 12mo.
4. 1829. A Poem. By Edward W. Coxe, Author of "The Opening of the Sixth Seal." In 1 Volume, small 8vo.
5. Poems, by the Author of "Posthumous Papers." In 1 Volume, small 8vo.
6. A School Edition of the Omnipresence of the Deity; in which *that Poem only* is printed.

Art. XI. WORKS RECENTLY PUBLISHED.

MISCELLANEOUS.

The Englishman's Almanack; or, Daily Calendar of General Information for the United Kingdom, for 1830; on an entirely new plan, comprehending a great Variety of Illustrative Details, and many Directions of universal Importance. Price 2*s.* 6*d.*

The Tradesman's and Mechanic's Almanack, for 1830: containing an Abundance of such Information as will be Useful and Interesting to Persons employed in Trade and Mechanical Arts. Price 2*s.* 6*d.*

THEOLOGY.

Is the Doctrinal, Practical, Experimental System of the Rev. Legh Richmond, the "True, Scriptural, Evangelical Religion," as it professes to be, while all others are "Mere Innovations and Assumptions of that Title?" A Serious Enquiry, addressed to William Wilberforce, Esq. 12mo.

The Scriptures Fulfilled; or, the Bible the Word of God. In Seven Lectures on the Fulfilment of Scripture Prophecies, especially those whose Fulfilment may be seen in the Present Day. By Robert Weaver. Post 8vo. 5*s.*

The Man of Sin. A Sermon, preached at the Independent Chapel at Tattenhall, Cheshire, October 7, 1829, at the Annual Meeting of the Tattenhall Branch Missionary Society, and the Half-yearly Meeting of the Cheshire Union. By James Turner. Published at the request of the Ministers and other Friends present. 8vo. 1*s.*

The Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts: comprising that part of the Union Collection of Hymns and Sacred Odes adapted to Public Worship. Second Edition. 48mo. 2*s.* 6*d.*

Man's Enmity to God; and Mercy for the Chief of Sinners. Two Discourses. By the late Stephen Charnock. 32mo. 2*s.*

The Scripture Reader's Guide to the Devotional Use of the Holy Scriptures. By Caroline Fry. Second Edition. 2*s.* 6*d.* half-bound.

TRAVELS AND TOPOGRAPHY.

Delineations of the North-Western Division of the County of Somerset; including the Parishes, Manors, Towns, Villages, Churches, Antiquities, Gentlemen's Seats, &c. With a Descriptive Account of the Antediluvian Bone Caverns in the Mendip Hills; and a Geological Sketch of the District. By John Rutter. Illustrated with Six Engravings on Copper, Six on Stone, upwards of Thirty on Wood, and a Map coloured Geologically. 15*s.*

*** Mr. Rutter has also just published a Series of Views, consisting of Twenty Additional Illustrations of the Ecclesiastical and Domestic Architecture of the North-Western Division of Somersetshire. 7*s.* 6*d.*

The Modern Traveller. Part LVIII. Containing North America, continued. Price 2*s.* 6*d.*

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